

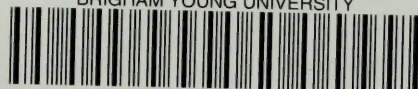
W. V. HOLLIES, 28, West Hanover
William Blackstone, 110, N. 1st

15/-

THE J. F. C.
HARRISON
COLLECTION OF
NINETEENTH CENTURY
BRITISH SOCIAL HISTORY

HN
381
.A2
N5
vol. 1
1825

BRIGHAM YOUNG UNIVERSITY



3 1197 22103 1062

LIBRARY
BRIGHAM YOUNG UNIVERSITY

J. H. Harrison

THE
Newgate
MONTHLY MAGAZINE.

THE LATEST NOVELS AND

REVIEWS.

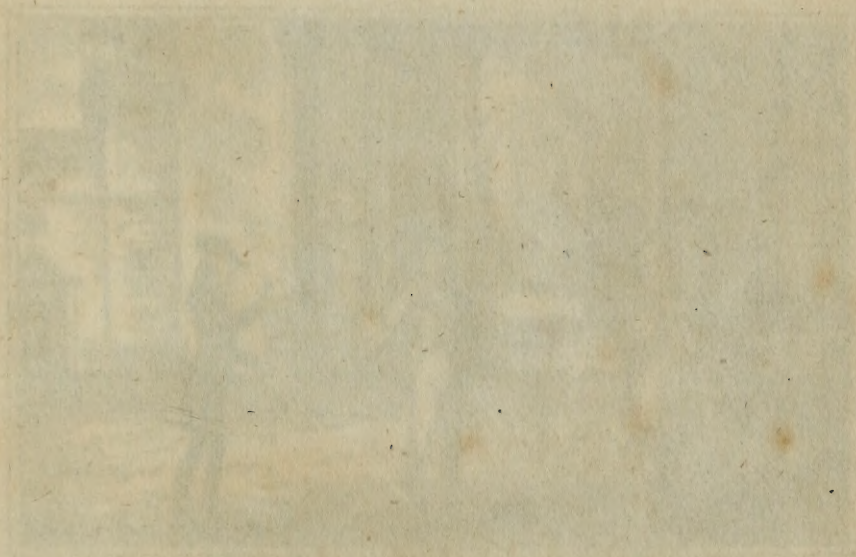
Thoughts and Opinions.

AND

THE

REVIEWS.

FROM THE LATEST NOVELS AND



THE LATEST NOVELS AND

REVIEWS.

AND

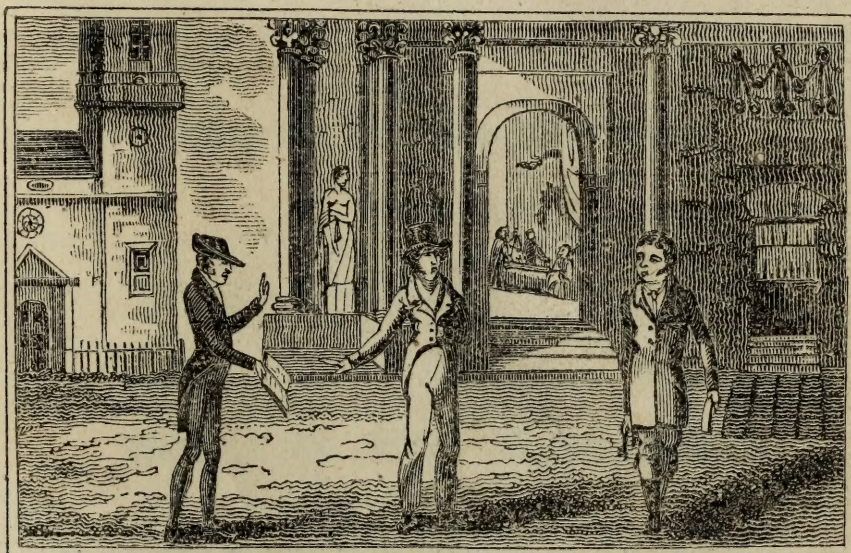
THE

PRINTED AND PUBLISHED BY J. W. PEARSON, 14, FLEET STREET, LONDON.
FOR ALL THE LATEST NOVELS AND REVIEWS, THE NEWGATE
MAGAZINE.

THE
Newgate
MONTHLY MAGAZINE,
OR CALENDAR OF
MEN,
Things and Opinions.

—»••••«—
VOL. I.

—»••••«—
FROM SEPTEMBER 1824, TO AUGUST 1825.



Error alone needs artificial support: truth can stand by itself.

LAWRENCE.

LONDON:

PRINTED AND PUBLISHED BY R. CARLILE, 135, FLEET STREET,
FOR MESSRS. PERRY, HASSELL, AND CAMPION, CHAPEL YARD,
NEWGATE.

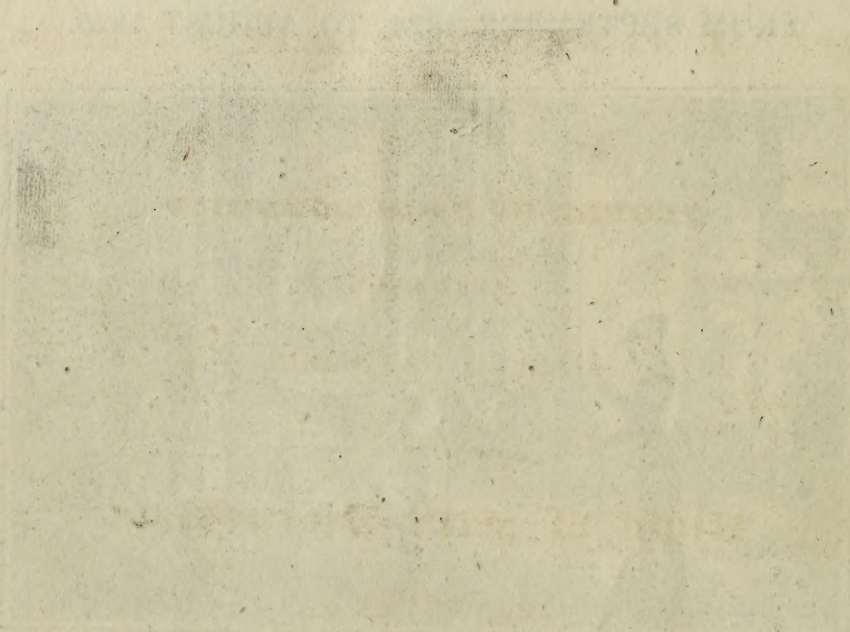
1825.

THE
MONTHLY MAGAZINE

OF THE
LITERATURE, SCIENCE, AND ARTS
OF THE
UNITED STATES

OF THE
UNITED STATES

1851



THE
UNITED STATES

TO
MR. RICHARD CARLILE,
EDITOR OF THE
Republican, Moralist, &c.
THROUGH WHOSE
INDEFATIGABLE EXERTIONS
IN THE CAUSE OF
MENTAL, AS WELL AS BODILY, FREEDOM,
THE
PEOPLE OF THIS COUNTRY
HAVE BEEN
ENABLED TO ENFORCE
THE
Right of Free Discussion,
THIS VOLUME OF
THE NEWGATE MAGAZINE
IS INSCRIBED BY HIS ARDENT ADMIRERS,
FELLOW-LABOURERS, AND CITIZENS,
THE EDITORS.

TO
MR. RICHARD CARLILE

EDITOR OF THE

REPUBLICAN

THROUGH WHICH

INDURABLE EXERTIONS

IN THE CAUSE OF

WOMAN AS WELL AS HUMAN FREEDOM

THE

THEORY OF THIS JOURNAL

IS TO

BEAR WITNESS

TO THE

RECORD OF THE JOURNAL

THE JOURNAL OF

THE NEW YORK MAGAZINE

IS PRINTED AT THE PRESS OF

THE NEW YORK MAGAZINE

THE EDITOR

Preface.



IN the perusal of the following pages, the reader must not expect to find a display of literary excellence. He is requested to consider the circumstances under which the work was commenced, and to make the consequent allowances. Useful ideas, dressed in language of easy comprehension, may be expected without any danger of disappointment.

The work was started as a medium for the honest and unreserved expression of opinion on all speculative subjects. How far its pages have been productive to this desirable end, each reader must judge for himself. To all intelligent and liberal minds, the value of such a medium must be fully apparent. The fact of an unshackled press being in operation, however little ability there might be embarked to direct its progress, speaks volumes in the cause of freedom; and the brightening prospect must be a source of heartfelt satisfaction to every friend to the happiness of his species.

To the despotic few who would tyrannize over the minds of their fellow-men, the following pages will, or ought, to prove an instructive lesson. Here is the fruit which they attempted to destroy ere the blossom had blown, ripening in spite of their utmost ef-

forts ; approaching the nearer to perfection from the very means which were used to crush its opening buds. Although gall and bitterness were ranking in their own bosoms ; and though bitter was the portion with which they strove to saturate the soil which promised fruit congenial to liberty ; like unskilful Chemists, they did not see that a bitter portion might sometimes tend to produce the most flourishing plants. But let them look to the fact, and dunces they must be indeed, if they do not learn a useful lesson. Placing metaphor aside, here is a volume of matter, wholly the result of persecution for opinions, and which maintains, the freedom of opinion both in theory and practice. And what is more, it is matter the result of mind, which, for the most part, but for these persecutions, would never have been formed. The hand which describes these lines, but for persecution for opinions, might, and most probably would, have guided a plough. Look to it, then, ye narrow-sighted, would-be-destroyers of intellect ; look on the following pages, and and learn the nature of the soil on which ye have to operate.

To the critical eye the errors of orthography and grammar, which are but too numerous in some of the early numbers, may not be very pleasing. But practice can alone make perfect ; and the improvement evinced in the later numbers, will it is hoped, prove that the Editors have neither been neglectful of their duty, nor wasteful of their time.

CONTENTS.



SEPTEMBER.—Address to the Public, page 1. Life in Newgate, 5. On the necessity of examining all Opinions, Customs, Habits, &c. 11. Letter I. to Dr. Adam Clarke, 16. Thoughts on the present System of Education, 28. Letter to Mr. Towne Chaplain of White Cross Street Prison, 33. Table Talk, No. I. 39. Letter to Newman Knowlys, 42. A Fragment, 43. Missionary Labours, 44. Translation of a French Epigram, 45. On the Practice of Criminal Courts, 46. Correspondence from Birmingham and Sheffield, 47.

OCTOBER.—Religious Persecution, 49. Life in Newgate, 58. On the Examination of Opinions, 62. Letter II. to Dr. Adam Clarke, 68. The Stage *versus* the Pulpit, 78. Journey of the Pope to Paradise, 83. Poetical letter on the Immortality of the Soul, 86. Extract from the Common-place Book of a Learned Turk, 89. Letter to and from William Cochrane, 91. Correspondence from Kensington, Manchester, &c. 93.

NOVEMBER.—On the Immortality of the Soul, 97. Character of the Hypocrite, 103. Letter to Abel Bywater of Sheffield, 106. Letter III. to Dr. Adam Clarke, 109. Clerical Magistrates, 121. On Suicide, 124. Fracas in White Conduit Fields, 126. Obituary, 129. Table Talk, No. II. 131. On the Prevalence of Pugilism, 133. Life in Newgate, 136. A Lament, 142. Correspondence from Wakefield, &c. 142.

DECEMBER.—Letter to Newman Knowlys, 145. Intended Defence of T. R. Perry, 146. On Regimen, 162. Theological Reflections, 169. Table Talk, No. III. 174. Liberation of Mr. Hale, 181. University Vices, 182. Suffering Reformers, 184. On Religion, 185. Republican Simplicity, 188. An Exordium to the Bible, 189. The Triple Plea, 190. Correspondence from Wisbeach, &c. 191.

JANUARY.—To our Fellow Republicans, 193. On the Use of Spirituous and Fermented Liquors, 202. Table Talk, No. IV, 208. On Civilization, 212. On the Cultivation of the Mind, 220. Life in Newgate, 224. Correspondence, and Reflections, on Matthews' Trip to America, 230. Review—Fairy Maid and other Poems, 232. Address to the Female Republicans, 235. Morality, 237. On Night, 239. Correspondence from London, Birmingham and Liverpool, 239.

FEBRUARY.—Religious Persecutions, 241. On Superstition, 251. On Seduction, 259. Letters on Suicide, 263. Critique on the Story of Ruth, 269. Review—English Constitution by

Lord John Russell, 275. On the Wisdom and Justice of God, 282. Letter on the Utility of Foreign Languages, 286. The Clergy of Germany, 287.

MARCH.—Religious Persecutions, 289. Religion in Theory and Religion in Practice, 295. The Fool's Creed, 302. Meeting at Kilkenny, 304. On the Importance of Free Discussion, 312. Table Talk, No. V, 319. Speech of Divinity, from Gray's Poem of the Candidate, 324. Diderot's Thoughts on Religion, 325. Life in Newgate, 330. Song by Mr. Jones, 334.

APRIL.—On the Law of Libel, 337. On Economy, 346. Resurrection of Jesus, 356. What is Blasphemy? 360. Scrutator on Style, 362. Observations on Scrutator, 364. Cobbett and the Catholics, 366. The Essayist, 374. Letter from Robert Gourlay, 378. Letter on the progress of the Newgate Magazine, 380. Specific mode of being physically considered, 382. Correspondence from Sunderland, 383.

MAY.—Christianity, 385. On War, 399. Letter to Dr. Cotton Chaplain of Newgate, 406. Review—The Difficulties of Infidelity, by George Stanley Faber, 411. Address to the Friends of Liberty, 421. Communication to the Secretary of State, 423. The Wars of the Gods, Canto I, 425. Correspondence from Glasgow, Aberdeen, &c. 431.

JUNE.—What is truth? 433. Definition of the question, by William Millard, 434. Letter from Robert Gourlay, 438. Life in Newgate, 439. Review—The Difficulties of infidelity, concluded, 444. Epicurus on Style, 456. Sonnet to Percy Shelley, 460. A Philippic against Priestcraft, 461. The Essayist, No. 11, 466. Variorum—I. Extract of a private Letter from Kentucky, 468; II. Extract from an old Poem, 469; III. Conduct of the Christians in the Fourth Century, 470; IV. The First Murder, 471; V. Heaven and Hell, *ib*; VI. Witchcraft, 472. Petition of T. R. Perry to the House of Commons, 472. Correspondence from Manchester, Leeds, Birmingham, &c. 475.

JULY.—Deism, 481. Review—Plan of a Penal Code for the state of Louisiana, 488. The Wars of the Gods, Canto II. 499. Letters on Suicide, 506. Elegy on the Ordinary of Newgate by Tom Brown, 519. Epitaph upon the same, and by the same, 520. Variorum—VII. Character of Napoleon, 522; VIII. Prayers, 523; IX. The Royal Oath, *ib*. Correspondence from Huddersfield and Halifax.

AUGUST.—Atheism, 525. Apology for Atheism, 536. Prize Poem, on the Character and Doctrines of St. Paul, 539. Proceedings of the Vice Society, 547. On Happiness, 552. On the Freedom of Speech, and the Liberty of the Press, 559.

THE
Newgate Monthly Magazine:

OR CALENDAR OF

MEN, THINGS, AND OPINIONS.

No. 1, VOL. I.] LONDON, September 1, 1824. [Price 1s.

TO THE PUBLIC.

THERE are few who have not felt the throbbing embarrassment of an introduction into new company, either from native modesty, or the dread of their inability to raise those sentiments which are expected, and which we most desire should be felt by all around. Every eye is open upon us, and the assurance of criticism exerts her power to discover the most prominent traits of character that mark our first appearance, either to attract or repel—to embrace as a welcome visitor, or with her stern and imperious mandate, seal that sentence which dooms us to eternal oblivion. In making our bow to the public, we have these feelings strained to a more than ordinary degree, and labour under difficulties of a no trifling description: already persecuted, calumniated, and in a prison—circumstances quite sufficient to excite the scorn of too great a portion of mankind against us. But we *do know*, that notwithstanding the comparatively just complaint of philosophers to the contrary, there are a sufficient number of kindred spirits in this country to nourish and protect injured innocence. Though we approach with all due diffidence, it is with no less firmness; and whether additional privations are the consequence, or not, forms but a distant apprehension, “we have thrown the cast, and will stand the hazard of the die.”

To a portion of our readers we are already known, therefore, to them we shall have but little to address. Although our humane friend KNOWLYS has secured our bodies for a tolerable period, the better part still remains our own, and with their permission, we shall send that part as neatly dressed as this place will permit, to pay them a monthly visit, to endeavour to secure that esteem which their kindness has already, to a considerable degree, awarded us.

But to others, it will be necessary to say something further. It has been remarked by almost every periodical writer, from Addison downward, that little interest can be taken in a

work until the author is known; and when it was the wish that they should remain concealed, they have wisely given us a description of their persons, manners, and acquaintance, that we might at least picture in our imagination some of their peculiarities; and these, indeed, have not failed to increase the interest of some of their most happy speculations. We cannot follow them in this description; we fear our personal qualifications combined would cut but a sorry figure, either for approaching the perfect or the eccentric. However, BE IT KNOWN UNTO ALL MEN, that we, William Campion, Thomas Jefferies, John Clark, William Haley, Richard Hassell, John Christopher, William Cochrane, and Thomas Riley Perry, considering it to be an imperative duty of every man to resist oppression and uphold the oppressed, entered Mr. Carlile's shop, 84, Fleet-Street, to secure his property, and to form a phalanx against the persecuting spirit which had so suddenly revived. So fierce was the rage of this junto, headed by George Maule Esq., that most of us were only a few hours in the shop, and from the 7th, to the 30th of May, 1824, ten persons were arrested. We were tried during the second week in June, and, as a matter of course, found guilty. BE IT FURTHER KNOWN, that we, the aforesaid, intend issuing from this place a monthly publication, under the title of "The Newgate Monthly Magazine," wherein will be discussed all subjects relating to men, manners, and opinions.

In this work we do not set ourselves forth as teachers, but as inquirers after truth. We profess to advocate no fresh opinions upon theological subjects, but merely to extend those that have been advocated more or less in every age. We do not *insist* that we are right, but only that we believe we are, and we must continue to believe so, until other systems are shown us to be superior. We wish to rouse our fellow man to an examination of all creeds, and all professions—that he may become more tolerant to his neighbour—that superstition may be disarmed of the weapons she weilds over her credulous believers—and that feelings of humanity may be inculcated in every bosom, instead of those of contention, strife, and animosity. If every man were desirous of attaching no meaning to words beyond what they actually express, he would soon find that those which most disturb his repose are of the least real utility. The ancient and venerable maxim of KNOW THYSELF, contains one of the first and the most important duties of morality. It is from the want of knowing ourselves, that a small portion of mankind are enabled to rule and tyrannize over the rest. It is this that creates tyrants and slaves, the oppressor and the oppressed.

Man is brought into the world weak and helpless; destitute of all ideas, but furnished with a capacity to receive them. His mind is then a perfect blank, as void of all perception as was this paper before I commenced writing upon it. He is no sooner born

than the idea of want is impressed upon him. The surrounding air strikes a chill upon his organs of feeling. He utters a confused sound, the consequence of his different situation. By degrees he is brought to utter those sounds more distinctly, and thus make known his wants. He is surrounded by beings similar to himself, of whom he acquires habits, and receives their influence, whether good or bad. It is here that the first step of education begins, not by teaching of letters, but by the actual manners of those by whom he is surrounded. Parents should always consider, that much more depends upon them than the school-master. The child will imitate their conduct, whilst he is unable to distinguish between right and wrong; and if, unfortunately, the latter be their distinguished characteristic, he imbibes destructive qualities, which the struggles of his future life may never be able to eradicate. When man is first launched into the world, what ideas does he possess of God, Heaven, Hell, or Religion? he possesses none; but should he unhappily have parents blinded by superstition, he is taught to respect these words as the most essential to his existence. The habit grows with him, he attaches a meaning to the word according to his own temperament; his ideas become strengthened, and he attaches to them the most beneficial qualities; he tenaciously allies them with every object in life, and seeks the destruction of those beings who are so unfortunate as not to see them with the same optics as himself. While men are educated in this manner, we shall never lack of enthusiasts; to rave about the glory of God and of Religion. But ask these beings what substantial idea they attach to the word God, or the word Religion—they will utter some confused sounds, and perhaps marvel that such a question should be proposed. This is but natural. These men are not to be blamed; they have been taught words without meaning, and which they have not been allowed to examine. They are necessarily ignorant, because they have attached the greatest utility to those words which are of the least use, and which cannot be satisfactorily explained. Ye Priests of every denomination, it is you who destroy the germ of human intellect; it is you who blast the expanding flower; it is you who nip the tender bud, which would otherwise bring forth choice and delicious fruit. It is upon you the curses of the human race should be showered, as that body of men who have produced the greatest amount of human misery. It is you who have animated Sovereigns to lead on thousands of human beings to sacrifice each other. It is you who have bred animosities throughout nations, for 'tis you alone who have reaped the benefit.

We have seen that man brings with him no ideas. He has only the capacity to receive those, which are presented to him by surrounding objects. It is thus he obtains his ideas of Religion, government, customs, and habits of every kind. It is on the infant mind that the first stamp of superstition is imprinted;

while it is weak, docile, and unable to distinguish between right and wrong; before he has learnt by experience to distinguish those things which are most conducive to his happiness. While we have this before us, is it at all surprising that the Priest has had in every age a train of followers? But can the number of voices prove the truth of his assertion? Why do men in different parts of the globe embrace different religions? Do they bring their separate doctrines into the world with them, or do they adopt those which were in being before their existence? These are questions every man should propose to himself, before he yields an unqualified obedience to any dogmas whatsoever.

It will be our object in conducting this work, to draw the attention of our readers, less to the particular opinions of sectarianism, than to the first principles from which these opinions have arisen. We shall pursue an inquiry, not only into the system of theology, but of all others that are connected with, and interest our fellow beings; and should at any time our own dissertations fail to convey clear ideas upon our subject, or sound principles, we shall feel as proud of receiving correction, as we are of offering it to others. What we most desire, is a free and fair inquiry, in order to discover the utility of all opinions, and to render harmless those engines which the infuriated fanatic now works to the destruction of others. We know, that opinions which have required ages to mature, are not to be swept off in the space of a few short years. The battery that has been raised and strengthened by time requires fierce and repeated shocks to shake its foundation; but that it will be reduced, is as certain, as that there was a time previous to its existence. "All that man hath made, man may destroy," saith Rousseau, and we know of no opinions but such as have been the production of man. If they are good, let them remain, we are the last who would seek their destruction; we only oppose such as we consider bad, and detrimental to the welfare of society.

The right of private judgment is not to be separated from human nature—conscience must move uncontrouled—thoughts, to be pure, must be free, and that man who should endeavour to sway either the one or the other to a bad purpose, must be, in every sense, a despot. Yet such are the men, who seek, by process of law, to imprison for a series of years, those of their fellow beings who have merely published thoughts incompatible with theirs. If these thoughts are erroneous, they can certainly prevent others from receiving them, unless, indeed, it be affirmed, that falsehood is more welcome than truth. Here, again, I fix upon the hypocritical tyrannical Priest, whose supple conscience declares itself unconnected with these proceedings when taxed with their injustice, and yet, is the very abettor of despots and despotism. It is for them these prosecutions for conscience sake are undertaken—to support them, when they cannot support themselves, in their ill-gotten power. But prosecution is not the right

method by which this question can be decided ; punishment has no effect while men believe they are suffering falsely.

Before we conclude this article, we must say a few words to our prosecutors, that is, if we can by any means discover who our prosecutors are, for unfortunately the men who most promote this dirty work are kept most from public view. We cannot suppose that George Maule Esq. would individually undertake this task with the fate before him of the "honourable societies," that have lately adorned this city ; nor can we suppose that the members of the civil government would employ the solicitor of the treasury for such an undertaking in preference to their regular law officer. But whoever you are, and you are, doubtless, honourable men, it is you alone who must answer for the commencement of this publication. You have forced us from that retirement which it is most probable we should have continued to enjoy, but for your interference. We are now compelled to act, at least, upon the defensive, and thus to vindicate the purity of our intentions against your accusations. Go on with your holy work, if you think it will promote your interest ; this publication is the fruit of your labours, and should it be considered worthy of public support, you may be brought to lament that hour in which were sanctioned these unjust and iniquitous proceedings. We shall review the monuments of not only your industry, but of that of your worthy predecessors, and trace their effects to the present time. It will be then seen that nothing but disgrace has attended you, when you have endeavoured to exercise a power, with which by nature you are not invested.

We solicit the support of our friends for the circulation of this work, and it shall be our aim, by industry, to make it worthy of their protection. It depends entirely upon *them*, whether it rises or falls. We shall, at any rate, do our best to secure its permanency, and this we have little fear of, if we have but the cordial co-operation of *our friends*.

WILLIAM CAMPION.

Newgate, August 19th.

LIFE IN NEWGATE.

LIFE! the topic is common, and, in most cases, uninteresting. The delights of a midnight riot ; the demolition of lamps ; the breaking the heads of London's sleepy guardians ; the miseries of a night spent in a watch-house, and a morning at a police office, have been written of with as much solemnity as though these freaks had a powerful influence on the affairs of man. We, thanks to the paternal care of George Maule Esq., are in no immediate danger of breaking either the peace or the pericranium of a watchman.

We can only speak of life as it is in Newgate! Life out of doors is too frequently mis-spent. Instead of inquiry into matters common to our nature and interesting to all, debauchery and idleness are but too commonly the characteristics of a town life. Life in Newgate, we trust, will afford matter of interest to our friends who are free. In it we shall endeavour to disclose the secrets of our prison house, and make the article under this head the channel for communicating the various interviews we have, whether with "solemn fools in sable vestments clad," or with the turtle fed Aldermen of London. In short, in this article we shall relate every thing that comes under our view, in this, our temporary town residence. On our first entrance, we were *impounded*, like stray-cattle; the hole into which we were thrust, was separated only by a row of iron bars from the felon's yard. Had we been versed in physiognomy, here was a fine field for speculation. In one corner stood a pale miserable looking being, worn to the earth by vice and misery. Dispersed about the yard were groups of savage looking men of every age. While gazing with astonishment on the scene before us, the clanking of irons was heard; three or four unhappy but desperate looking individuals made their appearance. The *tout ensemble* was now complete, nothing was wanting. We had now before our eyes, vice and its dreadful consequences. When I contemplated the fettered limbs, sunken eyes and sallow dirty complexions of the prisoners, I mentally exclaimed, "Oh! christianity, while thou art assiduously endeavouring to spread thy baneful influence; how wretched are these thy votaries even in the metropolis." Here we had an opportunity of beholding the effects of religion without morality. I dare be sworn that in this congregation of desperadoes, there was not one but would have felt himself offended, had we questioned his belief in a God. Having waited some time in this delectable situation, we were ushered into the office, and measured with as much precision as though we had been candidates for the situation of full privates in the Horse Guards. We were then shown to our ward, situated in the chapel yard. I will not tire my readers with a minute description of our destined residence. Let it suffice to observe, that the casements were of paper, ornamented with a double row of iron bars. Our beds consisted of some *excellent* door mats, and some horse rugs. Raw meat and vegetables were excluded, as rigorously as our sex from an eastern seraglio. After our trials, we memorialized the Lord Mayor; but the man of diaper took no notice of our complaint. Alderman Wood behaved better; at his instance a gaol committee was summoned. After mature deliberation, these sapient gents thought fit to allow us an additional room, horse bedsteads, and admission for vegetables. Yet in the face of this, some of the friends of the gaol authorities thought fit to state in a public print, that "the committee found (as might be expected) no ground for complaint." We thought it

necessary to answer this, and to publish an account of the proceedings, with comments on the aforesaid article. The christian authorities, it appears, felt nettled at this, and published a counter statement, signed by seven individuals, about to travel for the good of their country, contradicting our statement. This statement, with the excellent remarks of the Morning Chronicle, I subjoin to this, leaving it to our readers to judge, whether, as the Chronicle asserts "the voice of the prompter is heard in this clumsily manufactured farce."

"The persons confined in Newgate for the sale of Carlile's works, lately published some complaints of their treatment in that gaol. The *New Times* has put forth a letter in confutation of these charges, professedly the conjoint performance of seven sages under sentence of transportation. Though not a specious, this is yet a very amusing piece of humbug. These good gentlemen, on the eve of departure for Australia, cannot find it in their hearts to quit their native gaol without endeavouring to correct some impressions touching its hospitalities. Their last wishes are, that Newgate should stand fair in the eyes of the world. This desire, so natural to prisoners, is testified in an abundant approbation of the economy of the place, its customs and regulations. They praise in an orderly manner, the beef, the soup, and indeed go so far as to declare, that they would not feel the slightest repugnance to double allowance. They highly approve of the absence of bedding, philosophizing with wonderful considerateness on the wisdom of that privation, which, while it abates the comfort of individuals, serves to increase the means of accommodating the public not at large, and leaves space for the reception of a great number of good people, who might otherwise be inconvenienced for lack of a gaol. In a word, like Goldsmith's *Vagabond*, the *New Times*' correspondents seemed to have found Newgate "a pleasantish kind of place enough." The business of this epistle commences with this passage—

"We will beg leave to premise, that we are all under sentence of transportation, and likely to be sent from here at a moment's notice; our statement therefore cannot be interested, as we have nothing to fear or hope beyond the sentence passed upon us. With regard to the beef that is served to us, it is such as no person can refuse to eat on the score of cleanliness or freshness. We do not say that it is from the primest part of the ox; but there are none of us who ever refused to eat it, although we are amply supplied with provisions by our friends, and have been used to as good living as any person who has signed the letter to which we allude—So much for the beef. Now for the soup—This we declare to be good, such as no one can find objection to, at least, if not actuated by the spirit of contradiction. We are in the habit of consuming the whole of our allowance in the day, and *should not feel the slightest objection if our allowance was doubled*; nay,

we should feel grateful, as it would afford us an excellent, light, and nutritious supper."

What! "an excellent, light, and nutritious supper," after all the beautiful beef, not to mention the ample supply of provisions by their friends. What cormorants!

"With respect to the bedding, it is true, we have but a mat; but there are a plenty of good rugs allowed; and we are sure no just complaint can be made, with any degree of justice, that there is not sufficient bed-clothing allowed. If beds were to be allowed to every prisoner, where are they to be put, in a prison like Newgate? What consequences might not ensue from a parcel of beds being heaped together, sufficient to accommodate all the prisoners within these walls?"

Very like a prisoner! We are confident that our readers will acquiesce that this species of disinterested reflection is exactly what might naturally be expected from the persons in the condition of those that subscribe the epistle. We shall next hear of a man at the gallows extolling the ingenuity of the drop, and praising the fashion and figure of the gibbet. "And why should these gentlemen be accommodated better than any other prisoners here, of which there are many equally as respectable, and equally as innocent of crime?" Ye Gods, how naturally they sneer! "Now, the searching of females who come to the respective prisoners—we do most solemnly aver, that no complaints have been made by any female who comes to us, and which are our mothers, wives, and sisters." (Good men! "No knock me down doings," mothers, wives, and sisters.) "And we are sure that if any indignity was offered to them, our feelings are as acute (although under sentence of transportation) as any person who is confined within these walls, and that the females are as feelingly alive to the strictest rules of propriety as any that visit the writers of the aforesaid letter.

"We do not write this with any view to provoke discussion, as perhaps, ere this finds its way to the press, we may be far out on our voyage from the country which gave us birth; but we cannot help bearing testimony to that adage which we are convinced is true, and that no feeling may be raised to the prejudice of those who are intimately connected with the prison, and from whom the undersigned have received a uniform series of kindness and good treatment:—

Peter Delcour,
Alexander Fidler,
William Hodges,

Robert Engellent,
William Twight,
D. W. Stephenson,

William Haley.

P,S, The above signed are the whole that are present in the ward No. 4.—Newgate, July 29, 1824."

It is sufficiently clear, that the writers of the above letter were instigated to make this communication, and instructed what and

how to praise; the farce is clumsily played; the voice of the prompter is heard.

There is, however, one circumstance, which may, perhaps, lend an air of authenticity to the epistle, and that is a strong suspicion which prevails, that these seven sage convicts have lately contributed more than one article to "The New Times." A leading article in the columns of our contemporary, which, heated with much unction of "Old Tom," and "Deady's best gin," smacks strongly of this source. It pointed out in an agreeable manner some relaxations that might advantageously be made in prison discipline, particularly in a more various and accessible assortment of neat liquors in the gaol, and an *ad libitum* extension of credit for the same, to suit the convenience of the consumers. The article was altogether very spiritual, and does infinite credit to the contributors, who evidently handled the subject as men that perfectly understood it.

I have always considered that christianity was productive of much crime, My residence in Newgate has not altered my opinion on this subject. Since we have been confined, six individuals have been sacrificed to a false system of education—your draconian code of laws. Many of our readers, I should imagine, have never heard a condemned sermon. I shall, therefore, give a short description of one, at which we were present. Three unfortunate men were ordered for execution. On the Sunday morning these men were placed in the condemned pew, which is an oval-shaped sable-coloured box, constructed with a due regard to the effects of religion without morality, as it is sufficiently capacious to accommodate thirty individuals. This pew is in the centre of the chapel; and here these unfortunate individuals were placed, the gazing blocks; not only of the prisoners, but of as many well-dressed persons willing to pay a shilling for admission, as could be crowded into the gallery. The chaplain having strengthened himself for his task with an extra pinch of rappee, commenced his sermon; the text was the 6th of Gal. 7th verse, "Be not deceived, God is not mocked; for whatever a man soweth that shall he also reap." He expatiated for a considerable time on the evil of sin, and pointed out what must indeed have been pretty evident without a ghost to tell it—the awkward situation in which they were placed by their bad conduct. He told them of the vengeance of the Lord of Hosts on those who repented not, and of his mercy to those who truly and unfeignedly sought his forgiveness. I could not perceive any thing like humanity, in thus publicly annoying poor devils, who were evidently worn to the bone by misery. It might be otherwise; for, as I am not a christian, I am, of course, incapable of judging. One thing I remarked—the Doctor informed them with infinite solemnity, that in all probability, "they would never hear another sermon." My notion of the subject was, that unless they possessed a much greater taste for this spe-

cies of humbug than I do, they were, on that head, much more unfortunate than many of their fellows. The sermon being concluded, the poor fellows were conducted from the chapel, looking a last adieu to their late companions. On the following morning, at half-past seven, the clergyman's voice was heard in the vaulting passages, reciting that incomprehensible passage, commencing "I am the resurrection &c. I cannot describe my feelings at this moment. The grief of the unfortunate relatives, the unavailing repentance of the unfortunate fellows, all crowded upon my mind, and produced a sensation which I find it impossible to describe. Christianity appears more hateful to me every time I reflect on this circumstance; as I feel confident, that in nineteen cases out of twenty, these hangings are brought about by the faith of the unfortunate fellows. We have been visited at various times by the keeper of Newgate, the Sheriffs, &c.; but we have been visited by two persons far more exalted than either Sheriffs or Keepers. I allude to Mrs. Wright and Joseph Swann. Joseph Swann came to see us two or three weeks since. He appeared to be in excellent spirits, but imprisonment has evidently made sad inroads on his constitution.

Scarcely a day passes but some generous individual pays a visit to Newgate, solely for the pleasure of witnessing so many individuals, who have voluntarily sacrificed their liberties for the sake of their opinions. About a fortnight ago, a gentleman introduced himself by the following note, (accompanied by three bottles of wine) addressed to Mr. R. Perry; and if we may judge of the heart by the warmth of expression which the note contains, and by the pleasure we all received from the visit of this gentleman, it will exhibit to the public a good specimen of the numerous instances of such calls, and such feelings, which we are continually experiencing.

W. HALEY.

(*To be continued.*)

INJURED CITIZEN,

ALTHOUGH I am not known to you personally, I have taken the liberty of entering your wretched dungeon, with no other intention than shaking by the hand men who have so boldly, honestly, and manfully braved the fury of a combined set of cold-blooded villains in power—in a cause which so many have and every one ought to have at heart. I am just arrived from Oxford (that detestable town) with a heart overflowing with sympathy for the *fortunate* sufferers in the cause of truth, and at the same time bursting with indignation against the unmerciful brutes who have caused you and your fellow sufferers to be torn from the arms of your dearest friends, and to be confined in a gloomy and comfortless prison.

Think not, my dear sir, that I am actuated by idle curiosity,

for by coming to this place I consider I am only performing one of the least duties every one owes who profess the same principles you have so laudibly defended. But if my visit will, in the slightest degree, be unpleasant to you, or to anyone of you, I will contentedly withdraw. But should it please you to grant my request, the honour bestowed will be gratifying to me; for to see eight honest men at one view, is not every where to be done.

Before I presumed to intrude on your quiet, I asked Mrs. Perry if she thought it would be agreeable to you—she said it would.

I am, my Dear Sir,

With the greatest sincerity,

Yours &c.,

J. H.

P. S. Be assured I envy, not pity you, for you are arrived at too high a pitch of honour ever to be reached by me.

J. H.

On the necessity of examining the foundation of our OPINIONS, CUSTOMS, HABITS, &c. in order to ascertain, whether they are, or are not, of any real utility.

It is a lamentable fact, that while so large a portion of mankind, are sedulously seeking to unravel the most intricate mazes of philosophy—are endeavouring, by the most intense application and study, to investigate, to simplify, and to make subservient to the will and the pleasure of themselves, and their followers, the properties and powers even of the most abstruse and hidden subjects in nature—it is lamentable I say, that so few trouble themselves about obtaining, what is by far more necessary to their welfare and happiness, a true knowledge of themselves: of the relations they bear to each other: of the truth of the opinions which they have received from their forefathers, which they retain with so much tenacity, and labour so incessantly to promulgate: of the customs society has imposed upon them: and of the habits they have acquired; so as to be enabled to judge how far their actions are consonant with their views to the attainment of happiness. That such an examination—that such a knowledge is necessary, few will be found to contradict, although so few are found to give it any attention. But surely if any one thing more than another merits the consideration of man, it is the UTILITY or INUTILITY of the customs and habits to which he is subservient, to which he is accustomed to lend his aid.

Opinions are of themselves harmless; and, were it not for the gratification we feel from the knowledge of their being well founded, would not deserve our slightest attention, did they not

controul our actions—did they not institute and support those customs which are detrimental to our true interests.

To our opinions then we should first direct our serious attention. Let us bring them to the test: let us examine whether they are founded on truths, or built on chimeras: and if we should find, that we have been the dupes of imposition—if we should find that those opinions and the customs connected with them, which we have ever considered as the most essential to our happiness, are of a contrary tendency—let us at once discard them; let us discard from our mind every false principle, and from our actions every thing which has resulted from these false principles. This done, we shall be left more free to examine the customs and habits we have imbibed from other sources.

It is a saying that has been often repeated and never controverted, that whatever to man is not useful, is injurious. With this truth then firmly impressed on our minds, we should proceed to examine the whole of our actions—not merely with the hope to find excuses for their repetition; but with a desire to learn how far they are useful or injurious, and a determination to dispense with those of the latter description. Could all mankind be brought to see the necessity of, and to act up to, this doctrine, how much superior would they be to what they are at present, and how much happier would they pass their existence. Man is styled a rational being, a being far superior to the rest of the animal world. Yet if thoroughly examined, if compared without prejudice, how very few men deserve the distinction. Our real wants are almost as few, and as easily supplied, as those of other animals. Yet not knowing to what limits these real wants are confined, and having been misled by the fallacious customs, and vitiated by the mischievous habits he has every where seen followed in the society of which he is a member, man is become the most necessitous of all beings. Once beyond the pale of his real wants his imaginary ones are never satisfied. Every art that can be devised, every method, every scheme which his imagination can invent, is resorted to in order to supply wants of his own creating; and for one satisfied, his prolific imagination invents ten to supply its place, each more exorbitant in its demands, each presenting some new difficulty to be surmounted, and yet, each appearing equally necessary, each appearing as something indispensable to his happiness. From such a state of mind, how thankful, how happy must that man be, who finds himself free. No unnecessary customs occupying his time, and calling him from his useful and necessary pursuits—accustomed to no habits but such as are rational in themselves, beneficial to his own existence and pleasures, and in nowise detrimental to the happiness of his fellow men—his wants few, and always within his command—his days pass, in comparison with those of his dissipated and imaginary-pleasure-seeking brethren, in one continued round of enjoyment. No

delusive hopes to misdirect him in his search after happiness, to lead him astray from the paths of nature, to estrange him from the study of truth. No visionary fears to torment him, to embitter his moments of reflection, to destroy his peace of mind. No acquired ills, no misfortunes brought on himself by vicious conduct, to be thrown into the scale against his acquired enjoyments, against those real pleasures which his knowledge of his own nature, and of that of surrounding objects, enables him to apply to advantage, to apply to his real wants. He knows his real state; he knows the evils attending it; his ingenuity in most cases devises an antidote. But the ignorant sensualist, for want of knowing wherein real pleasure consists, allows it to escape through his hands; while the long train of evils which exist, and which require a precaution to escape, of which he is not aware, fall on him with their full force, and are increased an hundred fold, by his own irrational, irresolute, and ill-directed conduct.

Let us first then remove the stumbling block which lies in our way; let us examine our opinions; let us bring them to the bar of truth and reason; *let us be free from superstition*; and then let us proceed to examine the utility of our reigning customs and habits. Let us look upon this subject in its true light; let us consider it as it really is, of all things the most necessary, to our happiness, to our comfort, in short, to our existence, as beings capable of enjoying life, of tasting its sweets, of living contented and dying peaceably. Let no minor circumstances intervene to obstruct our course in this all-important proceeding; let no trifling difficulties disarm our intentions or destroy our hopes, our expectations of amelioration. Wherever we find evil to exist, let us endeavour to trace it to its source; let us follow it through all its mazes, through all its dark and intricate paths, till we discover the first operating causes. And this done, we shall find, in most cases, that our own indiscretions have brought the evil upon us; and where this is not the case, when we know the cause, we shall either be enabled to avoid the impending evil, or to find an antidote for it.

To these subjects then, a YOUTH who desires nothing so much as to be enabled to contribute to the happiness of his fellow man, intends to devote the principal part of his study; to give them his particular attention; to obtain as much knowledge on them as he possibly can; and to impart that knowledge to those of his fellow men who may not otherwise be able to acquire it—who may not have the means to obtain, nor the leisure to peruse the many elaborate and voluminous works which are already written on the different subjects he intends to embrace, and which are so essential to our individual researches. In doing this he will ever direct his attention, more to facts deduced from experience, than to mere theories, however plausible they may appear, however correct they may seem; and the information he is enabled to collect, he will en-

deavour to impart in plain and convincing language, to those who may favour him with a serious perusal.

His first object will be to trace to their primary source, those evils which appear most grievous—to hold them forth to the light in their true colours—to arraign their supporters at the bar of REASON, in order that they may receive judgment according to their deserts—and then to propose to the consideration of those who may wish to avail themselves of his researches, what remedies may appear to him most likely to effect a cure, most likely to remove the evils which afflict his species. In this undertaking he pledges himself to hold up to view, headless of the consequences, heedless of the clamours which interested individuals may raise against him, the supporters of every CRAFT not beneficial to mankind in general.

That he has to combat a numerous host of opponents, he is well aware. The first and most powerful, are the base hirelings of a corrupt and despotic government. These, fearing lest the people should obtain knowledge in addition to their physical strength, are ever alarmed at such attempts. Yet these men he does not fear. Having already experienced their worst, though still suffering from their usurped power, their malignant and cruel persecutions, he can smile at their impotent efforts, while those of his fellow countrymen who have the welfare of mankind at heart, afford him their countenance and support. These petty tyrants, tools of some base conspirators, who, ashamed to do their own dirty work, thus keep themselves concealed from public view, from public scorn and contempt, have been foolishly led to believe, that by incarcerating the body in a prison, they could controul the mind—that because they held the reins, and are, *for a time*, enabled to direct the physical force of an ignorant multitude, they could dictate to the minds of rational, of intelligent men. But sadly have they been mistaken. The more violently they have acted—the more they have exerted themselves in the vain attempt to crush freedom of thought and expression, the more free has it become, the higher has it soared above their reach. We need not seek far to find proofs of these assertions: the writer of this article is himself sufficient evidence. But for these would-be dictators, it is not probable he would ever have been heard of as a stickler in the cause of mental freedom, while now he is become a sworn and active enemy to all its opposers; and although his body is confined to the small range of a few rooms, his mind daily expands, daily towers higher above their reach, daily becomes more capable of acting to their annoyance, and daily learns more and more to despise their base motives and contemptible power. Of this class of opponents, once to appearance so formidable, he now fears nothing: supported by the approbation of his intelligent fellow citizens, he dreads nothing that tyrants can inflict upon him.

The next, and most loud in his clamour, is the priest—the

sworn enemy to all liberal minds—the base opponent to every thing in the shape of improvement, every thing calculated to improve the knowledge, to ameliorate the condition of his species—the bitter foe to all inquiry, to all freedom of thought, to the expression of our sentiments. In his profession, his idle life, supported by ignorance, he dreads the propagation of knowledge, well knowing, that an intelligent inquiring people, would detect his impositions, and dispense with the services of men who produce nothing but mischief. This sable son of hypocrisy will accuse the honest exposor of his craft with being a destroyer of happiness, a destroyer of the comforts mankind receive from religion. “You are an Atheist,” he will exclaim; “you are a perverter of the truth; you pretend that mankind should be governed by his reason, without my aid; you destroy the hopes men have of a future life!” To this the writer would answer, that he aims to destroy nothing but falsehood; nor would he attempt to destroy even that, were he not well convinced that it is injurious to society, injurious to man in whatever shape it may appear. The application of epithets without meaning, is beneath his notice: he values not words: he would be judged by his actions. If he should pen ought but what is founded on truth, it is in the power of his enemies to expose him. However the priests may clamour about depriving men of the consolation of religion, the real cause of their uneasiness, is but too evident. Under the name of religion they have been enabled to prey on the prosperity, and to hold a command over the actions of their fellow men; and they fear, that, if the bulk of society become enlightened, their deceptions will no longer support their avarice; but, that, like other men, in order to obtain a livelihood they must labour to some useful purpose.

Then appears the follower of Esculapius, who, although more cautious in his language, is nevertheless, equally averse to the exposure of his craft, well knowing, that it will not bear that examination, which a rational mind will be inclined to give it. “What occasion have other men,” says he, “to trouble themselves about the study of diseases and their remedies, when we are ever ready to administer to their complaints.” A sufficient answer may be given to this in a very few words. It is a subject which interests every individual; a knowledge of it, sufficient for our use, is easily obtained, and the remedies are generally simple and of little cost. Besides this, the individual who suffers is surely best calculated to obtain a knowledge of his own disease, the most likely to discover its true cause, which, of course, he will attempt to remove; but it is not the interest of the physician to remove the cause, but only to stem the effect. The knowledge of physic would be but in little request, if men knew, and were determined to avoid the courses which lead to the want of it: there are few diseases but are of our own acquiring; few but what result from the sensual gratification

of our passions*. In this point of view, man is the most irrational of all animals. He first swallows a poison to gratify his vitiated taste, and is then forced to swallow some nauseous drug as an antidote! The physician who stops a disease may be worthy praise, but *he* is the best friend to man who shall teach him to avoid it.

The mystery connected with Law proceedings will be found equally deficient when brought to the touchstone of utility; and its supporters, who are equally averse to inquiry, will, no doubt, raise their voice against the man who shall dare to expose the secrets of their profession. But the man who would do his duty, as an inquirer into the evils which afflict mankind, must examine both the Law and its supporters: he must expose both, 'ere he will be enabled to mend the faults of either.

It is needless to mention all the different opponents he is preparing to encounter. As he will be opposed to, without doubt he will be assailed by, the partisans of all useless crafts. But in spite of all their clamour, he will proceed to examine their pretensions, to applaud the useful, and to decry the useless and mischievous. If therefore his fellow labourers and himself should meet with that encouragement from the friends of *mental freedom*, which will enable them to publish monthly, as they propose to do, their sentiments on paper, the writer of the present article will ever be found carrying into execution the task he has here proposed. And the assistance of any literary friend, who may think the subject deserving his attention will be thankfully received.

RICHARD HASSELL.

TO ADAM CLARKE,

D. D. I. L. D. F. R. S. F. A. S. and A. S. S.

Sir,

FORASMUCH as many have taken in hand to set forth in order a declaration of those things, which are most surely believed among us, even as they delivered them unto us, who, from the beginning, were strangers and *ignorant* of the word—

It seemeth good to me also, having had perfect understanding of all things, from the very first, to write unto thee, in order, most

* It is often said, that men do not exclaim against the pursuit of pleasure, and the gratification of the passions, till they are incapable of enjoyment themselves. But it is not so in the present instance. The writer is young, and possessed of a constitution that would, without doubt, stand the effects of intemperance as well as the constitution of most persons. But he looks beyond the passing moment. He has felt, and continues to feel, the good effects of this precaution; and he would have others feel like himself.

excellent ADAM CLARKE, that thou mightest know the uncertainty of those things wherein thou hast been instructed. Luke 1. 1—4.

As I am about to commence a strict, and I hope an impartial enquiry, into the nativity, life, and death of Jesus, called the Christ, whose history is recorded in the books now attributed to Matthew, Mark, Luke, and John, I have selected you from among the body of theological doctors, because, from your researches and commentaries on those books, you have arrived at an eminence beyond your brethren; and from your superior knowledge, you are the best able to appreciate my conclusions, or correct me, wherever I may unfortunately fall into an error. I am now immured in a prison, for forming opinions different to your own. I am charged with the same crime as was the alleged founder of christianity; but to shew the injustice of this charge, I am bound in duty, not only to myself and friends, but to the cause of which I am proud to be an espouser. I am confident of being able to vindicate my own conduct against the enemies of the human race, for I have done no more than resisted the efforts of TYRANNY and FALSEHOOD. Perhaps this, my vindication, may be termed blasphemous, by ignorant and interested men; but this has no power to alarm me, the fanatic may rave, or the powerful may command, they will be alike useless, for

“Thrice is he armed who hath his quarrel just.”

I shall proceed onward in my course, with the endeavour to convince my fellow citizens of the purity of my conduct, and the injustice of my persecutors. They have attempted to exhibit a degree of strength, equal to their Sampson; but does not their conduct show they have his blindness also? They may rush on, and be like him, buried in the ruins; but those ruins will be the foundation of LIBERTY and HAPPINESS. Where, Sir, can be the justice of the manner in which I am treated? Have they taken the means of reclaiming me? no; they have confined me within the walls of a prison, for the dreary space of THREE YEARS, and at the expiration of that time to enter into bonds to keep the peace, which I have never broken; but this I solemnly promise never to do, while Truth and Justice gives me power to resist it. The crisis has now arrived, wherein it behoves every man to stand forward boldly, and assist in extirpating that system of Fraud and Delusion, which for ages hath shackled and enslaved the mind of man. True, we have not *that* stimulus which is extorted from the pockets of the poor, but we have others, which to the mind is more consoling, and which is, a peaceful reflection, that tells us we have contributed to the welfare of our fellow-creatures, by endeavouring to teach the ignorant, and relieving them from groundless terrors and base deception. This is a consolation which buoys us up, while passing through the waters of tribulation; and tho' the flood-gates of persecution may be opened, it will not over-

flow us; even whilst walking through the fire of our enemies we shall not be burned, neither shall the flame of their malignant tongues kindle upon us. I have made bold to address myself to you, as a defender of that system which I am compelled to look upon as nothing more than "a fancied vision." If I do not obtain some better evidence than I now possess, I must speedily renounce the name of christianity, and substitute some other name more allied to virtue, where the principle of "doing unto others as we would wish they should do unto us," may be less talked of and better practised. I have made the Old and New Testament my particular study during these last four years, in hopes of finding internal evidence of their authenticity; but I now find, that building upon them is resting on "a thing of nought." I will, henceforth, fix my happiness, not upon doctrines, but a pure and uncontaminated morality. Morality is found upon reason, and has for its object, general utility; but Religion, which is only founded on "things not seen" and "things hoped for," can only be beneficial to those individuals who find it an easy and profitable profession. The easy and credulous multitude first gave way to their authority; the Priest found himself secure, and ruled over them as he pleased; and now, upon the force of custom, claims that as a right which is only sanctioned by antiquity. But the age has now arrived wherein dogmas shall no longer be held sacred; men will not tamely submit to the customs and authority of their forefathers, because they have been founded only in ignorance. Man, by reason, may controul every propensity; and surely that which has existed only in *opinion* may, by the force of *reason*, be effectually removed. It is this which raises the venom of the priesthood against reason. "It is carnal" they say; it is at variance with God; it is unable to comprehend the things which are spiritual; but Sir, do you not affirm that reason comes from God? If so, where is the justice of supposing that he would endue us with a quality incompatible with our wants? It is such men as you who are the only Atheists, for you first ascribe to your God certain qualities, and no sooner are these qualities incompatible with your views, than the authority of God is set aside for your own immediate interest. Reason is from God, you say, and yet reason is our greatest foe. It is this power which draws us aside from that faith, which is so necessary, and without which we cannot inherit the kingdom of heaven. Reason not only deprives us of this inestimable blessing, but draws us to a dangerous precipice, from whence, (if what you say be true) we can have no chance of escape, but a *sure* and certain prospect of falling headlong into the abyss of eternal torments; for it is written, "he that believeth not, shall be damned." But if this reason be carnal, and not able to comprehend the things which are spiritual, why does your spiritual God invite us to reason with him, Isaiah 1. 18.? and even commands us to "bring forth all our strong reasons," Isaiah xli. 21.

If he knew the reasoning powers we possess were not sufficient to understand him? does not the conduct of Priests prove that they, themselves, do *not believe* in that power which they pretend to explain? It is time they were driven to some better employment, and that time, I hope, is fast approaching. The eye of reason has detected the imposition, the "age of reason" is exposing it; the spell of superstition is broken; the walls are tottering; and though the "powers," aided by prejudice, endeavour to support it, yet fall it must, before the "unsophisticated voice of reason," whilst they have no other basis to rest upon than sophistry and iniquity. The "gangs" that have been formed on *your* behalf are scattered and dispersed; and those who have conducted this last batch of prosecutions, have experienced little else than shame and disgrace. Should they be rash enough to proceed still further, they will find, when too late, that their conduct has only hastened the DOWNFALL OF SUPERSTITION,

I have been induced to say thus much by way of introduction, that we might perfectly understand each other before we commence with the body of the work I have proposed to examine. I shall shew you that the internal evidence of those books, the Old and New Testament, ranks them below the modern productions of men, instead of being the word of a God. I shall not depart from the books themselves to find reasons for the conclusions I have drawn. I shall confine myself entirely to them, for it is written "by thy words shalt thou be justified, and by thy words thou shalt be condemned." Matt. xii. 37.

THE GOSPEL ACCORDING TO ST. MATTHEW.

CHAP I. *The Genealogy of Christ, his Conception, Birth, and Names.*

Verse 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Now Doctor, what would you say, if an historian, writing of King George, were to write, George the son of James I., the son of Henry VII.? Here you see is only a hop and then a jump to the top, but I expect in the next verse to see him come down step by step.

Verse 2. "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren."

Why is the brethren of Judas mentioned, Doctor? were they an honour to the holy child, Jesus? Were they not a set of murderers? Read Gen. xxxvii. 5.; they hated their brother Joseph, and you know, "he that hateth his brother is a murderer," 1 John iii. 15. Even when they were *boys*, some of them thought nothing of murdering all the MEN in the city, Gen. xxxiv. 25. And you, who are so well acquainted with history, I would ask, has there ever existed a more unfeeling despotic monster than Joseph? When but a child, he was continually sowing discord among his brethren and monopolizing his parents' affections; when a servant, he disturbed the peace of the family by his vanity, because he

was a goodly person and well-favoured, Gen. xxxix. 6; when in prison, he pretended to tell fortunes, making some of his fellow-prisoners unhappy, Gen. xl. 19; and after having ingratiated himself into the King of Egypt's favour, he would then disturb the peace of the whole nation, by predicting seven years of famine; a circumstance which could not happen without making God a liar; for we read, Gen viii. 22, the Lord had promised, that while the earth remained, seed time and harvest should not cease; and which it was impossible for the Lord to forget, because he had set his bow in the clouds to put him in mind of his covenant, Gen. ix. 16. But mark how this Joseph sported with the feelings of his brethren and parent, Gen. xlii. 28, 36, 38. And what greater tyrannical acts have ever been practised by the most execrable tyrants than his? When not satisfied with exacting all their money, their cattle, and their lands, but would have the fifth part of the future produce of their labour for ever, Gen. xlvii. 20, 26.

Verse 3. "And Judas begat Phares and Zara of Thamar."

Now, if you suppose any person was inspired by an all wise and all powerful God, to communicate these words to mankind; it must necessarily follow, that the words so communicated, would be written in a language understood by all mankind, if God were willing that all men should be saved and come to the knowledge of the truth. But admitting "the foolishness of God," 1 Cor. i. 25, once confounded the language of all men, Gen. xi. 7; would it not be necessary that those words so communicated, (if required to be translated for the benefit and salvation of all men) should be attended by the same divine inspiration, in order to prevent any error or inaccuracy which unavoidably happens by fallible men translating one language into another? Would it not be necessary that every translator, transcriber, printer, and all their assistants should be divinely inspired, so that there might be no need to alter, revise, and correct the words of a perfect God; from whom nothing could emanate but that which would be clear, positive, and distinctly worded, so that a wayfaring man, though a fool, should not err therein? But I find that this book needs not only correcting in every chapter, but almost in every verse; besides being full of contradictions and absurdities, which I will prove in the course of this work. I cannot throughout the bible find where it layeth claim to the title of being the word of a God; Neither does its matter require it should be so denominated, as it contains history, chronology, and the words, actions, and dreams of men, as well as the supposed messages from God. I think then I am justified in saying it was not written by divine inspiration or teaching; but by ignorant men, whether they were impostors or enthusiasts. I grant, that the mistake of a letter in a man's name is not sufficient authority to condemn any book; but when we find it in almost every name, (some having two, three, four, and more letters omitted, inserted, or transposed;) no confidence can

be placed in any name, place, or word. How can I be certain but the same error has taken place in words of more importance? for instance, the "Holy Ghost" might have been Holy Priest, and which seems more agreeable to our reason, and more necessary for our information; for we cannot understand this invisible thing by any thing that is made, though Paul says, "they are clearly seen," Rom. i. 20. If they were, why should so many learned men deny even the existence of any being superior to man? Now, if you will take the trouble to look in Gen. xxxviii. 29, 30, you will read Tamar, Zarah and Pharez. But Matthew has taken the letter *h* out of Zarah and put it into Tamar; and exchanged *z* for the letter's. In Rev. xxii. 18, 19, we find a punishment denounced against any one who shall attempt to do any such a thing. But who were Phares and Thamar? We find in Gen. xxxviii, that Tamar was daughter-in-law to Judas, who having inveigled her father-in-law into an adulterous connection with her, the Lord was pleased to bless this incestuous amour, by ordaining (for all things were known of God from the beginning, Acts xv. 18.) that the seed of this whore, 24, should have the honour of being the forefather to the *immaculate* Jesus. And this "Phares begat Esrom, and Esrom begat Aram." If we look in to those scriptures which you say were given by divine inspiration, we read in 1 Chron. ii. 5, 9, that "Pharez begat Hezron, and Hezron begat Ram."

Verse 4. "And Aram begat Aminadab, and Aminadab begat Naasson; and Naasson begat Salmon." The same words are quoted by Luke iii. 32, 33; but in 1 Chron. ii. 10. and Ruth iv. 19, 20, we find that Amminadab begat Nahshon, and Nahshon begat Salma.

Verse 5. "And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, who was a Moabitess, and lived in the time of the Judges of Israel; when the Israelites having a *famine* in their land, were obliged to leave it overflowing with *milk* and *honey*, and sojourn in the country of Moab, and married their children to the Moabites, Ruth i. 1—4, the descendants of Lot's eldest daughter; when *she got herself with child* by her own father, Gen. xix, 36, 37. And who were so obnoxious in the sight of God, that he delivered them into the hands of his chosen people, who having first treacherously murdered their king, in sending him a present by Ehud, whom the Lord, "in his tender mercy," had raised up for the purpose of thrusting a two-edged dagger into the belly of the King of Moab, (while delivering the present) and whose *fat stuck so fast to the blade* that he could not draw it out of his belly, but "the *dirt* came out." He then directly slew 10,000 lusty valiant men, and suffered not a man to escape, but entirely subdued Moab *that day*, Judges iii. 15. This Ruth, who descended from the blessed seed which the Lord bestowed on Lot (that just and righteous man, whose soul was vexed from day to day with the *unlaw-*

ful deeds and filthy conversation of the wicked, 2 Pet. ii. 7, 8,) and his heroic and *ingenious* daughter, was also ordained to be the fore-mother of the "holy child Jesus."

Verse 6. "And Jesse begat David the King," who was a man of God, (Neh. xii. 36,) after his own heart. 1 Sam. xiii. 14, i. e. he was the best and most merciful man that God could find amongst all his chosen people. For if required as a favour to kill only 100 men, he was so truly *generous* and *merciful* as to kill 200, and so very modest and obliging as to cut off all their FORESKINS as a present for the young woman, Michael, Saul's daughter. 1 Sam. xviii. 25, 27. He was one also, who, out of tender compassion for the creatures which God had made, would *only* cause them to pass through brick kilns and put them under harrows of iron, under saws, and axes of iron, 2 Sam. xii. 31; and, if occasion required, would shew his magnanimity, in boldly telling Ahimelech, the *priest of God*, a lie to his face, 1 Sam. xxi. 2, when he knew, (xxii. 22,) it would occasion the slaughtering of 85 of God's priests, together with the men, women, children, and *sucklings* in the city where they dwelt, xxii. 19. And was so very tenacious of his honour, that he would not suffer the husband of the woman he had seduced to live, 2 Sam. xi. 17. But his God did not wish him to be quite so exact, and so sent a messenger to let him know it, (for God had before told Moses that the man who committed adultery with another man's wife, both he and the women should surely be put to death, Lev. xx. 10,) which frightened David very much; but, lest perhaps "he might be swallowed up with over much sorrow," 2 Cor. ii. 7, his God sent him word also, that he should not die, 2 Sam. xii. 13. (for the Lord is a God who changeth not, Mal. iii. 6, and with whom there is no variableness or shadow of turning, James i. 17,) all that the Lord would require of him was, to suffer MURDER to have a permanent situation in his house, and suffer the Lord to delight himself awhile with beholding the nakedness and actions of his wives with other men, 2 Sam. xii. 10, 11; which was accordingly done, "to the praise and glory of God," when Absalom, *his own son*, took them all up to the top of his house, xvi. 22, where God could have a clear view, and see fair play between Absalom and the *ten* women. xx. 3. In short, this good man, David, so followed the Lord in all his ways, by keeping his commands, 1 Kings, iii. 14, that the Lord was pleased (in his tender mercy towards his chosen people) to move David to number them, 2 Sam. xxiv. 1, (although I heard you read in 1 Chron. xxi. 1, that it was Satan who provoked David to number them) in order that he might know whether he had not chosen too many, (for we read, that God sometimes employs a man to do an odd job for him, such as measuring a city with a line, when he would wish to know the length and breadth of it, Zach. ii. 2) and according to the estimate given, there were found too many people by 70,000; so the Lord was

obliged to send one of his flying soldiers with a *drawn* sword in his hand, to destroy those 70,000 men, 2 Sam. xxiv. 15, "because the Lord delighteth in mercy," Micah vii. 18. But I never could learn the exact number which were left, for in 2 Sam. xxiv. 9, we are told there were but 1,300,000 men in Israel and Judah, while in 1 Chron. xxi. 5, we are informed that there were 1,570,000 men in Israel and Judah. (I should rather suppose the last number to be most correct, because of the odd number, 70,000, which were slain.) But the *drawn sword* frightened David so much, 1 Chron. xxi. 16, that he knew not what he did, or else he would never have given Ornan 600 shekels of gold, by weight, for the threshing floor, (xxi. 25,) when we are told in 2 Sam. xxiv. 24, that he had bought the same place of Araunah for 50 shekels of silver. But David, to convince the people that he could die as he had lived, ordered his son, Solomon, (while on his death-bed,) to remember Joab, his faithful general, (as a reward for his friendship and loyalty) and not suffer his hoary head to go down to the grave in peace. And to convince Shemei also of his friendship and forgiveness, which he swore to him, 2 Sam. xix. 23, he ordered Solomon to bring his hoary head down to the grave with blood, also 1 Kings ii. 9. Both commands Solomon, like a dutiful and obedient son, strictly obeyed, (34, 46;) and, as a stimulus to his posterity to imitate this good and pious "man after God's own heart," (for all these things were written for our example, that we might be "thoroughly furnished unto all good works," 2 Tim. iii. 17,) God also ordained this man to be the forefather of his "holy child, Jesus;" and to prevent posterity censuring his conduct with the wife of Uriah, the Lord made choice of her, out of all his wives, to be the fore-mother of the holy child; for it is expressly stated, that "David, the King, begat Solomon of her *that had been the wife* of Urias." But Luke, who does not appear to like Solomon, as he does not mention his name in the genealogy, says, it was "*Nathan*, the son of David," Luke iii. 31, whom we still find to be the son of this woman, 1 Chron. iii. 5, if we admit *Bath-shua*, the daughter of *Ammiel*, to be the same person as *Bathsheba*, the daughter of *Eliam*, 2 Sam. xi. 3.

Verse 7. "And Solomon begat *Roboam*," whom you must admit to be the same person spoken of in 1 Kings xi. 43, 1 Chron. iii. 10, and 2 Chron. ix. 31, by the name of *Rehoboam*; for such a wise man as Solomon knew certainly how to name his children, especially as he had so many, for having 700 wives and 300 concubines, 1 Kings xi. 3, it is very natural to suppose that the Lord would bless every woman he might take a fancy too, with one child at least, so that he must have had 1000 children. But we have more reason to suppose he had more than less, if we consider that his son, Rehoboam, having *only* 78 wives and concubines, yet had 88 children, 2 Chron. xi. 21. Even his grandson, Abijah, who was possessed of so much continency, as to

allow himself no more than 14 wives, yet he had 38 children, 2 Chron. xiii. 21. Indeed, Doctor, I often wonder at the wisdom of this man, Solomon, who could govern 1000 women, when, in the present day, we can scarce find a man able to govern one. I also regret that his 3000 proverbs and his 1005 songs which he spake, 1 Kings iv. 32, with all the wonderful things which he must have done during a reign of 40 years, have not been transmitted down to us, as they might, probably, have greatly assisted our astronomers, geographers, and chemists, together with all the professors of arts and science. But by only being recorded in the book of Nathan, the prophet, and in the prophecy of Abijah the Shilonite, and in the *visions* of Iddo, the seer, (2 Chron. ix. 29,) and in the book of his acts, 1 Kings xi. 41, his chosen people have somehow or other lost or mislaid them, for they are no where to be found. I would just observe, that out of Solomon's 1,000 women, God made choice of an Ammonitess, (an idolater and descendant of the youngest daughter of Lot. who *got herself with child* by her father, the very night after her elder sister had played the same game, Gen. xix. 38) to be the fore-mother of the "holy child, Jesus," 1 Kings xiv. 21.———"And Roboam begat Abia." Now, Doctor, if you read in 2 Chron. xi. 20, you will find his name Abijah. In 1 Kings xiv. 31, he is called Abijam: but in 1 Chron. iii. 10, we read Abia. Therefore, out of three evils, Matthew hath chosen the least; but whether his proper name be Abia, Abijam, or Abijah, it is a great loss to us, that "his acts, his ways, his sayings," which were written in the *story* of the prophet Iddo, 2 Chron. xiii. 22, should also be lost and mislaid. But, can you inform me, whether the *story* of the prophet Iddo, be the same book as the *visions* of Iddo the seer? Or, how could Iddo the prophet know any thing of Solomon or his sons' ways and sayings, who was not in existence till near 500 years after the death of Rehoboam? For we find him to be Zechariah's grandfather, Zech. i. 1, who lived in the reign of Darius, King of Persia, therefore, all that he could write, must be by hearsay or tradition.

Verse 8, "And Asa begat Josaphat." In 1, Kings xv. 24; 1 Chron. iii. 10, and 2 Chron. xvii. 1; we read Jehosaphat. It was in this Kings reign, that the Lord was so kind, as to send a *lying* spirit into the mouths of 400 men, 1 Kings xxiii. 23, in order to persuade Ahab to go battle, and get slain. 2 Chron. xviii. 19, 34. "And Josaphat begat Joram;" In 1 Kings xxii. 50, and 2 Kings viii. 16. we read Jehoram; but, in 2 Kings viii. 24, and in 1 Chron. iii. 11, we find Joram; so also, out of these two Matthew hath chosen the least. And this is Joram who married the daughter of Ahab, whose house was such an abomination to the Lord. And who was the murderer of all his brethren, 2 Chron. xxi. 4. And did that which was evil in the sight of the Lord, so the Lord was obliged to smite him in his bowels, which in two years time tumbled out, xxi. 18, 19. This *holy* pair the Lord chose also to have

the honour of being forefather and fore mother to his "only begotten Son." "And Joram begat Ozias;" now who this Ozias was, I cannot find out, unless it be *Uzziah*, mentioned in 2 Kings xv. 13, 30. 2 Chron. xxvi. 1. Isaiah vii. 1, and by Amos i. 1, but who is called *Azariah* in 2 Kings xiv. 21, and xv. 1, and 1 Chron. iii. 12, he being the father of Jotham; (1 Chron. iii. 12, 2 Kings xv. 7, 2 Chron. xxvi. 23,) who was the father of Ahaz, (2 Chron. xxvii. 9, 1 Chron. iii. 13, and 2 Kings xvi. 1,) whom Matthew calls Achaz in verse 9. But how came Matthew to forget Ahaziah who was Jorams Son? (2 Kings vii. 25, 1 Chron. iii. 11, 2 Chron. xxii. 1,) but is called Jehoahaz; in 2 Chron. xxi. 17, also *his* Son, called Joash; in 2 Kings xi. 2. chap. xii. 19. 1 Chron. iii. 11, 2 Chron. xxiv. 1, but, in 2 Kings xi. 21, and xiv. 13, he is called Jehoash, and *his* son also called Amaziah, (2 Kings xii. 21, 1 Chron. iii. 12, 2 Chron. xxv. 1,) (who was a good man, and did that which was right in the sight of the Lord, 2 Kings xiv. 3. 6, therefore the Lord suffered his enemies to destroy his kingdom, and afterwards himself, xiv. 13, 19) who was the father of this Ozias, alias Uzziah, alias Azariah. Now, if the Holy Ghost moved Matthew to write his genealogy, either Mr. Matthew or Mr. Holy Ghost forgot those three persons of three generations, viz, Ahaziah, *his* son Joash, and *his* son Amaziah.

Verse 9. "And Ozias begat Joatham; and Joatham begat Achaz."

This Joatham means Jotham, (2 Kings xv. 32,) and Achaz means Ahaz, (2 Kings xv. 38, Isaiah vii. 1,) the man whom the Lord befriended, (Isaiah vii. 3, 4, 10, 11, 20,) by *hiring* a razor to shave the head, feet, and beard of his enemies, *because he worshipped other Gods and destroyed the house of the Lord*, (2 Chron. xxviii. 23, 24.) He, therefore, also was found worthy to be the noble ancestor of the only begotten. "And Achaz begat Ezekias." In 2 Kings xvi. 20, 1 Chron. iii. 13, 2 Chron. xxviii. 27, and Isaiah i. 1, we find him called *Hezekiah*.

Verse 10. "And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias," called by the prophets of old *Manasseh*, and Josiah.

And the Lord suffered the enemies of Josiah to slay him, (2 Kings xxiii. 29,) *because he did that which was right in the sight of the Lord, and turned not to the right hand or the left*, (2 Kings xxii. 2;) for he cut down all the idols and beat the graven images to powder, and caused a passover to be kept, such as had never been kept since the days of Samuel, (2 Chron. xxxiv. 7, xxxv. 18;) therefore the Lord told him he should be gathered to his grave in *peace*, (xxxiv. 28;) but we find that in (xxxv. 23) he was sore-wounded and died through his wounds, but this I suppose is the "*peace of God*" which I confess, "*passeth all understanding*"!!

Verse 11. "And Josias begat Jechonias and his brethren."

In 1 Chron. iii. 15, we find that the sons of Josias alias Josiah,

were Johanan, Jehoiakim, Zedekiah, and Shallum. In 2 Kings xxiii. 30 and 2 Chron. xxxvi. 1, we find that Jehoahaz was the son of Josiah, whom they made King; and the King of Egypt took him prisoner, and made his brother *Eliakim* King in his stead, and called his name Jehoiakim, (2 Kings xxiii. 34, 2 Chron. xxxvi. 4.) And the King of Babylon came up against him, and took him prisoner to Babylon, (2 Chron. xxxvi. 6,) and his son Jehoiachin, who was only eight years old, reigned in his stead, (9;) but in 2 Kings xxiv. 8, we find he was eighteen years old, (perhaps you will say that a mistake of ten years in a man's life is nothing, considering his whole life is "but a span.") And the King of Babylon sent and brought him to Babylon also, (where he remained in prison thirty-seven years, Jer. lii. 31) and made his *brother* Zedekiah King in his stead. (2 Chron. xxxiv. 10.) But if we read in 2 Kings xxiv. 17, we find that Zedekiah (whose name was Mattaniah before the King of Babylon changed his name) was Jehoiachin's *father's brother*. (Perhaps you will say that this is no mistake, as it is all in the family.) Thus we find that Jehoiakim, the son of Josiah, is omitted by Mr. Matthew, and that Jechonias was *grandson* to Josias, and not his *son*, as Matthew has described him to be; for we find that "Jechonias" is the same person mentioned by Jer. xxxvii. 1, as Coniah, and in xxviii. 4, as Jeconiah, also in 1 Chron. iii. 16, we find that Jeconiah was Jehoiakim's son, and Zedekiah his brother.

Verse 12. "Jechonias begat Salathiel"

In 1 Chron. iii. 17, we find that Salathiel is the son of Jeconiah. "And Salathiel begat Zorobabel." And who this Zorobabel is, no one can find out; therefore the rest of this genealogy remains in obscurity. For in 1 Chron. iii. 19, we read of Zerubbabel, but he was the son of Pedaiiah, who was Salathiel's brother, (17, 18.) There is another Zerubbabel mentioned in Ezra iii. 12, but he was the son of Shealtiel. That this genealogy is a *mystery*, you must admit, is *quite clear*. For, from David to Christ is 1080 years, and, as Matthew has only given twenty-seven generations from David to Christ, it must necessarily follow, that on an average, one with the other, no one person mentioned by Matthew could have been born until their father was forty years old, which, if we take a review of their respective ages, we shall find to be impossible; for Amon was only twenty-four when he died, (2 Chron. xxxiii. 21, Ahaz 36, 2 Chron. xxviii. 1, Josiah 39, 2 Chron. xxxiv. 1, Joram 40, 2 Chron. xxi. 20.) But his son, Ahaziah, died when he was 23, (2 Kings viii. 26.) For it cannot be supposed he was 42 years of age, as it is said in (2 Chron. xxii. 2,) when his father died at the age of 40. But Matthew and the Holy Ghost, not being able to comprehend this, has thought proper to leave him out of their genealogy altogether. Neither can we suppose that Solomon waited till he was forty years of age, having so much work to do with 1000 women; nor *his* son, Rehoboam, who

died when he was 58, 1 Kings xiv. 21, yet had 88 children, (2 Chron. xi. 21,) and Abijah must have died young, as he only reigned three years, (1 Kings xiv. 21,) yet he had 38 children, though, by the bye, Matthew has not thought him worth mentioning. Jotham was only 41 when he died, (2 Chron. xxvii. 8.) Of the rest, we have no account given.

Verse 16. "And Jacob begat Joseph."

Luke iii. 23 says, that Joseph was the *son* of Heli. Of whom was born Jesus, *who is called* Christ. Which was to distinguish him from the other Jesus's, for we find that Joshua is no other than Jesus, or why do both Stephen and Paul make use of it, when speaking of Joshua? Read Acts vii. 45 and Heb. iv. 8, and there was also a Jesus, the son of Sirach mentioned in the Apocrapha. Therefore Jesus was his name, and *not* Jesus Christ. The word Christ being only a titular name given by the Greeks, derived from the Greek word *Christos*; signifying honour bestowed and conferred upon some particular or celebrated character, which was common in those days among the Greeks, but not among the Jews; for we do not find, throughout the bible, such a word as Christ. Cyrus, King of Persia, of whom the prophets wrote and spoke so much upon, is called the Lord's anointed, (Isaih xlv. 1.) Priests were anointed, (Exod. xl. 15.) Prophets and Kings were anointed, (1 Kings xix. 16.) The Patriarchs were called the Lord's anointed, (Psalm cv. 15.) We are not to suppose they were all anointed with greasy oil, as Saul was by Samuel, x. 1. It was a titular name of honour given, among the Jews, to any particular or celebrated individual, the same as *Christos* was among the Greeks. For we read in Psalm xlv. 7, that the oil is only a figurative expression, as it is there used by one of Solomon's sycophants, who, after praising and extolling him for his beauty and grandeur, and calling him a God, (6,) (for there be Gods many, and Lords many, David says; and Asaph says in Psalm lxxxii. 6, that he has called the wicked princes "Gods") says "thy God hath anointed thee with the oil of gladness above thy fellows."

Verse 17. Matthew says all the generations, from Abraham to Christ, are three fourteens, which my schoolmaster taught me were equal to 42; but if you will please to take the trouble to count all the generations Matthew has mentioned, you will find but 40, whilst Luke iii. 23—34 makes 55 generations from Christ to Abraham.

If you, Sir, and the Holy Ghost together, can reconcile those differences by the 20th day of this month, you will prevent me from continuing this subject. If not, you may expect to hear from me by the 1st of October. Till then I remain willing to receive instruction, and am

Your humble Servant,
JOHN CLARKE.

Newgate, August 20.

THOUGHTS

On the Present System of Education.

AMONG the great variety of theories and systems, with which the public have been supplied on this subject, very few have been of use in a practical point of view. The writer is not about to submit a new theory to the world; he merely throws out the following remarks, *en passant*, more for the sake of drawing the reader's attention to the magnitude and importance of the subject, and to point out what he conceives to be the most eligible in those who have studied it and submitted their labours to the consideration of posterity, than to any specific plan he can offer of his own.

Surely if there was ever a *desideratum* that an effort should be made, towards the great object of reforming the rising generation, it must be at the present moment. What a melancholy consideration it is, in this age of knowledge and science, that we should witness so many acts of moral turpitude among what is called the lower classes of society; particularly the juvenile portion of it; to witness our prisons for the most part filled with culprits not yet arrived at the age of puberty, particularly for the crime of theft. This consideration alone, to a reflecting and sensitive mind, is a sufficient claim, upon every one who has the interest of his fellow creatures at heart, to use his most strenuous efforts, in endeavouring to trace to its source the cause of this evil; as it is an axiom in physics, that the knowledge of a disease is half its cure; so in morals, we shall be better able to eradicate the effects of bad habits, when we are acquainted with the immediate causes which give rise to them, and which hitherto on the present subject seem to have lain hidden from our view.

It is contended by some, that man by his very nature is prone to evil, that it is owing to the ORIGINAL SIN, which it is pretended our first parents committed, that we must ascribe the cause not only of juvenile delinquency, but the universal depravity of human nature. By others it is insisted that some are differently organized, and that it is owing partly to their peculiar organization and partly to their defective education, we must ascribe his dissimilarity. From the first of these propositions the writer dissents all together; from the latter in part. It is presumed that man's organization, is as much the effect of his earliest education as his future habits. He conceives therefore it is to EDUCATION and that alone to which mankind must ascribe all the evil he inflicts upon others. or all the good he brings upon himself.

And here it may be necessary to observe that by the word edu-

cation, we are not confined to that species of instruction derived from books, or a school discipline. A child, born of the most illiterate parents, receives an education good or bad, vicious or moral, according to the nature of his instructions and the objects which surround him, and which more than a peculiar organization, influence his mode of action; lays the foundation of all his future propensities and habits. An immoral expression, coarse, foul, and indecent language—oaths, and all the long catalogue of vice; are eagerly caught, and retentively treasured up in the minds of children, particularly when escaping from the lips of a parent. Nor is this confined to language alone, actions are imitated, with an ambition, which none but those who have attentively marked the conduct and watched the progress of the infantine mind, can form an idea.

The best systems of education are those laid down by Locke, Junius, Rousseau and Helvetius. And although, these authors differ very much in their theories from each other, yet they are worthy of being perused and in some instances it were to be wished they were more acted upon; particularly the latter.

The theory of Rousseau in his "Emilus," is beautiful as a theory; but unfortunately it is impossible to practice it, in all its ramifications—nevertheless, it contains excellent lessons which cannot be too often insisted upon. Helvetius in his admirable "Treatise on man," although he in some particulars, is opposed to M. Rousseau; yet agrees with him, that it is to the personal demeanour, conduct and language of parents themselves and to which our chief attention should be directed in all systems of education. A particular attention to this would supersede the use of the rod and banish it from the nursery altogether. That system of coercion, which our very nature revolts at, whether in an infant or an adult, would never have been resorted to but from an ignorance of human nature. Experience proves demonstrably that the adoption of coercion is a failure, which of itself is sufficient to warrant a trial totally different, and the preponderating motive with the writer of this is to call the attention of parents and nurses to a different measure from that hitherto adopted. By this it is not meant to palliate that equally reprehensible conduct **EXCESSIVE INDULGENCE!** But here the writer does not take upon himself the competency to lay down any specific plan, or rule for action, he conceives that experience in these matters will effect much, where precept might fail; some parents can do more by a look or a gesture, even with an obstinate child, than all that the rod has been known to avail.

It is acknowledged that there are instances of individuals who have received the rudiments of a vicious education having been ultimately reformed, so as to become patterns of virtue and ornaments of society; but this (though it is very rare) speaks nothing in favour of a peculiar organization, and still less does it favour

the doctrine of ORIGINAL SIN; but more than any thing else tends to substantiate the assertion of Helvetius, that all men who possess a sound mind, that is to say, every man who is not an idiot, has the same aptitude to receive impressions, and ideas, whether good or evil, and consequently no one is born, with a propensity to certain acquirements, or habits more than another; but it is owing solely to his instructions and the objects that continually surround him*.

It is unnecessary in this article to follow man through the whole course of his existence, although, it may be truly said that the longest life is but a long course of education, what is more particularly here desired to see corrected is, that period of life denominated adolescence or youth. Helvetius says, "a child receives instructions the moment it is born, it is sometimes, even in the womb where it is conceived, that it learns to distinguish between sickness and health." Though this may be speculation, yet it is certain that a child may and does, at the age of twelve months, receive a tangible instruction from the conduct of those by whom he is surrounded, and who become as it were so many preceptors who necessarily form the first rudiments of his education.

If this be correct, it will follow that parents cannot be too scrupulous in their conduct, before their children, and though this requires a degree of prudence, diligence, and foresight, almost incompatible with the avocations of those who are entrusted with the bringing up of children, yet, if a more than ordinary attention was paid to this particular, the advantages would no doubt be found to commensurate with the sacrifice attendant on such a task.

But the greatest evil connected with the education of youth, and which cannot be passed over in silence, is RELIGION, this more than any thing else tends to depreciate his morals, lays the foundation of, and becomes the criterion for, all his future rules and actions in a general point of view.

It is then to religion! that we must ascribe the demoralization of the human character. That system, is so engrafted in, so mixed up with every thing a child hears and sees; he takes the tone of his ideas, from those to whom he is accustomed to pay a deference; that it is utterly impossible for children to examine the truth of any proposition, for they may be made to embrace any notions or opinions whatever. Taught in their infancy that

* It is particularly to be understood, that nothing is attributed to CHANCE; this word perhaps would be as well banished from our vocabulary; and though the word NECESSITY, might by the critics be subject to the same objection as to its definite interpolation, yet until some other word can be substituted more adapted to answer all the purposes for which it is at present used, we must OF NECESSITY continue to use it.

the man who despises the forms and ceremonies of religion; or who disputes its utility, denies its authenticity, &c, is a monster, who ought to be extirpated; is it not natural that he should swallow with avidity, all the dogmas, which the nurse or the parent chooses to impress on their youthful minds? How often do we hear the nurse tell a child, "*if he is not good, the bad man will have him? or that God Almighty will not love him, and that he will never go to heaven, &c.*" If as is natural, and which frequently happens, a curiosity is raised on the part of a child by these unsatisfactory assertions should he enquire where those places are which are held out either as objects of his fears or hopes, depicted to his imagination does he signify his wish to be informed thoroughly on the subject, as to what kind of persons are those terrible beings, viz. *the Naughty Man, and God Almighty*—his ideas are stultified and confounded by the worse than confusion which attends the explanation—or otherwise he is chid as rude and impertinent for asking such improper questions.

If children were encouraged more in their little enquiries, we should find them attain more knowledge at an earlier period, than is at present witnessed. And I believe it will not be denied, that those whose education have been formed after this plan, that is to say, where their curiosity has never been suppressed, but made the medium of a still greater excitement; particularly if unaccompanied by any religious notions or dogmas; have uniformly turned out brighter characters, than those whose education have been regulated by the contrary method. In the former we see an education carrying on, without the fatigue of discipline; the pupil is himself unconscious of his improvement, while in the latter we behold a mere automaton rendered sluggish by habit, and a dunce by necessity.

It may be replied, granting all these premises, what then? Do you expect a race of juvenile philosophers?—Do you expect to banish vice entirely from the world by your scrupulosity and caution? Or do you suppose it possible to extirpate crime altogether by moral precepts and discipline?

I answer, No! not entirely; what then it will be asked is your object, or what is the use of your troubling yourself about it? I answer that it is sufficient for my purpose, if I diminish the amount of immorality and crime. An outcry has been raised against a moral education, in the absence of any religion, yet be it remembered that those who raise their voices in opposition to such a system have never seen it resorted to; and besides for the most part those very people are interested in the perpetuation of ignorance, I grant there may have been many instances of a total lack of religion in the education of children, but may they not have been equally as devoid of morality? But it will be answered, where there is religion there is morality; from this I dis-

sent in *toto*: for it is now clearly shewn by all who have examined the subject, that morality and religion can never coalesce, that the two words form an antithesis, or in other words morality is virtue—and *religion is vice*.

This I know is touching a very tender string, I am aware that this is striking at the root of national and individual prejudices, but this ought not to set aside public duty. The writer is now immured in a prison for having dissented from all known religions; he can see clearly and so can thousands with him particularly in this country, that the sooner every thing connected with that word is swept away from the minds of all mankind, the better*. Then, and not till then, can we hope to see something like moral legislation among the governors, or practical virtue among the governed. When the THIEF shall be made clearly sensible, that it will be as much to his interest to become honest, as he now conceives it is, to rob from his neighbour; when he has learned to *fear* the detection of an immoral action *more* from the dread of certain punishment and disgrace in *this world*, than from the terrors of an hereafter which is never present to his imagination; then it is presumed we may reasonably entertain hopes of his reformation.

This is no utopian reverie, I will set it down as an incontrovertible axiom, that there is more genuine morality practised by those who have shaken off the yoke of all and every religion, than in the same number of individuals who still cling to superstition.

Ye parents and particularly mothers! It is you who can give importance to this momentuous subject. If the thoughts of depriving your children of all religious instruction, shock your sensibility; should it enforce you to exclaim, "what am I to give them in exchange?" The answer is ready. Imprint upon the minds a principle of virtue and teach them to love it for its own sake—teach them a love of enquiry unshackled by prejudice, unfettered by superstition (for such is all religion) with these accomplishments your children are competent to enter on the great stage of human life. The stock of ideas they have already acquired from their unbounded and ardent curiosity, which has already been rewarded by an adequate solution to all enquiries. This has already stimulated them to continue the search; a thirst of knowledge is the result, and a desire to obtain it wherever it is to be found, whether from books or society or both, morality and virtue will be the objects of their pursuit, they will learn to shun those beings, who having no stimulus to virtuous or moral actions, know not the sweets which accompany them; above all you will experience the delightful sensation of receiving a reward for your past labours, in the knowledge that the moral man who has

* See on this subject an excellent pamphlet by Mr. Carlile, entitled, "An Address to Men of Science," where a plan of education is pointed out for consideration.

discarded religion and acts solely from a love of virtue will sooner part with life than commit an immoral action.

THOMAS RYLEY PERRY.

TO MR. TOWNE,

Chaplain to White Cross Street Prison.

FRIEND TOWNE,

Newgate, August 9, 1824.

I WAS just about to address thee, *Parson*; but I am not certain that thou art strictly entitled to that appellation. Truly, thou dost wear a white gown and a black gown, and thou dost fill tolerably well thy upper speaking box, thy finger doth glisten marvellously; but still something else is required to denote a regular built parson—dignity, gentlemanly behaviour, and a good delivery, in all of which thou art miserably deficient. Thy visit to us, on the third instant, had something in it so inexpressibly comic, that thou hast been food for our mirth ever since; but as wit requires fresh objects for her association, thou must soon be forgotten. I cannot repay thee otherwise than by making our acknowledgments for the past benefit, and by soliciting your kind services for the future. Brother Cantwell, canst thou not bring a Mawworm with thee? Prithee take a hint; do not let it be considered that thou are driven from the field; try, and redeem thy character, bring another “Messenger” with thee, he may help to remove thy inward dread of us unbelievers, which, I know, at present doth gnaw thine heart. I have witnessed several representations of Bickerstaff’s admirable comedy, but never did I see the Doctor sustained with better effect. I had imagined the character was wholly fictitious, but this idea thou hast completely dispelled; thou art a living model of cant, ignorance and imposition. In the absence of Dr. Cotton thou hast been called to officiate in his holy duties, and hadst thou possessed as much judgment as the Doctor, thou wouldst never have been addressed by me. The Doctor hath manners; thou hast none. Thy “calling” doth blind thee; thy zeal doth outrun thy judgment, and drives thee on where “angels fear to tread;” the conscientious Doctor, does not deal out damnation to our poor souls as thou dost, he seems to know, that belief or unbelief are not voluntary actions; no doubt he considers us wrong, and himself right,

For ’tis their duty all the learned think
To espouse that cause by which they eat and drink.

The first sentence we heard from thy modest lips was, “My
VOL. I. 5

good young men can you read?" Yes, we can read, too much for thy purpose. We can discover craft and imposition when it is too glaringly practised, and have just sufficient power, "to raise the lash and give each knave his own;" nor art thou the only one in this little establishment that *shall know, we can read*, and that too to some purpose. We may talk of tyranny in the measures of the Government, but their actions do not equal the petty tyranny that is exerted in this place. How detestably sneaking was thy behaviour towards us. How cunningly didst thou exclaim, "Oh dear!" and "My good young men!" But we were not to be hood-winked by thy gestures, nor by thy "living monument of the mercy of God." Thou wert glad to make a precipitate retreat, with a promise of what *should* be done another time, but this time has not yet arrived, and I question much if it ever will. Thou didst affirm, that these gaol walls should ring with the praises of God, and the condemnation of all unbelievers. Thou didst seem so valorous a knight errant, that I expected no less, than that the whole of us would have been vanquished by this time. Thou didst profess so much, that we all looked forward with some little anxiety for the time of thy preaching to arrive. But alas! how miserably were we disappointed. We remain as sceptical as ever.

As to thy discourse we think very lightly of it; but lest it should contain merits which we are unable to perceive, we will look over it again, and tell thee right plainly what are our reflections thereon.

*Newgate Sermon delivered by Mr. Towne, on Sunday,
August 8, 1824.*

"The 16th chapter of the Acts of the Apostles, and the 31st verse: 'Believe in the Lord Jesus Christ and thou shalt be saved.'

"The words of the text are deserving our strictest examination for in them will be found the most important decision—the most consolatory hope for the afflicted and repentant sinner. Paul has distinctly said, that the way to salvation is through Jesus Christ. 'Have faith, believe in the Lord Jesus, and thou shalt be saved.' But it is first necessary to inquire, what is the faith requisite to salvation? It is the fervent desire to glorify God, to follow his precepts with a meek and contrite heart, to believe in the Son of God; in short, to have faith, for this is the sine qua non requisite to the true followers of Christ Jesus. It is the sign of a sincere penitent, as an acceptance of our Lord and Saviour. The Gospel hath declared, that faith is absolutely necessary in the order of things: and the Gospel is not only just, but as correct in every particular, as it is possible to be. Faith is the root of all holiness: it is a reliance on the great truths of the Gospel; faith is the bond of society, the union by which the whole are embraced. Without

faith you cannot believe Christ to be the Saviour, nor have any hopes of salvation. It is the want of faith that occasions such crowds of unbelievers to surround us; for they are devoid of this assistance to enlighten their understanding. Salvation is held out to the sinner, if he will but embrace this object with ardour and sincerity. Christ hath distinctly said, 'I come not to call the Righteous, but the sinner to repentance.' Do, my friends, my fellow immortals! See yourselves in this gratifying light! Here is a new hope thrown upon you from the Gospel! The sinner may now cling to his blessed saviour; and however his life may have been chequered with crime; however he may have wandered from the strict path of duty, there is yet time for repentance through Christ Jesus, and hopes founded upon the goodness and mercy of God. What is it to believe in Christ, but to have faith in his works? This is so necessary for every circumstance in life, that to give up the smallest portion, is to give up Christ altogether. Dependence on your own works will not be found sufficient for salvation. If you reject this—if you still mock his awful mandate—if you are hardy enough to set up your own vanity against the will of God, what an awful situation are you in! Damned you must be!

"Now it is, that the neglected Gospel appears another thing; now would the sinner gladly exchange situation with the meanest reptile. But "whoever will believe in me, *shall not perish*," however cruel and unworthy he may be. How plain is the path to salvation, yet what multitudes escape it! "He that cometh unto me shall have eternal life." I have before said, that he came not to call the righteous but sinners to repentance, and in proof of this, we have only to reflect upon what monuments of sin he chose to propagate his doctrine. What sinner upon hearing this can doubt of salvation? If such men as Paul were saved by embracing the *true faith*, ye may rely upon salvation; but should ye reject Christ, then indeed ye must perish. What but *love* could have induced God to give up his only son as a saviour for a profligate and abandoned race? Consider, my friends, the world had arrived at such a pitch of wickedness, that it was deserving of everlasting punishment; but the extent of his compassion was such, that he sent—whom? Not an angel—no, my friends, not a subordinate messenger—but a part of himself, his only begotten son. And can we be sufficiently grateful to him for entering into such a compact with frail man? That compact was stated in my text—"Believe in the Lord Jesus Christ and thou shalt be saved." Consent then to believe in the only begotten Son of God, and you will be for ever happy. My dear brethren! My fellow immortals! reflect on your situations, he who believeth not shall be damned—nay, he is already damned. I advise you this day to consent, by God's covenant, to have faith in Christ. Do not, my dear friends, have the door of mercy shut against you. If it be

said we cannot have faith without the grace of God, and far be it from me to deny that the grace of God is necessary, I can only exhort you to perseverance, to believe in Christ Jesus. Christ himself was more solicitous to perform good actions, than to satisfy idle curiosity. Eternity will be short enough to pry into these mysteries. I have warned you of the consequences of unbelief, and where you shall appear at the judgment seat of God, I shall wash my hands of your condemnation; remember, I have pointed out the path you should have followed, and I acquit myself before that God whose minister I am, that I laboured, I implored, I exhorted—but all in vain.”

We have now thy sermon before us. Thou wilt readily recognize the substance of it, though perhaps not the very words thou didst make use of. Now “I have thee on the hip;” we perceive what thou art, and we will contend with thee, point by point. In the first place I dispute thy text; thou dost exhort us to believe in Christ, but it is first necessary to offer us some ground upon which we are to build our belief. Belief must be the result of conviction. If it be on matters relating to the past, they must have the universal testimony of those who could be acquainted with them; or if relating to the present, they must be demonstrated to our senses by experience. If we carry this principle to the origin of thy doctrine, we cannot believe in Jesus Christ, even that he existed as an individual, much less as a celestial being. We have neither authenticated documents, nor historical probability that such a being ever existed, further than in the imagination. I have read Gibbon’s *Progress of the Christian Religion*, and Mosheim’s *Ecclesiastical History* of that period, but neither of those authors give us the least evidence in proof of the existence of Jesus Christ, or even of the sect of Christians, before the end of the first or beginning of the second century. The earliest authenticated document is Pliny’s letter to the Emperor Trajan. Supposing Christianity had its origin at the period you claim for it, how is it that the Christians were so little known during the first century? Pliny states his surprise at the existence of such a sect, and inquires of the Emperor in what manner he should act towards them. Is not this ignorance very surprising, when we consider the prodigious miracles said to have been worked on its behalf? Pliny was not a man of superficial observation; he moved in the public offices of the state, and was every way likely to have obtained a correct knowledge of such matters; but he knew nothing of them until he had arrived in Bithynia, although this was 110 years after the supposed death of Christ. Josephus, who lived about that period and wrote the history of those times in the most minute and laboured manner, has only a few sentences relating to the “man who was called Christ,” and even these sentences are considered spurious. But even if they were genuine is it in the least proba-

ble, that had these matters been considered as important at that time as they are at present, they would have been passed over thus lightly? Had those marvellous events taken place, which you now attribute to that period, they must have raised the wonder and astonishment of every one.

In the absence of further evidence on thy part, I have shown thee quite enough of my reasons for objecting to thy text. If thou canst produce better evidence for the existence of Christ, I shall be happy to attend to thee; it is a duty on thy part first to authenticate thy primary object, and thence produce thy deductions; but if this cannot be done, thou hast no authority for exclaiming, that a *mere belief* in this being will ensure salvation.

In thy attempt to illustrate this blind unlimited belief, thou hast recourse to another error as pernicious as the preceding. Thou hast said, that the way to salvation is to have *faith* in Christ Jesus. Here thou hast built up a Christ, and in the absence of all evidence, callest upon others to have *faith* in his existence, to renounce all powers of the understanding, and blindly to believe in what neither thou nor any other person can have a conception of. What effects can arise from such a doctrine? None; except a total subjection of all reason and common sense to a bigoted and intolerant priesthood. Faith towards a friend implies sincerity; but then, we have a sensible object for our faith, or sincerity. Faith towards Christ we can have none, because we have not sufficient evidence to believe such a being was ever in existence; and if he was, unless it could be proved that he was a celestial being, (of which by the bye we can have no conception) his existence could be of no benefit to us, either to excite our belief or sincerity. Faith in an imaginary being, can imply no more than a blind submission to the will and doctrine of another; nor is it surprising that numbers may be found to yield this, when we consider the promises and rewards offered to those who renounce the evidence of their senses. Thy doctrine does well enough for the multitude, who are too indolent and stupid to think for themselves; it amounts to this: "If thou art a good lad, and wilt believe as I tell thee, I will take thee to a good home and provide for thee, better than thou couldst provide for thyself. But if thou dost refuse this, thou shalt not only be deprived of a good home, but I will send thee to a place of eternal punishment." So disproportionate an offer, and made to beings educated in indolence and submission, it is no wonder that numbers are found to embrace. Such men as the foregoing sermon was preached to, were doubtless glad to hear that even sinners would be saved if they had but faith—if they would *but believe*. They would very readily turn up their eyes, sing psalms, and repeat after thee, "the Lord incline our hearts to keep this law." But this has no impression upon them after they have left the chapel, on the contrary, the first impulse would perhaps be to

curse thee for an old fool. I look upon the doctrine delivered by thee on Sunday last, as highly pernicious, particularly for such a place as this. Thou hast given a further proof, (if further proof was necessary) that the Christian religion is not allied to morality. Thou hast held out to a hundred or two individuals, convicted of various crimes against the peace of society, some of them about to be sent out of the country, and others at the foot of the gallows, that *faith*, that belief in Christ Jesus is all that is necessary to insure salvation! How superior are the doctrines of those whom thou hast termed unbelievers, to such as thou art striving to inculcate! The one teacheth man that it is to his interest to practise virtue as the only means of rendering himself happy. The other telleth him that happiness is not to be enjoyed in this life; that it is merely a state of suffering and of preparation; that a dependance on his own works will be unavailing; that he should not enjoy pleasure, but in gloomy despondency observe an implicit faith. The one telleth him to avoid crime, as the greatest evil; and that should he persist in committing it, he must be punished by the laws of his country: the other, without teaching him good principles during his infancy, leaveth him under less restrictions from the commission of crime, and afterward forgiveth him, upon his professing faith and belief in Christ Jesus. This is no punishment for the man who hath disturbed society by his dishonest practices. It is society he hath outraged, and it is society alone, not the priest, that should exercise the power of correcting him. The midnight ruffian who lurketh during the hour of rest, seeking whom he may plunder and perhaps destroy, has not the dread of an all-seeing God before him; he is willing to run the chance of offending omnipotence, if he can but escape the laws of his country. Bring this man to a Gaol, he is there a believer in that God whose vengeance he hath despised. This man will repeat the liturgy, and spurn him who shall question his Christianity. Should he be doomed to an ignominious death, he embraceth a God or a Saviour as his only hope, and imploreth forgiveness for crimes which his death is unable to atone for. But turn this man again upon society, and he forgetteth all the preaching of the priest (because the latter dwelleth upon fiction instead of reality) and thinketh no more of his God, until similar conduct bringeth him into a similar situation.

I have taken up more time with thee than I at first intended, but thy sermon hath led me into matters that I could not pass over; and although what I say may not have much effect upon thee, it may fall into the hands of persons in thy situation or in mine. Thou hast but one place to shine in, and in that only when all around is darkness. The sameness of thy reading destroyeth all good effect; and thy prayers and exhortations are rendered senseless by their repetition. I would not be obliged to hear thee once a day for three years, if I were to have double the imprison-

ment for not attending. The system of forcing the Gospel upon us, whether we will or no, can never increase our esteem for religion. I understand this to be a general practice at White Cross Street Prison. It was so a few years ago, and I learn it is still continued. A portion of beef is served out for every man, on the Saturday morning, with this injunction, that those who receive it must attend chapel on the Sunday. If any one is found absent he becometh a *sinner* instead of a *saint*, and his next allowance of beef is stopped in consequence; thus do the walls resound with cries of Beef O! Chapel O! rendering contemptible that religion which thou dost profess to respect.

WILLIAM CAMPION.

TABLE TALK.

ON no subject do men hold less reasonable opinions than on the nature of Governments. It has become quite fashionable to prate of the divine right of Kings—and the necessity of passive obedience on the part of their subjects. The word King conveys to many persons, an idea of perfection—Kings are scarcely imagined to be organized similar to their subjects—Instead of being considered, as delegated chiefs who hold their authority from the people, whom it is their interest, as well as their duty, to protect—they are considered by others, and consider themselves the privileged despoilers of their subjects. The civil list of our most gracious, and very religious sovereign, is granted to him that he may support the honour and dignity of the crown. But it is forgotten that the sovereign is one of the people, and that from the people he derives authority—surrounded by a crowd of sycophants, the sovereign is taught to believe that he is the legitimate lord of the lives and fortunes of his subjects. Educated in this detestable belief, it is not surprising that the sovereign is lavish in his own expenditure, and careless of the fate of his people. The people on the other hand are taught from their earliest infancy to believe their sovereign privileged to act as he pleases.

The well paid gang of ecclesiastical imposters, preach the doctrine of passive obedience and enforce it by holding the vengeance of God *in terrorem*. Of late, the numerous class of working people, the real public, have applied themselves to reading and reflection in a manner which bids fair to disentangle them from superstition and tyranny. The object of the present essay is to shew by familiar analogy, that the people have only a reciprocal duty to perform. Let us imagine an isolated spot inhabited by an

hundred individuals. Let us suppose one of them appointed by the consent of his fellows, to decide disputes, and preserve order in the commonwealth. Would it be reasonable in this individual to gather round himself a very small number of his fellows, invest them with empty unmeaning titles, and appropriate to his and their use, the greatest part of the produce of the excluded members labour? The idea will be scouted as ridiculous. But let us examine a little more closely the actual state of things in this country, and we shall find a strong analogy between it and my imaginary Colony. The Stuarts having driven the people to desperation, the Dutchman was invited to reign in England. We need not therefore, look far, for an instance of a free people electing their Sovereign—so far the simile is good. What has been the conduct pursued by the kings from William, downward? War, cursed war, commenced in injustice, has drained the country of its blood and treasure. Legal murders have been committed with impunity; instead of “a bold daring peasantry, their country’s pride,” our villages are filled with paupers. Titles which once were earned by doughty service on the blood stained field, are now heaped in profusion upon sycophants and black legs. And does this state of things exist by the will of an all-wise God, a *merciful*, a *benevolent God*? Do riches placed in the hands of men who know not how to use them evince the wisdom of the Christian God? Does the heart-rending misery with which our streets are filled attest the benevolence of a God? No! but they speak in words of fire; the villany of our rulers who cheat the deluded people with a tale of bliss, which they never can enjoy and plunder them of their natural rights in the name of God, and by virtue of an act of parliament. The people are taught that they have no right to interfere in affairs of state, as the line of succession to the throne is fixed; and the King has the sole prerogative of appointing his ministers. But, before we take all this for granted, let us inquire, who is it that has settled the line of succession? I shall be referred to the History of England—very well, our ancestors were wise enough to imagine that they had a right to dispose of unborn generations; to an unthought-of sovereign. This appears very reasonable to those to whom the legacy is left; but I can see no right my ancestors had to barter away my liberty. My ancestors had no knowledge of steam boats, or gas; seeing therefore that they have left us so much room for improvement in the arts I think it would have been more civil, had they left us free to improve our Government. Of all the cases of barefaced impositions on the one hand, and stultified submission on the other, ever witnessed on earth this hereditary hoax would be the most laughable, were it not for the excess of misery it heaps upon the people. Who can reflect on the fact that eighteen millions of human beings are thus doomed to pass as heir looms in a family from eldest son, to eldest son; whether that son happens to

be, a half-witted, clownish, avaricious fellow, fit only for a market gardener, (yet notwithstanding, his carefulness of hard-cash, excessively profuse of human blood) or, a fine gentleman, who though he may oppress, and plunder the people, will spend their money in so gentleman-like a manner as to render them objects of the envy and admiration of surrounding nations. Who, I say can think of these things, and not burn with indignation, monstrous principle: false in itself and villainous in the practices to which it gives rise. To form a just opinion on this subject we have only to point out the principal supporters of this unnatural state of things. And whether we look to the Continent, or at home, we find the sacerdotal horde, ever foremost to enflame the King against his people; hoodwinking the one, and plundering the other. The decree of hypocritical fanatics consigned Charles to the scaffold, and religious intolerance and delusion now render Ireland desperate, and England discontented. The preachers of the gospel, drawing from the starving people revenues sufficiently large to support them in Asiatic pomp, look down with contempt on those who labour for them. The priests are the supporters of every scheme of villainy. In combatting religion therefore every man has a sacred, a solemn duty to perform.

The principle of *legitimate right*, and *legitimate power*, seems to run through every rank of Government. To such an extent is this notion carried, that in this enlightened age, we behold thousands perishing for want of subsistence, or dragging on a miserable existence: while the most perfect gentleman in the world is amusing himself with repairing houses never to be inhabited, at the expence of some thousands annually. Should any member be honest enough to reprobate these things in parliament, some witling would reply that the honor and dignity of the crown must be supported. This I grant, but I who am a plain Republican, can see no honour or dignity resulting from such extravagance in the sovereign whilst the people are starving. There is no assumed right more ridiculous in itself, than the "privilege," claimed by the parliament. Would not any person think his butler an impudent fellow should he tell him that he committed a breach of privilege by entering the pantry? Yet this is not half so ridiculous as the "privilege" claimed by our stewards in parliament assembled. When the parliament is dissolved, the nation becomes one statute fair filled with fellows who are willing to serve their country, and can produce good characters. But no sooner are they seated in St. Stephens' than their note is changed: and our hitherto, "humble servants," become our very "noble and approved good masters." Amongst other ridiculous assumptions; they arrogate the right of debating with closed doors—for by the strict interpretation of the standing orders it is a breach of privilege to report an Honourable Member's speech. Here then are the butlers turning the masters out of doors; this sort of conduct is pur-

sued in every gradation from his Majesty, to a Newgate Turnkey. We have been gulled long enough. Bow the knee to nothing but mental superiority.

“The laws corrupted to their ends, that make them,
Serve but as instruments to some new tyranny,
That ev’ry day starts up to enslave us deeper:”

We are ruled by a rod of iron, and it is the priests who wield it. While the priests exercise a despotic power over the minds of the people, *lay* tyrants will, with impunity, plunder and expatriate them. It is our duty to resist tyranny, and we cannot more effectually do so than by throwing off the yoke of superstition ourselves, and pointing out its abuses to others. It is under these feelings I have commenced a series of essays in which I shall notice these and other abuses, which appear too trifling to be noticed by our able political writers but which in point of fact, by accustoming us to pay an undeserved deference to titles, greatly tend to stultify and enslave us.

W. HALEY.

TO NEWMAN KNOWLYS,

Recorder of the City of London.

LEARNED FRIEND, 25, Colls, Leeds, August 1, 1824.
I AM desirous of asking thee a few questions concerning the very sensible, and very Lawyer-like remarks that you made on the trial of William Cochrane.

It is reported, that you “complimented the Learned Counsel upon his eloquent and ingenious defence,” and that you immediately told “the Jury that it did not, or could not, bear upon the offence of the prisoner!” Now, how in the name of stupidity could the defence be “ingenious” if it did not apply to that for which it was intended. It might be ingenious enough for the prosecutors; but not ingenious as a defence. Again, on passing sentence, you told your victim, that he “had the able support of his Counsel, which helped not a little to elucidate his case.” You must have had a poor opinion of the audience, or you would never have uttered such a string of sentences. Pretty “elucidation”—wonderfully “able support”—very “Learned Counsel”—to “elucidate” a “case,” his arguments did not apply to, or “bear upon”! If it were not that thy conduct has increased the sale (even in Leeds) of the very works thou pretendest to be offended

at, I should wish for thy removal to the Tread Mill, to try if the weight of thy carcase would not be as useful as the weight of thy words, and that thy part might be performed by a more able actor. There is something to excite admiration in a dexterous villain; but for men who feel their own moral strength, and assert their own independance, to be coupled with such a dolt as thou art, it is hard indeed. Thou spoilest them of more than half of their triumph. I should not be surprised if thou wert to use Castlereagh's white-hafted pen-knife, but the Coroner would bring forward the above expression to prove thy insanity. Thou art safe enough from either stake or knife, thy want of sensibility protects thee there.

I suppose thou "complimentedst" Mr. French for "complimenting" the "liberality" and "generous feelings" of "his present excellent Majesty." I will compliment you all three. Know then, hypocrites, that I thank you for enabling me to sell four times the number of prosecuted works since those prosecutions commenced that I did before; and that they are regularly exposed in my window, and sold for the purpose of exposing the disgraceful trio of Kings Priests, and Lawyers—by *thy* fellow labourer in the exposure of *human ignorance*—

JOHN SMITHSON.

A FRAGMENT.

Who can without horror consider the whole Earth as the Empire of Destruction? It abounds in wonders—it abounds also in victims. It is a vast field of carnage and contagion. Every species is, without pity, preserved, and torn to pieces, through the earth, the air, and water!

In man there is more wretchedness than in all other animals put together. He smarts continually under two scourges, which other animals never feel—anxiety and listlessness in appetite which make him weary of himself:—he loves life, and yet he knows he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals have it not: he feels it every moment rankling and corroding in his breast;—yet he spends the transient moment of his existence in diffusing the misery that he suffers, in cutting the throats of his fellow creatures for pay—in cheating and being cheated—in robbing and being robbed—in serving that he may command—and in repenting of all he does!—The bulk of mankind are nothing more than a set of wretches equally criminal and unfortunate, and the globe contains rather carcases than men. I tremble upon

a review of this dreadful concatenation to find, that it implies a complaint against Providence, and I wish I had never been born.

MISSIONARY LABOURS.

A STRIKING proof of the inutility of Missionary labours, under the present system, and the far superior and more practicable object to which they may be applied, appears in the "Narrative of a Journey through Russia and Siberian Tartary, by Captain Cochrane." The writer tells us, that the English Missionaries, have been labouring for years without the least hope of success, not having converted to their religion a *single individual*; whilst the Lancasterian system of education is spreading rapidly, and the people as rapidly improving.

If the property expended by the British nation in sending out Missionaries to convert the Heathen to the Christian religion was appropriated to the educating and clothing *their own poor*, some good results might be expected: the donor might have the satisfaction to see that he had improved the condition of his species, and the objects of his bounty might know and feel that they were benefited by it. But the property spent in this useless labour of converting the inhabitants of distant nations to Christianity, even where it is practicable, benefits neither the one nor the other. If these mistaken philanthropists, have a preference for foreigners, if, instead of ameliorating the condition of their own miserable countrymen, they must seek objects for their charity in a foreign clime, they ought, at least, to be assured that what they are doing is calculated to benefit them, that it is the best they can do with the means they are able to employ. But that the mere Christianizing of a nation, will not conduce to their benefit, experience sufficiently proves. It is true, that the sending of Missionaries from a civilized to a barbarous country may aid the increase of civilization in the latter; but if they must send Missionaries let them send those best calculated for this object: not the priest, not the teacher of a tissue of falsehoods which can never benefit those who receive them, but the practical mechanic, and the scientific schoolmaster. We find by this traveller, that the inhabitants of Siberia are eagerly seeking improvement; yet they would not accept of our religion, although, without doubt, it was painted to them in every captivating colour, and not a word said about the miseries it has already entailed upon mankind.

But passing by the injustice of expending so much property and talent on distant nations, while so many of our own country-

men are in want; and the impracticability of attaining the object in view—the conversion of the Heathen; let us for a moment glance at its absurdity. Here are societies formed, and vast sums expended, for the avowed purpose of teaching to some distant nations, a system of religion, which the most enlightened part of their own community are continually decrying as false and mischievous; and of all systems the most detrimental to the increase of true knowledge, and the happiness of mankind! Would it not be more reasonable for these men first to attempt to convince their sceptical brethren? Would it not be a more convincing proof of their love of truth, were they to enter into an examination of the arguments which are brought forward against their doctrines, instead of attempting to palm them as incontrovertible facts, on a people not competent to decide, as regards the truth, either for or against? But it is all of a piece with the generality of the schemes afloat at the present day; and till reason shall be free to act, till it obtain a preponderating sway over the minds and actions of men, we cannot expect to find it otherwise.

RICHARD HASSELL.

ATTEMPTS

Towards a Translation of the following French EPIGRAM.

“ EPITATHE sur Jesus Christ
 Ci—git un dieu qui se fit homme
 Et qui mourût pour une pomme.”

The man who lies here, was a Godling,
 Who died for the loss of a Codling.

Here lieth a man that was God,
 And his wisdom ye clearly will see;
 For he felt so aggrieved,
 Of some fruit when bereaved,
 That he had himself hung on a tree!
 Sing tol de rol lol de rol lee.

ON THE PRACTICE OF CRIMINAL COURTS.

ANY person who has looked into our Criminal Courts must have noticed the careless manner in which the oath is administered. I was forcibly struck with this on my late trial at the Old Bailey. The officer of the Court, I believe the Crier, repeated the oath as quickly, as though the fate of the nation depended upon the Jury being sworn in five minutes. Each Juror holding the book in his hand the Crier addressed him in the following terms "you shall well and truly try the issue joined between the Defendant and our Sovereign Lord the King, and a true verdict give according to the evidence, so help you God." This said, the Juror kissed the book, and there ended the ceremony. Much stress has been laid on the assertion that if the scriptures were regarded as spurious, the sacred nature of an oath would be destroyed, and a wide field opened for false testimony. But I ask, is it not an evil of greater magnitude, that the reading of a few words with any solemnity should be considered a sufficient pledge for veracity. In the first place, any man however much prejudiced against the prisoner, is by this ridiculous ceremony qualified to sit in judgment upon his case. It may be said that no man believing in a future existence would dare to give false evidence, or a false verdict, when bound to the contrary by an oath. I answer that in nineteen cases out of twenty, Jurymen consider the oath a mere form. This may be thought a broad assertion but it is incontrovertible. Its purport is, I, A or B, will give true evidence, or verdict, (as the case may be) and I call on my God so to help or reject me in my day of need, as I do so, or otherwise. Now, if every man thus sworn was impressed with a true idea of this his oath and its consequences, would men at the mere beck of a Judge give partial verdicts? That they do so is evident not only from daily experience but from the tenacity with which our rulers cling to the existing system of packing Juries, as exposed in a very able pamphlet entitled "The Law of Libel." There is another practice which speaks volumes against the binding nature of an oath. A prisoner is indicted for stealing goods of a certain value, in some cases to the amount of two or three hundred pounds, the Jury wish to save his life, and return a verdict of Guilty of stealing to the amount of thirty-nine shillings. Mercy is so scarce a commodity both as regards our laws and our Judges, that I am disposed to respect every man who shews any symptoms of it. But, notwithstanding that the motive is good, every Jurymen who returns such a verdict is to all intents and purposes *perjured*. No man who believed that future cognizance would be taken of this his verdict, would for the mere sake of saving an individual from

a temporal death, thus forswear himself. The fact is, the manner in which the oath is recited by the Crier, so strongly that of an itinerant pyeman proclaiming the quality of his goods, that if it have any effect on the person sworn, it must be that of rendering its influence null and void.

W. HALEY.

THE HONOURABLE HOUSE OF "BLASPHEMERS,"

BEG to return thanks for the following donations—the letter and accompanying amount from Birmingham, have been received through the medium of Mr. Carlile.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,

Birmingham, August 3, 1824.

ENCLOSED I hand you £3. 4s. 9d., subscribed in aid of the patriotic and independent individuals (including W. Tunbridge) now suffering persecutions and imprisonment for having nobly dared to act in conformity with the dictates of their consciences.

The enemy having again shewn himself active in the field, I trust that the friends of liberty throughout the nation will not be reluctant in coming forward to oppose him, which it is clear, can only be done effectually, by supporting you in your endeavors, to uproot superstition and intolerance, and in pointing out to mankind the path leading to happiness and peace. I build but little hopes on the public spirit of the inhabitants of this place—it would require the *last trumpet*! to be sounded thrice 'ere it aroused them from their torpidity; nevertheless, you may rely upon every exertion being made to promote so great an object, and I shall be happy, if in a short time, I am enabled to forward you a more considerable remittance.

Be kind enough to acknowledge the receipt hereof, in the Republican, and believe me to be,

Yours very truly,

WILLIAM BUTLER.

	s.	d.		s.	d.
William Butler	8	6	A Friend	0	6
Thomas Askew	1	0	Subscriptions left at G.		
Thomas Francis	3	6	Ragg's	11	0
George Jackson	1	0	A few Friends, per W.		
H. J. B.	2	0	Butler	8	0
H. Edwards	0	6	An Enemy to Persecution	20	0
H. Baxter	3	6	G. Daniel, Jun.	5	0
G. J.	0	3			

*Subscription for Messrs. Campion, Hassell and Friends, now under
Christian incarceration, July 21, 1824.*

John Thurrel, 42, Stafford Place, Pimlico	6	0	Mr. Spong	1	0
Joseph Thorley	2	6	Mr. Lowndes	1	0
Henry Morland	1	0	W. Andrew	0	6
Charles Edward Foley	0	6	Charles Halliley	1	0
F. Wood	1	0	J. Henry	1	0
W. Hollans	0	6	W. W., with his best		
W. Whitworth	0	6	wishes to the unjustly		
James Cozens	0	6	imprisoned Shopmen;		
W. Turnbull	0	6	and may they live to		
James Bradshaw	0	6	exult o'er the downfall		
John Austin	2	6	of Persecution	10	0
W.	0	6	Mr. Green, for Mr. Perry	1	0
A.	0	6	W. J., for, Mr. Campion	1	0
W. Barker	2	6	Mr. T. Turton, of Sheffield, for W. Haley	2	6

*TO MESSRS. CAMPION, CLARK, HALEY, JEFFERIES, HASSELL,
PERRY, COCHRANE, AND CHRISTOPHER.*

ADMIRING your manly and persevering conduct, I beg to present you with a penknife each, as a memorial of respect from your friend.

In haste,

A. RENWICK.

WE beg to return thanks to our friend Mr. Renwick, for his valuable present.

Paid to Thomas Ryley Perry, in Newgate the Birmingham subscription for the support of R. Carlile's imprisoned Shopmen, Aug. 31.

A Liberal Friend, whose name must be secret, by Vender	5	0	0	A Double Barrel	0	2	6
W. H., a Friend to the Liberty of the Press	0	5	0	Balance of a subscription not wanted for its original purpose, given with pleasure to support Free Discussion	1	0	0
One who has suffered for what is called Blasphemy	0	2	6	Mr. M., a well-wisher	0	2	6

Published by and Printed for MESSRS. HASSELL, HALEY, CAMPION, CLARKE, PERRY, COCHRANE, and CHRISTOPHER, Chapel Yard, Newgate; sold by Richard Carlile, 84, Fleet Street, and may be had of all independent booksellers throughout the country. Communications to be addressed (Post Paid) to either of the Editors.

THE
Newgate Monthly Magazine;

OR CALENDAR OF
MEN, THINGS, AND OPINIONS.

No. 2, VOL. I.] LONDON, October 1, 1824. [Price 1s.

RELIGIOUS PERSECUTIONS.

WHOEVER will allow themselves to reflect upon this subject and consider the cruelties which have been practised in every age and by every religious establishment; whoever will calculate the millions of human beings who have been sacrificed on its account, will be led to curse its very existence, and to implore heaven and earth to unite in extirpating these horrid and sanguinary systems. Political wars dissipate into mildness, compared with those which have been undertaken for religion. The Pagans have massacred the Christians—the Christians have massacred the Pagans—the crescent and the cross have been alike dipped in human blood—and the followers of each establishment have pictured their Deity as the *God of Battles*, whose sole delight was to witness human beings sacrificing each other. The desire of power and the thirst after popularity has animated the priesthood to commit the most diabolical actions. They have taught, by their practice, that an altar streaming with gore—the pangs and miseries of an expiring victim, are acceptable to that being whom they professed to worship. Theirs has, indeed, been a reign of terror: there is no cruelty but they have practised—no torture but they have invented.

It is not in the Christian world alone, that these cruelties have been practised; the Japanese, the Jews, the Egyptians, the Brahmins, the Musselmans, the Romans, and even the enlightened Greeks have fallen into this religious phrenzy. It seems to be a peculiar quality pervading all religions, that they should persecute their neighbours. The slightest theological error is denounced so heinous a crime, that mere extinction of life cannot atone for this unfortunate mistake. It has not been deemed sufficient to torture the living, but bones must be dug from the peaceful grave, to be burnt and scattered to the winds. Surely, actions such as these need only exhibiting to be abandoned. Let the

citizen, the magistrate, and the legislator, consult their real duties and no longer encourage this spirit of persecution—this relic of cruelty, ignorance, and barbarism.

Although I have acknowledged the existence of persecution originating in other creeds, I shall confine myself, particularly on this occasion, to that which has been practised amongst the Christians. During their state of infancy, they, like every other new sect, were persecuted by the “established” religion of their time; but no sooner did they obtain power, than they began to exercise it with even more liberality than it had been bestowed upon them. The Bishops hurled anathemas and excommunications upon each other on the most trifling occasions. Such was the case during the controversy respecting the particular day on which Easter should be celebrated. Constantine was no sooner confirmed in authority, than he scattered Christian preachers throughout the empire and prohibited the worship of the heathens. The Bishops arrogated to themselves the office of Judges of the faith, and assumed the power and dominion over the consciences of others.

Christianity was no sooner settled by the laws of the Empire, than the implacable fury of the priesthood burst forth into furious discussions, upon the *meaning* of their own systems. The controversy which agitated the Christian church during several centuries, was of the most ridiculous nature, and of the least real utility. But this was no more than a natural consequence of their system of devotion. Acknowledging a founder, who, in all probability, was a mere ideal being, they could have no just conceptions of his quality or his wishes; and as there was no clear system of instruction to be adhered to in the complicated doctrine of the fathers, each had to form an opinion which seemed to him most correct. Alexander, Bishop of Alexandria, affirmed, that there was “an Unity in the Trinity,” and that “the Son was coeternal with the Father.” Arius, one of his Presbyters, opposed him, and agreed, that “if the Son was begotten, there must have been a time when he was not.” Arius, for this, was excommunicated and expelled from the church by the Bishop and orthodox party. Arius and his party tenaciously adhered to their doctrine, and their dissensions were carried to such a height, as to divide the whole Christian church. The Emperor endeavoured to pacify them, fearing their quarrels would lead the people to talk blasphemy, and reject them altogether; but this interference was without effect. Constantine, therefore, summoned a council, which was but chiefly remarkable for violence and accusation. The members ultimately set to creed making; they concluded that the “Son was the only begotten of God by nature, the word, the power, the only wisdom of the Father, the true God;” this was termed the Nicene creed.

After the passing of this creed, they proceeded to excommuni-

cate Arius and his followers, and to banish them from the city. The Emperor termed Arius an enemy to Christ, and ordered, that the books he had written should be committed to the flames, and that whoever should be found with them in their possession should suffer death.

After the death of Constantine, Constantius, his son, favoured the Arians, and recalled them from banishment. He appointed Macedonius to the see of Constantinople in place of the orthodox Bishop. This ordination was fiercely resented; the Emperor's soldiers were slain, and Macedonius forced to retire. The orthodox Bishop, however, was banished, and Macedonius regained possession of the see, his re-entrance occasioning the death of 3150 persons, some of whom were murdered by the soldiers, while others were pressed to death by the crowd.

The clergy had now become the chief incendiaries and disturbers of the empire; the pride of the Bishops and the fury of the people had arrived at such a height, that there was scarcely ever an election or restoration of a Bishop in the larger cities, but was attended with slaughter and blood. The controversy was no longer for simple doctrines, but for power, revenue, and secular honour. Bishops were introduced into their churches by armed soldiers, and when they were in, paid no regard to the rules and lives of their flock, provided they could keep possession of their see and could persecute their adversaries. Here was a disgraceful scene exhibited by a body of men who professed to cherish only piety and meekness! These were the earliest effects of Christianity when it became the religion of the state. Look ye well! for these were of the Christian church.

Under the reign of Theodosius a new controversy arose. Anastasius, a friend of Nestorius, delivered a public lecture, wherein he declaimed warmly against the title, "mother of God," which had been frequently used in the Arian controversy; and affirmed, that the "Holy Virgin" ought rather to be called the "mother of Christ," since the Deity could not derive his being from an earthly parent. Nestorius applauded these sentiments, and, together with the Egyptian monks, ceased to call the "blessed virgin" the "mother of God."

This affair was thought of such consequence that nothing but a general council could settle it. The enemies of Nestorius, among whom Cyrill was the principal, decreed, that the "virgin" should be called the "mother of God," and anathematised all who would not acknowledge her in that character. The friends of Nestorius summoned a council of Bishops, and equally condemned Cyrill and the decision of the former council. The Emperor published a law, by which he condemned all who embraced the opinions of Nestorius. Thus was an irreconcilable hatred occasioned amongst the Bishops, who became so enraged with each other, that there was no safety in passing from province to province,

each bigot pursuing his neighbour as his enemy under pretence of ecclesiastical zeal.

During the reign of Marcian, the successor of Theodosius, a general council was held to examine the eutychian heresy. Eutyches, a Presbyter of Constantinople, had asserted in the preceding reign, that "Christ consisted of two natures before his union or incarnation, but, that after this, he had one nature only." He also denied, "that the body of Christ was of the same substance as ours." On this account Eutyches was deposed in a council by Flavian, Bishop of Constantinople. This sentence was soon after cancelled by another council, and Eutyches restored to his office and dignity. Various other councils were held, in which they successively depressed and excommunicated each other. Marcian published some severe laws against the Eutychians, depriving them of all the rights of citizens; and ordered their books to be burnt, that the memory of their impious writings might perish in the flames.

Dioscorus, Bishop of Alexandria, who had taken an active part in favour of Eutyches, was banished by the Emperor, and Proterius was substituted in his stead. On this account, the populace arose with great violence, assaulted their magistrates, and put the soldiers to the rout, who took sanctuary in one of the churches; but here they were reached by the fury of the people, who set fire to the church, and burnt all who were in it. Two thousand more soldiers were sent to quell the disturbance, who, in their turn, exercised their cruelty upon the citizens, and offered the greatest indignities to their wives and daughters. Upon the death of Marcian, the people burst forth with increased fury. They ordained Timotheus, Bishop of the City, murdered Proterius, hung him upon a tree by way of derision, drew him round the city, and even fed upon his bowels in the fury of their revenge.

Thus was the Christian world torn by the intolerance, strife, and ambition of the clergy. The people were kept in a ferocious ignorance, and prepared to second the priesthood in the most diabolical undertakings. In their religious zeal they were unable to distinguish between right and wrong; and the innocent and virtuous were as likely to suffer as the most cruel and rapacious. In short, they could no longer distinguish by doctrines; they must acknowledge this party orthodox who had arrived at the greatest power for the time being. Surely no one will venture to assert that "loving their neighbours" as themselves was practised here; on the contrary, the clergy in general have proved themselves the most execrable set of men that ever inhabited the earth; seeking, through fields of blood, the pretended throne of peace.

I have now followed the progress of the Christian religion through several centuries; but there remains yet to be mentioned the hellish cruelty of that accursed tribunal, the inquisition. This has been a master-piece of invention, for destroying liberty and truth, innocence and virtue.

As all efforts to suppress heresy proved ineffectual, the Pope of Rome instituted, about the year 1200, the order of the Dominicans and Franciscans. Dominick and his followers were sent into Tholouse, and confirmed in the office of inquisitors by the papal authority. Dominick declared in a sermon, delivered in the church of St. Prullian, "that he was raised to a new office by the Pope; that he was resolved to defend, with his utmost vigour, the doctrines of the faith; and that, if the spiritual arm were not sufficient for this end, it was his fixed purpose to employ the secular one, and to excite and compel the Catholic princes to take arms against heretics, that the very memory of them might be utterly destroyed." He offered indulgences to all who would engage in the pious work of murdering heretics. In the year 1209 the city of Biterre was taken and destroyed by fire, and the inhabitants were put to the sword without regard to either age or sex; all being utterly destroyed, lest an heretic should escape. Carassone, Alby, and La Vaur, were taken by force and destroyed. They seized on Villeneuve, a large city near Tholouse, and burnt in it 400 Albigenes, and hanged 50 more. They also seized upon Avignon by treachery, killed the inhabitants, and plundered the city. They at last obliged the Earl to surrender Tholouse itself. Upon this conquest and destruction of the Albigenes, the Inquisition proceeded with vigour, and was established by several councils at Tholouse and Narbonne.

In the year 1521, Pope Innocent IV. created inquisitors in Italy. The office was committed to Friars, who were assigned to Lombardy, Romanila, and Genoa, with certain orders to be prescribed to the magistrates and people. In process of time, tribunals of the Inquisition were established in Germany, Austria, Hungary, Bohemia, Poland, Dalmatia, Bosnia, Ragusia, and all other places where the power of the Pope could extend itself. Innumerable cruelties were inflicted upon those condemned for heresy. Some were burnt alive; others thrown into rivers, tied hand and foot, and so drowned; and others destroyed by different methods of barbarity.

Ferdinand and Isabella having united the several kingdoms of Spain by their marriage, established the Inquisition in their several kingdoms, with great pomp and magnificence. A given time having been stated by the inquisitors for the Jews and other heretics to appear and confess their error. About 1700, of both sexes appeared, who had their lives granted them, (a. d. 1478). Others refused and persisted in their heresy; on this they were seized, and through the violence of their torture, many confessed their crimes, some were thrown into the fire; and others were condemned to perpetual imprisonment. The bones of others were dug up and burnt, their effects confiscated, and their children deprived of their offices and honours. Not satisfied with this, Ferdinand and Isabella, in order to expel the Jewish superstition,

ordered all of them to quit their dominions within four years. Accordingly, as it is affirmed by most writers, 170,000 families departed: others say they amounted to the almost incredible number of 800,000 persons.

The Inquisition had been nominally instituted against the Jews and Moors, but it was soon exerted against other heretics, and all went under this title who were not of the true, or orthodox faith. It is no wonder that the Kings of Spain were found with the foremost in this pious work of extermination; the divines had persuaded them, that on this alone depended the security of their kingdom. The Inquisition had been introduced into the Netherlands by Charles V. of Spain, who recommended it in his will to his son Philip. The latter showed no want of zeal in adopting the recommendation of his father. He not only proceeded with great severity against the Lutherans and committed numberless acts of cruelty by land, but established the Inquisition even in the ships. He also established it in the new world of America; and tribunals were erected in Lima and Mexico, where they soon gave sufficient instances of cruelty. Thus the Inquisition spread in every direction, and ultimately arrived at a sufficient height to bind the kings of Spain by oath to support this accursed institution.

Three things were required to make any one properly an heretic. 1. That he hath been baptized. 2. That he err in his understanding in matters relating to the faith. 3. That he hath manifested obstinacy of will. The punishment awarded against heretics were numerous. The first was excommunication; by which they were driven from the Christian church and their effects forfeited to the Inquisition. They were also deprived of their natural rights as citizens, either in property, children, or servants, and were excluded from all places of refuge which were open to the worst of villains. Another punishment was imprisonment; or if they could not be apprehended, they were put under the ban; so that any one, by his own private authority, might seize, plunder, and kill them as robbers. The last punishment was death; the obstinate were burnt alive, and the others were first strangled, and then burnt. Next to heretics were the believers in heretics; those who visited them while in custody, brought them food, or frowned on their prosecutors; for this offence they were subject to excommunication. There were also others who were only *suspected* of heresy. This suspicion was threefold, light, vehement, or violent. The first were made to abjure: the second must make a general abjuration of all heresies: the third were condemned as heretics; if they confessed, they were admitted to abjure; but if they would not, they were delivered to the secular court and burnt. Those also who read prohibited books, were subject to the tribunal of the Inquisition. If a violent suspicion fell upon any person of keeping or defending these books, he might be put to the torture in order to discover the *truth*.

Those who solicited women or boys in the sacramental confession to dishonourable actions, were subject to the tribunal. Pius IV. published a bull, commanding all those who knew any monk or clergyman to have been guilty of this vile act during confession, to appear within thirty days to discover the same to the tribunal. The numbers appearing were so great that the thirty days were renewed a second, a third, and a fourth time, without seeming any end to the disclosures. However, the holy tribunal put an end to the affair, and desired that all might be buried in oblivion. In Portugal also, the crime of sodomy belongs to the Inquisition. Those who were convicted, were punished with death, but they were treated with much less severity than an unfortunate heretic.

Blasphemers who had denied the existence of God, or the virginity of the holy Mary, were subject to have their tongues tied and pinched with an iron or wooden gag, whipped with scourges, and banished. In smaller blasphemies, they were obliged to perform penance on some holiday of the church.

They proceeded with great severity against fortune-tellers and witches, who were reported to have denied the faith and entered into a compact with the devil. These poor wretches were miserably tortured to force them to confess, and then burnt. The inquisitors, within the space of 150 years, burnt 30,000 of them.

Of the method of torturing and the degrees of torture, we have an account in the history of Isaac Orobio, a Jew, who had been accused by his servant. After remaining three whole years in the gaol, and his constant refusal to make any confessions of his guilt, he was, at last, forced to the torture. The inquisitor exhorted him to confess the truth; when he had said this, they put a linen garment over his body, and drew it so very close on each side, as almost squeezed him to death. When he was almost dying, they at once slackened the sides of the garment, which put him to the most exquisite pain. He was again required to confess the truth, and prevent further torture. As he persisted in his denial of the charge, they tied his thumbs so tight with small cords, as to make the blood spurt out from under his nails. After this he was placed with his back against the wall, and standing upon a small stool. Into this wall were fixed iron pullies, through which there were ropes drawn and tied round his body in several places, and especially his arms and legs. The executioner drawing these ropes with great violence, fastened his body with them to the wall; so that his hands and feet, and especially his fingers and toes, being bound so tightly with them, put him to the most intolerable pain. In the midst of these torments, the stool was suddenly drawn from under him, so that the whole weight of his body hung by these cords. A sharp instrument was now placed against his shins, which new torture caused him so much pain that he fainted away. After he came to himself, they inflicted the last

torture. The torturer tied ropes round Orobio's wrists, and then put those ropes round his own back which was carefully guarded by leather. He then drew with all his might, till he cut through Orobio's flesh to the very bones, and this was repeated at different distances from the former wound. But it happened that, in drawing the ropes a second time, they slid into the first wound, which caused so great an effusion of blood as to threaten instant death. The physicians were now called in, to learn from them whether any further torture might be proceeded in without endangering his life. The physicians, who were no enemies to Orobio, considered that he could bear the rest; for if the whole sentence cannot be gone through at one time, for fear of death, he must have repeated all that he had previously endured. The third torture by the ropes was inflicted, and he was then conducted back to prison, where his wounds were scarcely healed in 70 days. As he had made no confession, he was only half convicted, for which he was *only* condemned to wear, for two years, the habit called Sambenito, and after that term to perpetual banishment from the kingdom of Seville.

The prisoners were confined in cells, where they could see no person but the gaoler; and so secret were they, that a whole family might be confined in the same gaol without its being known to each other. They were also enforced to keep a profound silence. If a prisoner bewail his misfortune or prays to God in an audible voice, or sings a psalm, the gaolkeepers, who are continually on the watch, admonish him to silence. If he persists, the keeper opens the door and beats him with a stick. It is also said, that this rule is so strictly enforced that if a prisoner cough, he is reminded that silence must be kept in that place.

The climax of their barbarity was the act of faith, which was solemnized publicly, and with great magnificence. The prisoners were brought forth in procession from the inquisition, when the various sentences were read over, and the relapsed or impenitent delivered over to the secular court for execution. Doctor Geddes who had been present at one of these horrid spectacles, gives the following account:—"The prisoners are no sooner in the hands of the civil magistrates, than they are loaded with chains, before the eyes of the Inquisitors; and being first carried to the secular gaol, are, within an hour or two, brought thence, before the Lord Chief Justice, who, without knowing any thing of their particular crimes or of the evidence that was against them, asks them, one by one, in what religion they intend to die? If they answer that they will die in the communion of the Church of Rome, they are condemned by him, to be carried forthwith to the place of execution, and there to be first strangled and then burnt to ashes. But if they say they will die in the Protestant, or in any other faith that is contrary to the Roman, they are sentenced by him to be

carried forthwith to the place of execution, and there to be burnt alive.

“At the place of execution, which, at Lisbon, is the Ribera, there are as many stakes set up as there are prisoners to be burnt, with a good quantity of dry furze about them. The stakes of the preferred, as the inquisitors call them, may be about four yards high, and have a small board, whereon the prisoner is to be seated, within half a yard of the top. The negative and relapsed being first strangled and burnt, the preferred go up a ladder, betwixt the two Jesuits, who have attended them all day; and when they are come even with the fore-mentioned board, they turn about to the people, and the Jesuits spend near a quarter of an hour exhorting the preferred to be reconciled to the Church of Rome; which, if they refuse to be, the Jesuits come down, and the executioner ascends, and having turned the preferred off the ladder upon the seat, and chained their bodies close to the stake, he leaves them; the Jesuits go up to them a second time to renew their exhortation, and, at parting, tell them that they leave them to the devil, who is standing at their elbow to receive their souls and carry them with him into the flames of hell-fire ~~so~~ soon as they are out of their bodies. Upon this a great shout is raised, and, as soon as the Jesuits are off the ladders, the cry is, “Let the dogs’ beards be made;” which is done by thrusting flaming furzes, fastened to a long pole, against their faces. And this inhumanity is commonly continued until their faces are burnt to a coal, and is always accompanied with such loud acclamations of joy, as are not to be heard upon any other occasion; a bull feast or a farce, being dull entertainments to the using a preferred heretic thus inhumanly.

“The professed beards having been thus made, or trimmed, as they call it in jollity, fire is set to the furze, which are at the bottom of the stake, and above which the preferred are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; and if there happens to be a wind, to which this place is most exposed, it seldom reaches so high as their knees: so that though, if there be a calm, the preferred are commonly dead in about half an hour after the furze is set on fire; yet, if the weather prove windy, they are not often dead in an hour and a half, or two hours, and so are really roasted and not burnt to death. But, though out of hell, there cannot possibly be a more lamentable spectacle than this, being joined by the sufferers (so long as they are able to speak) crying out “Mercy for the love of God;” yet it is beheld by people of both sexes and all ages, with such transports of joy and satisfaction as are not on any other occasion to be met with.

“That the reader may not think that this inhuman joy is the effect of a natural cruelty that is in these peoples’ dispositions, and not of the spirit of their religion, he may rest assured, that all

public malefactors, besides heretics, have their violent deaths no where more tenderly lamented than amongst the same people, and even where there is nothing in the manner of their deaths that appears inhuman or cruel."

Those who desire a more particular account of the circumstances reverted to in the foregoing pages, may read with advantage Doctor Samuel Chandler's "History of Persecution," from which work I have selected a considerable portion of this article. My chief object has been to call the attention of the thinking part of the community to an examination, how far persecutions for religion can or can not be justified. I might have painted the horrors of the inquisition still greater, and not have deviated from the truth; but, I trust, I have done sufficient, not only to show the glaring intolerance which has been practised by Christian ministers, but, that religion itself has been the greatest evil in society. The horrid spectacle which has been described by Doctor Geddes, took place but little more than a century ago; and although they have slackened in cruelty since that period, the remnant of that accursed tribunal is still in existence. It was one of the glorious actions of the Spanish Revolution, to abolish this institution. But alas! this nerveless race, unable to appreciate the benefits of freedom, sunk beneath the yoke of a foreign power, re-established the inhuman Ferdinand with his train of inquisitors; when but a manly resistance would have obtained them innumerable benefits—security to their posterity, and the admiration of the world.

We shall refer in a future number to the persecutions undertaken by the Protestants, that we may ascertain how much greater portion of our esteem they deserve, than their Catholic brethren.

W. C.

LIFE IN NEWGATE.

EVEN in Newgate life is varied. We are seldom at a loss for amusement. When wearied with reading, or when conversation flags, we have only to turn our attention to those about us. If we wish to court melancholy, we look at the prisoners; if we fancy a fit of laughter, we look at the turnkeys. Mrs. Fry has been much talked of as having reformed the manners of the inmates of Newgate—they are now only so so. But allowing her all the merit due to having even softened the harsh features of vice, I would beg of Mrs. F. to attempt a still greater task, the reform of the turnkeys. We have two or three pretty civil men. But good is never unaccompanied by evil, and the civility of a few of our turnkeys is more than out-balanced by the brutality of others. An

instance of this occurred during Mrs. Wright's visit to us. The wife of one of my fellow prisoners (Jefferies) came to see him. She is at all times very weak, but from the length of her walk she was on this occasion so exhausted as to be unable to stand. We observed that she turned pale and that she was immediately seized with spasmodic convulsions. Water was brought but it was impossible to get the vessel through the grating. We have a bell which we, of course, rang for assistance, but it pleased our turnkey to be more than usually slow in attending, which is saying a great deal. Mrs. J. was supported by Mrs. Wright, and the utmost confusion prevailing, we continued to ring the bell. The turnkey (Cole) at length made his appearance, and the door being opened, Jefferies was admitted into the passage while his wife still continued in the most violent convulsions, the turnkey looking at her with the most stoical indifference. I must observe that the place in which she fainted is a narrow vaulted passage, from which we are separated by a massy door. We entreated the turnkey to open the door that some air might catch her. He only replied that "he had no orders." Finding the fellow obstinate, Clarke seized the bell and continued to ring for two or three minutes, in the hope that the Governor would make his appearance. He came not: but one of his Myrmidons, named Harris, the upper turnkey of another part of the prison, did come. We told him the case, which indeed was self-evident, for the poor woman appeared in the last throes of mortal agony. Instead of complying with our request, he seized Clarke, and with a look truly demoniacal, led him to the keeper's office, abusing him as they went. Bishop, the most humane of the turnkeys, now came to the spot. By his orders the door was opened and vinegar procured; Mrs. J. began to revive. We now began to be uneasy for the fate of Clarke; and were on the point of ringing again, when he made his appearance. Reader, did you see Lord Ellenborough when Hone was acquitted? Have you ever seen a minister in a minority, or a tythe-hunting parson returning with empty bags, having taken nothing by his motion? If you have, you may form a faint, very faint, idea of the expression of Harris's countenance. Mr. Wontner, the keeper, was out of town, and his deputy, Mr. Barrett, would not, or dared not lock Clarke up. Our readers will, perhaps, laugh at the idea that locking up should have terrors for a man already locked up in Newgate; but I must inform them, that we have some delicate cells appropriated to those who are so profane as to laugh during a dull sermon. For this, or any such heinous offence, the unlucky wight is placed in one of these cells, in which he may be kept any time not exceeding thrice four-and-twenty hours. But to return, Harris not having succeeded in his object, returned with Clarke, his mean jewish-looking countenance indicating his mental struggle between petty tyranny and dastardly apprehension. We now spoke our minds pretty plainly,

upon the manner in which we were treated. The under keeper had by this time come up, and to him we stated the case. He said something about duty, strict discipline of the prison, &c. We replied that the duties of humanity should be paramount to all others, and he walked off. On the following day Mr. Wontner returned to town, and it appears the humane Harris complained of our behaviour, for Mr. Wontner commenced the subject immediately on entering our room. We laboured in vain to impress upon his mind that his turnkey had acted inhumanly, in suffering a female to lay gasping for breath in a close passage, when one word from his lips would have procured a free admission of air. Mr. Wontner could not see how we had been aggrieved, he said that "Harris had been a *police officer under his orders while serving as City Marshal*; and that he had himself placed him in his present situation." This settles the matter in my mind. Either Mr. Wontner wilfully insults and tyrannizes over us through the medium of his turnkeys who are only responsible to himself: or else he has not confidence enough to punish their brutality when it is complained of. Mr. Wontner's demeanour towards us is always civil; but we have complained to him of more than one annoyance, and it has still remained unabated. There was a time when we were told, that the *Act of Parliament* required our attendance at Chapel. We paid as little respect to the Act as we feel for the Act makers. We went, however, once or twice; but our risible faculties being moved, it was intimated to us that our company could be dispensed with. So far, so good: we stayed away.

Dr. Cotton, I have no doubt, was very well pleased with our absence, for whenever he visited our wards he spoke to us in a friendly jocular manner, without any cant or hypocritical attempts at our conversion. Mr. Towne, however, pursues a different course. My fellow prisoner (Campion) in our last gave a sketch of his manners and of his sermon. Old Maw-worm, it seems, is quite eager to convert some of us infidels. On his first visit I had a little conversation with him, and delivered my opinion in pretty plain terms. He has several times expressed his dislike at my warmth, still, however, he thought something might be done in the converting way, so appointed a meeting with Mr. Perry, not in our ward but in that immediately below us. His maxim is evidently "Divide et impera." But not content with weakening the force of his antagonists, he wisely resolved to increase his own. About twelve o'clock he came, with a thin ferret-eyed methodistical looking genius; with great volubility of tongue, a great stock of worn out cant phrases, and a plentiful scarcity of sound reason. Behind this "host in himself," our old parson entrenched his sacred person; and when Perry expected to argue with the parson on the existence of a God and the utility of religion, he found, to his surprise, that his friend had come to argue on the doctrine of necessity. This manœuvre he has twice re-

peated. On the last occasion, our walking Bible (Clarke) told his reverence that he should like a little conversation with him, "Come to the chapel on Sunday and I will speak to you." Clarke was delighted and so was I, for nothing would have pleased me more than to have seen the canting old fellow knocked down with his own weapons. Sunday arrived, we went to chapel, and after the usual quantum of hums and hahs, the man of God commenced his atrocities on the morning service. Passing over his v for w, the h constantly aspirated, and other confirmed cockneyisms, I beg to assure our readers that this gentleman's reading is so emphatic that I could but with difficulty persuade myself that I was not again at liberty, and, my ears saluted with the cries of "mackerel oh!" for which London is so famous. But my delusion did not last long. Ha-le-lu-jar and Jew-dar for Hallelujah and Judah, gave me a proper idea of the speaker, and I mentally begged pardon of the Billingsgate Association, for having imagined any of their number capable of such disgusting ignorance. The prayers being ended, he commenced what I dare say his modesty would lead him to call, a sermon; but which I call an ignorant though bombastic tirade against infidels and infidelity. Burke has said that between the sublime and ridiculous there is but one step. In this case Mr. Towne may congratulate himself, as being but one step from a sublime preacher, for his discourses are as ridiculous as false logic, false grammar, mis-pronunciation, common-place similes, and unintelligible metaphors, can render them. After amusing himself for half an hour, by directing the most ungentlemanlike personalities to us, he concluded with some lines from "Blair's Grave," and added the trite observation, that he had done his duty, that the books would be shortly opened, &c. &c. This old gentleman's personalities couched in terms laughable to us, and unintelligible to his "dear friends," would be harmless but that they last until nearly 11 o'clock every morning; and as our friends cannot come in during divine service, one hour per diem is lost to us. On Thursday afternoon he assembles the amiable vestals, who are rustivating here, "to sing loud halelujahs to the eternal king." Their voices are none of the finest: but what they want in sweetness they make up in noise. Indeed, so loud are they in their praise of the Lord of hosts, that I confidently expect Mr. Richardson will complain that his actors are disturbed in their avocation. Talking of Mr. Richardson, reminds me that I have to speak of "Life on the top of Newgate." Having learnt that several persons confined here had been allowed to walk on the roof of the prison, we applied to Mr. Barrett for permission to do the same, which he, after many scruples, granted. Traversing sundry vaulted passages, (which being lighted with gas have a very gloomy appearance) and ascending a winding stair-case, we entered on the roof of Newgate. By those who have never been in prison I shall be thought a queer sort of animal, when I in-

form them, that I was positively delighted with this shadow of liberty.

If any gentleman is enamoured of the present state of things, I would advise him to visit Newgate; and, if having done so, he still denies that "something is rotten in the state of Denmark," he must be either an ass or a tax eater. But to proceed, that part of the building appropriated to the males, is divided into quadrangles, each quadrangle being subdivided into three or four yards. Branching from one of these, is the condemned yard, long and narrow, with a very high wall and a chevaux de frise bristling out, to deter the prisoners from attempting an escalade. At the extreme southern end of the building is the females' yard. We looked over and the scene was more disgusting even than in the other yards. Their manners, gestures, language, alike indicative of vice and ignorance. One of them had blackened her face, and was dancing for the amusement of her companions. When I gazed on this scene and thought of woman as I have seen her dispensing happiness on all around, I sighed o'er the unhappy beings before me. Oh! my happier more enlightened countrywomen, while you are subscribing your thousands and tens of thousands for the propagation of Christianity, little do ye think what misery exists in your own land and among your own sex! Twenty steps from this receptacle of misery, how different the scene! Bartholomew Fair is now at its acme. Clowns, Conjurors, Patrole, and Pick-pockets are all busy in the exercise of their respective professions. We can see part of this assemblage of folly and vice. Smithfield, which once shone with the fires of persecution, where men were once roasted for the glory of God, is now appropriated to the frying, not of men, but of—sausages. Mr. Martin's Act is now much in request, Asses of every description being exceedingly ill-used. Crowds pour from the fair, and crowds hasten to refill it. Ah! little think the gay crowds who are striving amidst this mummery to banish ennui, how sad are the hearts and how pallid the cheeks of the inhabitants of this place, which they so carelessly pass.

W. HALEY.

ON THE EXAMINATION OF OPINIONS.

BEFORE we enter on an examination of opinions, we should first rightly understand what opinions are; how acquired; their use; and when they ought or ought not to be retained. An opinion, correctly speaking, is a persuasion of the mind that certain things have existed, or will exist, of which we have not demonstrative proof. We only name that persuasion of the mind, an opinion which rests on credibility or possibility alone: we call it a fact when there is

no occasion to doubt—when all the evidence is in the affirmative. For instance, we allow it is a fact—we say for a certainty, that all men must die ; but that they will be again brought to life, as some people imagine, is but an opinion : how far deserving our attention, we have yet to inquire.

All opinions are the result of those actions of the mind we call sensation, comparison, and judgment. The sensation might be produced by an object present and acting on the senses, or by a recurrence to sensations before received and retained by the memory. Comparison of our sensations is the necessary step to the faculty of judging : thus it is necessary to have before received sensations both of a similar and a contrary nature to the one under consideration ; or else there is no comparison, and, of course, no judgment, no opinion can be formed. Effects which act on our senses are received as facts, without either comparison or judgment ; but when we would discover the causes which lead to them both are indispensable : thus, when in a storm, we instantly allow as a fact that water is falling on us ; but it requires an action of the mind to give us the opinion that it proceeds from the cloud which overshadows us ; and a still longer and more complicated action to produce in us the opinion that it proceeds from the evaporation of the earth. Some opinions are, no doubt, true, and with a better knowledge of the matters to which they relate, may be placed among well authenticated facts ; many are false, but they all flow from the same source. We form the most correct opinions on those subjects with which we are best acquainted ; but, as we are ever eager to form an opinion however little we understand the subject, it follows, that many of them are very erroneous. Numberless opinions once held and considered almost equal to demonstrated truths, are now, by an increase of knowledge, completely destroyed. All opinions commence nearly alike ; we behold certain effects, we wish to know their cause ; and as we are foolishly led to imagine that every thing we behold is *designed* for some particular purpose, we wish to know what this purpose is. But the conclusions at which we arrive are very different ; our hopes, our fears, our passions, all tend to thwart their correct formation. But the great mischief is, that on these subjects of which we know the least, and consequently differ the most widely, we imagine that we form the most correct notions ; thus, each tenacious of his own dogma, presuming all his opponents are in error and himself only right, we are continually wrangling on those subjects which interest us the least ; for all subjects interest us in proportion to the knowledge we are enabled to obtain concerning them.

That the formation and publication of opinions in general prove useful, every one must allow who considers that a correct knowledge of things is beneficial to man. But it is not the opinions of the dogmatist that are thus useful ; on the contrary, they are both

injurious to the holder, as they prevent him from extending his knowledge, and to the rest of society, as they are continually interrupting, if not preventing, that necessary examination which all should undergo.

All opinions should be open to criticism, and those alone retained which could bear the strictest investigation; and then all would be useful—they would often lead us to the perception of truths of which we are now ignorant. Inquiry will never destroy an opinion, the evidence of which is well founded; and, although it may not destroy every false one, it will, at least, materially lessen their number. We may lay it down as a general rule, that as all opinions are useless, except to aid the progress of truth, the elucidation of facts, so none are worth retaining save those that will bear the test of examination.

If we take a retrospective view of the progress which different opinions have made, we shall find that those which have been left open to inquiry, have soon either acquired a firm basis or been discarded as untenable, without tumult or bloodshed; while those put forth to the world in a dogmatical style, have never been supported otherwise than by riot and confusion, and the loss of blood, as well to their adherents as to their opponents. The opinions of the philosophers, ever open to enquiry, have seldom disturbed either the peace of nations or individuals: their arguments confined to words and referred, for decision, to the calm judgment of rational and thinking men—men who decided with more regard to truth, than to preconceived notions or their own immediate interests; their discussions have proved to their mutual advantage, and beneficial to the cause of truth. But the dogmas promulgated by the priests, have never been supported but by base arts or physical strength, without any regard either to humanity or truth. And however wide were the differences amongst themselves, they ever agreed in this—to forbid, and, if possible, prevent other people from examining their pretensions. Happiness is the end to which all men aspire; yet, in the present state of society, for want of a better knowledge, few are found to tread in those paths which could alone lead them to it. The promulgation of truth conduces to the happiness of all and each in nearly the same ratio; falsehood benefits a few individuals at the expence of all the others; designing selfish men are aware of this, and give the preference to that which benefits themselves alone; no doubt, with the erroneous idea, that pleasure is most sweet when but few are enabled to enjoy it. But the day, it is to be hoped, is fast approaching when all dogmatical opinions shall be scouted from the minds of men; when all opinions and systems shall undergo a free inquiry, and when those alone shall be retained which reason convinces us are allied to truth, and which experience hath proved to be useful.

That many obstacles lie in the way of that desideratum to the

happiness of mankind, free discussion of our opinions cannot be denied, but, at the same time, cannot but be lamented. Youthful prejudices, dread of censure from those who think it their interest to support things as they are; a powerful antipathy to appearing singular; a careless idle habit, and many other like matters, are apt to retard our progress. But these things should not sway our minds: if the opinions we now hold are founded on truth, no examination will destroy them, if on falsehood, they are mischievous and ought to be discarded: we should not value either the esteem or censure of men who are enemies to free inquiry, for they are our worst foes: to be singular in the support of a good cause, is meritorious, as it proves that we are actuated by pure motives alone; and idleness, which at all times is inexcusable, in this case is really a crime against society. But as so many have already surmounted these obstacles and have formed a phalanx equal to all opposition, it is to be hoped more will consider it their true interest to follow. Men, in general, on these matters, may be likened to a flock of sheep driven against a difficult pass; at first they all hesitate, all appear unwilling to make the attempt, till some one more bold and consequently seeing less danger than the others makes the first leap, succeeds, two or three follow, then five or six, and they go on increasing till the whole body rush forward, each eager to be the next in turn. The same with men: the most courageous first lead the way, a few others follow; these infuse confidence into a grèater number, and the stream once turned, nothing can stop its course.

But it is to be hoped that these observations are unnecessary, that the reader is already prepared, by his own good sense, to commence the examination, that his prejudices and fears are thrown aside, that he has a real regard for his own happiness and that of his fellow-men; that he is convinced that truth alone is beneficial, and that he is determined to withdraw it from the mass of falsehood with which it is at present surrounded. We will premise that this is the case, and proceed to notice those opinions most worthy his consideration.

On no subject do men hold more erroneous opinions, than on the difference of the relations they all bear to each other. From a false education, one class of men are led to believe themselves the sole masters of the lives and property of all the others. And so well has the system been managed on the part of this aristocratical few, that the great mass of society, with but few exceptions, are led to acknowledge this worse than mischievous error. And what is the result? The first class, who feel themselves bound by no laws, and who regard not the welfare of any, save themselves, plunder the other classes of the produce of their labour, in order to support themselves in idleness: in this they but too well succeed. Increased means of gratification produce a tenfold increase of wants; and these gratified serve but to make additions to a

still greater extent; while their increased robberies deprive the honest, the useful, the productive member of society, even of the means of supplying the bare wants of nature, although driven to labour to a far greater extent than nature can support. Thus both parties are in an *unnatural state*. The health of the body and the strength of the mind are destroyed alike in both: the one is miserable from superfluity and want of action; the other from the want of necessaries to support strength, and the effects of too much exertion. Thus both are at a wide distance from that state which could alone prove beneficial to all; and which, but for a false education and existing customs, all might attain to.

It is worse than idle to talk of exclusive right; no one has an exclusive right either to govern the actions, or to live on the property of another; every man should labour alike for the general benefit, be his station in life what it may, and then a comparatively trifling labour would fall to the lot of each; and yet each would be better provided for, and more happy than either party are at present. But it is the effeminacy of mind which this system has occasioned in all parties, which is the greatest evil; an idle life, and a life of too much exertion, are alike detrimental to the growth of the mental faculties.

But the greatest misfortune is, that these arrogate to themselves the right of making laws to govern the actions of their fellow men, as well as to deprive them of their hard-earned property. Laws for the government of society should be made by the general voice of the people; and should be altered or amended whenever they might think it necessary for their interests. But these usurpers of the peoples' rights, only make and support such laws as benefit themselves alone; and which are, consequently, injurious to the great body of the people. Let us throw aside then the veil which prevents us from seeing these things in their true light; let us deprive them of that sacredness with which, as ancient customs, we are but too apt to look upon them; let us put aside for a time fine but empty speeches, in order to view matters as they really are; and let us drive from the face of the earth every thing, every system that will not bear the test of utility. Let us not despair because the task is difficult. If we succeed, but in part, our labours will be amply rewarded.

But if the errors of our opinions on social government, are so mischievous, what shall be said of our religious opinions? These not only create for us an extra number of plunderers of our property, but they are a continual torment to our minds; they make a reality of that visionary state of torment with which the priests attempt to terrify their followers: thus, as in all other cases, the adoption of error has brought with it the punishment it deserves. No opinions are promulgated so dogmatically as those on religion: let us endeavour to find out the cause. Religious opinions are, and have been, prevalent in all countries. We

find traces of them in the most remote periods, of which history or tradition have given us any accounts; and though differing so much in different countries and different ages, have, no doubt, all arisen from the same source—the ignorance of man. His being ignorant of the real causes of the phenomena which surrounded him, and his attributing them to an intelligent being, have been the causes of, and the only foundation on which he has ever built his ideas on religion. Finding himself governed by powers, of whose real nature he was ignorant, it was but natural that he should fear them; and, having attributed to them, senses, wills, and passions, such as he himself possessed, it was but natural that he should wish these passions to operate in his favour; hence arose prayers, offerings, &c. A Priest to conduct these services must soon have been found necessary; and who, being thus placed above his brethren and having more leisure and opportunity to improve his knowledge, must soon have seen the uselessness of his profession; but fond of the profits which it produced, and the power which it enabled him to hold, he, of course, considered it his interest to endeavour to perpetuate it. This could not be done if free inquiry was allowed amongst a people increasing in knowledge; and, consequently, the Priests have ever denied it; they have propagated their dogmas as incontrovertible facts, and yet have refused the people the liberty of examining them. And although, in spite of their utmost efforts, the increased knowledge of mankind has driven them from one scheme to another, they have still been enabled to retain or invent sufficient to support their impositions. Thus, from directing the worship of the people to blocks of wood and stone, they changed it to the sun, the moon, or the stars; and then, when driven from these last of visible objects, they directed them to a being of their own imagination, which they denominated an immaterial being, a substance without matter, a spirit, a something, and yet nothing. In short, they invented words to serve them instead of things. Thus, established by ignorance and supported by craft, religion must have long since been driven from the earth, but for the dogmas with which priests have ever surrounded it.

But let us no longer continue to wonder at the manner in which religious have been first established, or the manner by which they are continued; but let us examine how far they are true, how far they are beneficial to our happiness. Let us likewise bear in mind that things are not always true because we wish them so; but let us endeavour to ascertain what is really true, and apply that knowledge to our happiness by all possible means. Let us fashion our actions and our hopes to what we are, not to what we would be.

With the hope that they will prove a stimulant to arouse those to enquiry who are now slaves to superstition and mischievous errors, these observations are sent forth to the world. From those who have not as yet considered these subjects, an attentive perusal

is requested ; and from those who have already had the good fortune to escape the trammels of priestcraft—from those who have experienced the happiness of having their minds free from superstition, their best endeavours to give them circulation.

RICHARD HASSELL.

TO DR. ADAM CLARKE.

LETTER II.

THE GOSPEL ACCORDING TO ST. MATTHEW.

(*Continued from page 27.*)

CHAP. I.

Verse 18. “Now the birth of Jesus Christ was on this wise : when, as his mother, Mary, was espoused to Joseph before they came together, she was found with child of the Holy Ghost.”

That is, Mary was contracted or promised to Joseph ; but before the national rites or ceremonies were performed, she was found to be “with child.” Now, that such a circumstance as this should have happened, no one will presume to question, as we have so many instances of young maidens being found with child before marriage. But the question is, who was this Holy Ghost that got her with child ? We have just read the genealogy of Joseph in Letter 1. Supposing he was the father of Jesus, but now we have come to his birth, we are told in *Verse 25*, “he knew her not till she had brought forth her first born son :” JESUS. What utility can the genealogy of Joseph be to us, if Joseph be not the father ? Matthew informs us, in *Verse 1*, that Jesus Christ was the son of David, the son of Abraham ; but if the Holy Ghost be the father of Jesus, Matthew should have given us the genealogy of this Holy Ghost, instead of Joseph, in order to prove Jesus the son of Abraham. Howbeit, (for the honour of Jesus) I am glad to find some reason to suspect that Jesus was not descended from Abraham, as I find that Abraham was a monster, as diabolical as David. For is it not recorded in Gen. xxii, that Abraham, under the cloak of piety, persuaded his *only* son, Isaac, to go with him a three days’ journey from home, to some solitary place, where he intended to stick a knife in him, and roast him like an ox ? You, Sir, are the father of a large family, and probably could better spare one of your children, than the man who has an *only* son ; yet, were you “in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed,” (Job. xxxiii. 15) to imagine some phantom appeared, (for you cannot suppose that God could visibly appear to any man, when it is written, no

man shall see him and live, Exod. xxxiii. 20) and commanded you to take one of your children to some solitary place, and there slay and roast him; could you so stifle all natural affection, all feelings of humanity, as to comply with such an absurd, and diabolical command; even were you so credulous, as to believe the message came from God, would you not think him a tyrannical monster who should attempt to sport with your feelings in that manner? I have heard some priests strain hard to persuade their hearers, that the offering up of Isaac, was a type of God offering up his son Jesus, but what similarity does one bear to the other? Isaac did not suffer, but Jesus did; you say, Jesus was the only begotten son of God; but Isaac was not the only begotten son of Abraham, though Paul says he was, (Heb. xi. 17) for Abraham, at that time, had another son living, whose name was Ishmael, (Gen. xxi. 21) unto whom, with his mother, Abraham's barbarity is another instance of his unnatural feelings; for having first seduced his mother (with the help and consent of his wife Sarai) and got her with child, he suffered his old wife to treat her in such an inhuman manner, as compelled the poor girl to run into the wilderness, (while in a pregnant state) rather than submit to such tyrannical behaviour, (Gen. xvi.) for, as Solomon says, "it is better to dwell in the wilderness, than with a contentious and an angry woman," (Prov. xxi. 19). And though she humbled herself and returned home, (probably for the sake of the child in her womb) yet after she had brought him forth a son, (which he so much desired) he had the barbarity to turn both her and the child out of doors, giving them only a bottle of water and some bread, to go perish in the wilderness, (Gen. xxi.) although, he had such an abundance of cattle, servants, and lands, (Gen. xiii. 6). But Paul says, (Gal. iv. 24) those two sons of Abraham is an allegory, by which it appears, Paul only considered it as a fictitious tale. But the unnatural feelings of Abraham were not confined to his children; for even his *old* wife, on whom he doated, would he sacrifice to Pagan lust, rather than endanger his own life, (Gen. xii. xx.) But, to return to the Holy Ghost, why have we not his genealogy? (if a genealogy is so necessary) for without some account of his pedigree we know nothing of him, having never heard or read of such a name or title before; we are only assured of his belonging to the masculine gender, by his capability of getting Mary with child, and this is all we are told about him. Could I be assured, from any authenticated history, that such a person as *this* Jesus ever existed; I should be inclined to believe it meant no other than the Holy or High Priest that got her with child, (for we know many instances, even in the present day, of *holy* priests getting young maidens with child). But this book is written in such an ambiguous and unintelligible manner, particularly the writings of Paul, which Peter acknowledges himself "are some things hard to be understood," (2 Pet. iii. 16) that I cannot find out who this "Holy

Ghost" can mean. There are some passages which seem to favour the supposition of his being the High Priest, whilst others are enigmatical; for instance, we find in Acts xiii. 2, that, when certain prophets and teachers came together at Antioch, the Holy Ghost said, "separate me Barnabas and Saul, for the work whereunto I have called them," which evidently implies, that some person in authority was speaking to them, as they were not surprised at the voice. And when Peter tells us (2 Pet. i. 21) that "holy men of God spake as they were moved by the Holy Ghost," what can he mean, but that men who had sanctified themselves to the Lord, (Lev. xi. 44) spake and wrote as the Holy or High Priest moved or directed them? Even, Jesus says, that "all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost, shall not be forgiven unto men," (Matt. xii. 31) because it was not lawful for any man to speak evil of, or against the High Priest, (Acts xxiii. 5, Num. xvi. 3—50). But when we find the Holy Ghost descending like a dove at one time, (Luke iii. 22) and at another time like a parcel of fiery cloven tongues sitting upon different persons (Acts ii. 3) sometimes filling them, (Luke i. 41, 67) at others, converting their bodies into temples, (1 Cor. vi. 19) and many other curious freaks, which the Holy Ghost is said to have performed, we can have no idea what this Holy Ghost could be, therefore, must consider it as being one of the many figurative characters, which were common among the Jews. But whoever, or whatever the Holy Ghost might have been that got her with child, why should he escape the punishment of the law? (Deut. xxii. 23, 24) or how could Joseph be "a just man" who was "not willing" to expose this adulterous connexion? Was he not amenable to the law (Lev. v. 1) by attempting to "put her away privily?" Though I cannot see, how Joseph could put her away privately, (without he murdered her) if her appearance proved her being with child, as it is said "she was found with child" which could only be known, but, by her appearance, or by Joseph's connexion with her, which last supposition *Verse 25* contradicts. But Matthew says (*Verse 20*) that "while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost." That a man should dream such a thing as this, I will not say is impossible; for, as Solomon says, "a dream cometh through the multitude of business" and "in the multitude of dreams and many words, there are also divers vanities," (Eccles. v. 3. 7). But that the Jews could be expected to place any confidence in such a dreamer, appears to me very improbable; especially they having a law against it, which authorized and commanded them to put all dreamers of dreams to death, who should attempt to subvert their faith, in the "one God," (Deut. xiii. 1—5). Therefore, like Luke, I must differ from Matthew; for he rejects all

such absurdities as dreams. And, conceiving it would give the story a greater degree of plausibility, says, (Luke i. 28) that the angel appeared (not in a *dream*, but) in a visible form (not to *Joseph*, but) to Mary. No doubt, but he found, that Matthew's *dreaming* story would not be so easily received amongst the people for the reasons above given, therefore endeavoured to give it a more substantial evidence, by bringing the angel forward in reality, as he well knew the ignorant believed in the stories of witches, ghosts, and angels. But, admitting, an angel did appear, how are we to know he came from God, when Paul says, (2 Cor. xi. 14) that "Satan himself is transformed into an angel of light?" But men who are acquainted with the schemes and contrivances of women, to prevent the stigma of an harlot, are not to be imposed upon, by either Luke, or Matthew; and Mark, with John seemed to be aware of this, as we find, that both have artfully omitted saying any thing concerning his birth, although, John had heard and seen all things from the beginning, (1 John i. 1). That such a woman as Mary (if she ever did exist) did play the harlot, will not be disputed, it being a thing neither unnatural, nor yet uncommon. But if any woman in the present day were to say, an angel came and told her she should be with child, and afterwards "she was found with child," could you, or any sensible man believe her to be got with child, without the help of man? I acknowledge, there are some weak-minded, and so credulous, as to believe the tales of the "Arabian Nights," and Joanna Southcote's unnatural conception, some who would swallow any absurdity that was offered them; but, because they believe in such idle and ridiculous tales, should you, who are so well skilled in all arts and sciences, give credit to such nonsensical tales, as ghosts, witches, and faries? Your philosophy teaches you that immateriality, cannot corporate with materiality; for it is written (1 Cor. vi. 16) "he that is joined to an harlot is one body, for two, saith he, shall be one flesh." Therefore let us compare things and examine for ourselves, by proving all things, and supporting that which is just and true; and be not like those, who are "ever learning, and never able to come to the knowledge of the truth," (2 Tim. iii. 7). I know the craft and subtilty of Priests, who, to extricate themselves out of this dilemma, say, "all things are possible to God," although I deny that all things are possible to him, for instance, it is "impossible for God to lie," (Heb. vi. 18) and "that which is crooked cannot be made straight, and that which is wanting cannot be numbered," (Eccles. i. 15). Yet admitting, for the sake of argument, that God, if he choose, could tell a lie, and change and alter the laws of nature, you must admit he had some reasons for so doing, and, by admitting this, you destroy his immutability, and must consider him growing wiser, as he grows older, being obliged to change or destroy what he had previously commanded, or done. But what utility was this or any other prodigious wonder

which is said to have been done? They did not convince the people, (Mark vi. 3, John xii. 37) they only confounded them, (Acts ii. 12) they did not, nor have they produced those effects which God must have expected from them, or else he never would have done them. Besides, where was the necessity of them? If they were necessary in one age, they must certainly be necessary in every age; if God willeth that all men should believe, all men should have the same grounds for believing. But, if we admit the necessity of them, it would then appear that God made a cobbling piece of work of the system of the world at first, by his being necessitated to mend it afterwards. You say, God, made all things good at first, but man spoilt it. If I ask how? you reply, by his free will, whereby he became disobedient; but, is it not the Lord that hath wrought all our works in us? (Isaiah xxvi. 12). It is he who worketh in us both to will and to do of his good pleasure, (Phil. ii. 13) and directs all our steps (Prov. xvi. 9) and all our sufficiency, is of God, (2 Cor. iii. 5). Then, why did he give them that free will? Would it not have been better (as he knew all things, from the beginning, Acts xv. 18) to have withheld that free will (as he did Abimelech from sinning, Gen. xx. 6) and kept man pure and happy? By which means, he would not only have prevented the misery which you say is inflicted on mankind in consequence thereof, but would have saved the sufferings and ignominious death of his "only begotten Son." Besides, he would constantly have received the UNIVERSAL adoration of all mankind, and prevented those evils and abominations which have given him so much disquietude (Amos ii. 13, Jer. xv. 6). Let me ask whether you would think that man, just and wise, who would give his child a serpent with his bread, whereby his life might become endangered? Would he extenuate his folly and inhumanity by saying, he had provided a remedy? (1 Peter i. 20). No, certainly, you reply, it is better to leave my head alone, than break it on purpose to give me a plaister; for, as Jesus hints, (Matt. v. 29) it is better to prevent the evil, than permit, and punish it. But, where is the remedy? I see none, all things appear to be the same now, as in the days of Solomon, who says "the things that have been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun," (Eccles. i. 9). If you read the history of mankind you will perceive, as Peter Annet justly observes, that "the common nature of man, as well as of the world, was ever the same; and that no supernatural pretensions have mended it at all. *Wisdom and Folly, Learning and Ignorance, Virtue and Vice, Slavery and Freedom*, ever were, and still remain, and rule alternately in *Persons, Places, and Kingdoms*. None ever were *wholly good*, or *wholly evil*, but the superiority of one, over the other, by turns, or in certain cases, prevailed. All seek their *own good*, according to their different conceptions of it, as their different natures incline to, motives induce, and circum-

stances permit." And this is the fixed and invariable rule of human conduct. Then where is the utility of Jesus Christ's coming into the world. The works of evil are not destroyed, although 1800 years are past, since he came for that purpose. (1 John iii. 8) You acknowledge he was not able to convince the people when he did come, (John viii. 43) although they both heard and saw him. How then can it be expected we should believe who have neither heard him or seen him? Besides he had the assistance of this Holy Ghost, who had the power of impelling 3000 souls in a day, (Acts ii. 41) what made him stop? Or if he did not wish to continue, why did he begin? If he had gone on converting 3000 a day before the eleventh century, all men would have believed. Is his arm shortened, or did he, like God, require refreshments (Exod. xxxi. 17)? If so, he takes a long while to refresh himself, for we have never heard of such conversions since, although you must allow there never was more need of them than at the present day. But, by preaching this doctrine, do you not exhibit a God who is a complete botch? First spoiling things, then mending them, and making them no better. But if those things *were done to produce faith*, as you say "those things were done that we might believe," why are we not entitled to the same prodigious wonders now? And if it is *faith that produces wonders*, why do not you, who profess to believe, shew us some? For it is written, "all things are possible to him that believeth," (Mark ix. 23) and Jesus has given you exceeding great and precious promises to enable you, (Mark xvi. 17, 18). And yet I very much doubt, if the salvation of the whole world rested on the performance of a single miracle, whetheryou or any other who professes to believe, could produce one to save it. You know there have been many juggling tricks of heathen and Popish priests recorded in history; and impositions for the wonderful works of their Gods and their Saints; and many a man is deceived without a wonder, therefore a wonder-working man, a crafty juggler, or a dextrous knave, is capable of deceiving many. Witness Mahomet, Joanna Southcote, Prince Hohenlohe, &c. But is it not our ignorance of the secrets, artifice, and intrigues, made use of by these impostors, that strike the mind with wonder and astonishment? Am I to ascribe those deceptive arts (which we oftentimes find exposed or discovered) to the interposition of a Deity or supernatural power? No, you would be the first to ridicule my folly and credulity. If I then dare not ascribe these wonders which are wrought in my presence, to any power supernatural, how much less should I ascribe those wonders which are only said to have been done 2000 years ago, in the presence of men, whom we are convinced were more ignorant, and less informed in the laws of nature than men in this enlightened age; and consequently more easy to be imposed upon by things which reason cannot comprehend, nor you explain; such as a woman being with child

and yet retaining her pucelage. But you have no authority from this book itself to draw such a conclusion; it is no where stated that Mary, after her adulterous connexion with this Holy Ghost, was considered a virgin, nor was her conception ever considered as miraculous, or it would certainly have been noticed by some of these holy men, particularly Paul, who would surely have eulogized Mary's faith in his catalogue of the faithful (Heb. xi.) as well as Rahab the harlot. We find (by Luke i. 31, 34) that when the supposed angel came to Mary, he told her she *should* be with child; and Mary replied "how shall this be, seeing I know not a man," this answer, at that time, was proper and reasonable, as she had not *then* known any man or ghost, holy or unholy. But then it was "the angel answered and said unto her, the Holy Ghost *shall* come upon thee." What reason have we to suppose, that after the Holy Ghost did *come upon her*, she possessed her virginity? And is not this degrading the powers of this Holy Ghost, exposing him as some peurile being, similar to old King David? (1 Kings i. 4.) Besides, what would you think of that being, who should insult the modesty of your daughter, by telling her some man or some ghost should *get upon her* and get her with child? Would you not say he deserved horsewhipping? But you, who are so well acquainted with the Hebrew language, know that the passage in Isaiah vii. 14, which Matthew (i. 23) alludes to, does not mean a virgin in a state of virginity, in the Hebrew language, but merely a young unmarried woman; you have therefore no authority to suppose, that after the Holy Ghost had been *upon her* and got her with child, she was still a pure and undefiled virgin; for such would be as great a physical impossibility as the two daughters of Lot getting themselves with child by their own father without his knowing it, (Gen. xix. 33, 35). But let us see what authority Matthew has for referring to that particular passage which was spoken by Isaiah 700 years before the birth of Jesus, which Matthew says (*Verse 22*) "was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child and shall bring forth a son; and they shall call his name EMMANUEL, which, being interpreted, is God with us." We have just read (*Verse 21*) that his name should be called JESUS; how then can the name Jesus (*which is no other than Joshua*, Acts vii. 45, and Heb. iv. 8) apply to the word emmanuel, if it mean "God with us," as we find many persons were called Gods by the Jews, for David says, (Psalm lxxxvi. 8) "among the Gods there is none like unto thee, O Lord." And Moses was made a God, by God himself, (Exod. iv. 16, vii. 1); but we find in Isaiah the name is Immanuel, not Emmanuel, which alludes to some land, (Isaiah viii. 8) and is in no way applicable to a God or man. But what occasioned Isaiah to speak in this manner? We find in Chap. vii. 1, that in the days of Ahaz, (whom Matthew calls Achaz) the son of Jotham, the son of Uzziah, (whom Matthew calls Ozias)

King of Judah; that Rezin, King of Syria, and Pekah, King of Israel, made war against Ahaz, King of Judah. 2. And Ahaz, who was of the house of David, was afraid. 3. Therefore the Lord sent Isaiah to Ahaz, 4. who bid him take heed, be quiet, to fear not, nor be faint-hearted, for the fierce anger of those two Kings; 5. for they had taken evil council against him, saying, 6. let us go up against Judah and vex it, and make a breach therein for us, and set the son of Tabeal King in the midst of it. 7. Thus saith the Lord, it shall *not* come to pass. But if we look in 2 Chron. xxviii, we read, instead of the Lord sending a messenger to comfort and encourage Ahaz in the time of his distress, that in this very time of his distress, “did he trespass yet more against the Lord,” 22. and the Lord delivered him into the hands of the Kings of Israel and Syria, 5. who smote him, and carried a great multitude captives to Damascus, and 200,000 captives and much spoil to Samaria; 8. but the latter were returned through the persuasion of Oded, a prophet in Samaria, because he said they were brethren, 9—15. But Pekah, King of Syria, slew 120,000 valiant men in *one day*, 6. Thus you see, Doctor, how different these two statements are, which are given of the same transaction, Isaiah implies that Ahaz is protected by God and promised success; but in Chron. xxviii. 19, we read that “the Lord brought Judah low, because of Ahaz, King of *Israel*; for he made Judah naked, and transgressed sore against the Lord.” (How came the holy men of God, who wrote this verse, to call Ahaz King of *Israel*, when we are told he was King of *Judah*, and defeated by the King of Israel, whose name was Pekah?). Besides the Edomites and Philistines came against Ahaz and took several places and carried away captives from Judah, 17, 18, but to prove what dependence can be placed on these Jewish books, read 2 Kings xvi. 5—20, where it says, those two Kings, Rezin and Pekah, came against Ahaz and besieged him, *but could not overcome him*. But Ahaz, with the assistance of the King of Assyria, *overcame* the King of Syria. And went to their capital, Damascus, took a pattern of their altar, and sent it to Urijah the Priest, commanding him to make one like it, which, when done, he ordered that burnt-offerings and meat offerings should be offered morning and evening; and when he died he was *buried with his fathers* in the city of David. But, in 2 Chron. xxviii. 20—27, we read, that the King of Assyria “came and *distressed* him, but *strengthened* him *not*,” and that he sacrificed to the Gods of Damascus, which smote him, and he shut up the doors of the house of the Lord and made “altars in every corner of Jerusalem,” and provoked the Lord to anger by his abomination; that when he died they buried him in Jerusalem, but they brought him *not* into the sepulchre of the Kings of *Israel*. Therefore, Doctor, if you can “condescend to men of low estate,” (Rom. xii. 16) I shall expect you will explain to me how Pekah, King of Israel, could come against Ahaz,

King of Judah, when Pekah was slain in the twentieth year of Jotham, the father of Ahaz, (2 Kings xv. 30) or how Pekah could be slain in the twentieth year of Jotham, when we are told, 33, that Jotham reigned only sixteen years; and that Ahaz, the son of Jotham, began to reign in the seventeenth year of Pekah? (xvi. 1). But in all those accounts we do not find the name of Isaiah once mentioned, much less this virgin story. But what is this story? Isaiah says, (vii. 10) that the Lord himself spake to Ahaz, and bid him ask for a sign, 11. although we are not told yet what this sign was for, or why he should ask for one. But Ahaz, good man, would not tempt the Lord, 12. *yet he would burn his children in the fire and sacrifice to other Gods*; (2 Chron. xxviii. 3, 23) and the Lord answered and said, that he, the Lord, would give him a sign, 14. for "Behold a virgin shall conceive and bear a son, and shall call his name IMMANUEL. Butter and honey shall he eat, that he may know to refuse the evil and choose the good; for *before* the child shall know to refuse the evil and choose the good *the land that thou abhorrest shall be forsaken of both her kings.*" This then we find to be the purport of the sign, viz. that a child should be born, and that he should eat butter and honey, for by eating only that which is good such as butter and honey, he would have a great aversion to that which is bad, such as stinking clods of beef &c., which are often supplied to us in this prison, and yet, before the child shall have the judgment to distinguish one from the other, or as it is said in viii. 4, "Before the child shall have knowledge to cry, my father and my mother, the riches of Damascus, (in Syria,) and the spoil of Samaria, (in Jerusalem) shall be taken away before the King of ASSYRIA," and the land forsaken by both these kings. This was the sign to be given, and AHAZ was the person unto whom the sign was to be given, and Isaiah was to be the instrument by which this sign was to be accomplished; for he took witnesses to prove that he went unto a prophetess and got her with child (viii. 2, 3) which, with some others he had got, he declares, 18, were to be "for signs and for wonders in Israel from the Lord." Now, Doctor, please to explain to me what reference has this sign to the birth of Jesus? Did Jesus eat butter and honey? Are we not told, he was called "a man gluttinous and a wine bibber," (Matt. xi. 19). Was Ahaz living unto whom this sign was given? Or were those two kings invading Judah when the birth of Jesus took place? If you cannot satisfy me in answering these questions, I must consider Matthew, if he wrote this account, to be no other than an ignorant impostor, and an abominable liar; for he has only taken a part of Isaiah's sign and applied it to Jesus, leaving out the remainder, which he well knew, if taken, would apply no more to Jesus than to Pontius Pilate. But why all this fuss about Jesus? What benefit has mankind received by his coming? Matthew tells us, in Verse 21, that Joseph dreamed an angel told him that this

Jesus "should save his people from their sins." But do we not read throughout the book, that the people were as sinful after he came as they were before he came amongst them; and have they not continued so even to the present day. Even the Bishops and Priests who have been filled with the Holy Ghost by the "laying on of hands," yet they are not saved nor prevented from committing the most abominable and unnatural sins. You, yourself, also confess daily, that you are a sinner, or why pray for forgiveness? You may reply, it is in consequence of the depravity of human nature, by reason of the heart being so deceitful and desperately wicked (Jer. xvii. 9); that we are not able to do those things we would wish to do, (Rom. vii). If this be the case, what good could Jesus do by preaching to, or by dying for them? He should have changed their hearts as "all power was given to him," (Matt. xxviii. 18) but instead of doing that which had been promised more than 2000 years before (Ezek. xi. 19) or saving them from their sins, he gave power to a set of ignorant malicious wretches (Luke ix. 49, 54. xxii. 24, 50) to retain their sins, according to their own will and caprice, (John xx. 23). Besides, if any God were to ask me to reason with him, (Isaiah i. 18) I would ask, why he had made all the hearts of men so desperately wicked, as it is written (Psalm xxxiii. 15) it is God who "fashioneth their hearts alike," and turneth them which ever way he will, (Psalm cv. 25). Surely it would have been more to the "praise and glory of God" to have made them with pure and holy hearts at the first, as the Potter hath power over the clay to make the vessel as he willeth, (Rom. ix. 21); he would not then have had occasion to sacrifice his only begotten Son, and would also have prevented the rivers of blood which have flown through that accursed name of Jesus, (Gall. iii. 13). The greatest benefit which we, in the present day, could experience, would be the enjoyment of the fruits of our own labour, which is now taken from us to support a set of useless animals in idleness and luxury, called Popes, Cardinals, Legates, Archbishops, Bishops, Priests, and other Ambassadors of different degrees and denominations, which this Jesus has sent among us, (2 Cor. v. 20) also churches, chapels, and temples, with all the gew-gaws appertaining thereto, in order to please the fancies of these pretended ambassadors. Neither should we, if every man was impeccable, require Prisons and Bastiles, Judges, Keepers, nor Turnkeys, with all the host of vermin which infest almost every street, in every city, parish, and village, and which is a reproach to every civilized nation. Trusting that you will "answer the words of truth, to them that send unto thee," (Prov. xxii 21) I have written these two letters in order that thou mightest have perfect understanding of the first chapter of Matthew. Before the first day of November, I shall take into consideration the second chapter and lay it before you, until then I remain as before,

Your humble servant,
JOHN CLARKE.

THE STAGE *versus* THE PULPIT.

"The seeds of wickedness, indeed, sprout up every where ; but a Play-house is the Devil's hot bed."

Dr. Cantwell.

No opinion can be more erroneous in point of fact, although a prevalent one, than that which would set up the nineteenth century as an era of peculiar liberality. The bigotry and prejudice existing against the stage at the present day, ~~is~~ as violent as at any former period of our history ; and although the public journals are beginning to extend their protection to the legitimate Drama, particularly when rudely attacked by the Priest, it appears palpable that that protection was never more necessary.

A few years ago the Clergy of the Church of England would have been ashamed to enter the lists in controversy, as disputants against the Drama, because, to decry that amusement, would have been a sure criterion of want of taste ; but, as some of the dissenting preachers have acquired popularity at the expence of their judgment, their clerical rivals of the establishment, are determined not to be outdone by them, in the means of acquiring notoriety, they "march," as Holcroft says, "through every avenue to fame, dirty or clean."

To such a height has this spirit of bigotry arisen of late years, particularly in the provincial towns, that it is scarcely possible for the most respectable theatrical companies to avoid coming in hostile contact, either with the infuriated methodist of the conventicle, or the sunday evening lecturer of the Parish Church ; and a whole season to pass away without a *paper war*, would be quite a phenomenon. No sooner is the Theatre open in a populous town, than every method which malice or spleen can devise, is resorted to, in order to deter the public from attending. Hand-bills and Placards are industriously circulated, setting forth the heinous sin of "Plays and Players." Anathemas and phillippicks are hurled from the pulpit in abundance ; not only on the heads of the *profane* actors and actresses, but on all those who abet and support them. The youth of both sexes are warned to avoid a Theatre as they would a pestilence ; and were it not for a few individuals who patronize the Drama on its own merits—who having the means, act from a sense of duty, and a conviction of the claims which it has upon genius ; there are a sufficient number of clamorous objectors to cry down the amusement altogether, and shut up every Theatre out of London.

That the Government has been for some time conniving at this puritanic spirit is obvious. The individual who lately filled the

office of Licenser of Plays,* was a bigotted methodist, yet notwithstanding the "Hypocrite" has kept undisturbed possession of the stage for near a century, that individual used to prohibit every thing from being represented, which, in the least, tended to bring sectarianism into ridicule. For a proof of which, the reader is referred to the preface of that amusing farce "Killing no Murder." The present licenser, G. Colman, Esq., whose fame and whose memory, as a Dramatist, will live long and deservedly in the history of his country, has sadly tarnished his bays by recently refusing to licence a tragedy, because, forsooth, it contained some strong expressions in favour of public liberty. Let us be charitable enough to suppose that Mr. C. is not *alone* responsible for this refusal; we know he has lately accepted a sinecure in the army, and that, as the man in the play says, "may account for it."

As one proof, out of numerous others which might be given, of this clerical interference with the stage, the following extracts from a "Sunday Journal" are annexed, which throw further light on what has been here advanced. The writer of that article professes to look to the question itself rather than to any of the parties concerned.

"Amongst the various uncalled for, unjustified, and unmanly attacks on the Stage by the Pulpit, we have known none more so than the late attack of one Mr. (Rev.) James—a Dissenter—a sort of a popular preacher, in his way, at the Carr's-lane Meeting House, Birmingham, who has recently both *written* and *preached* against the theatrical amusements of that town. Yet this man's very Meeting-house is, in itself, an ostentatious imitation of the gorgeousness of the Church and the Theatre: a heavy and cumbersome mass of pillars and colonades—or a Church in *seeming*, divested as it were, of its tower or its steeple—or *wanting* only such an addition to meet the *ambition* of its minister. Mr. BUNN, the manager of the Birmingham Theatre, has replied to the *actor in lawn*; for many of the Dissenting Priests of our days, like to hear the rustling of their silks as they sweep into the pulpit of the conventicle.

"There can be no doubt that the class of men who express themselves with so much bitterness against the Theatre: and denounce it as the nest and the nursery of vice—would *suppress* the amuse-

* Such an office is a disgrace to this age and nation, and proves more forcibly than any thing else, the kind of censorship which a despotic government wish to institute over a people who would be liable to express their opinions freely, through the medium of their public amusements. There is sufficient judgment in the present caterers for public taste, particularly in those who preside over our national Theatres, to provide such fare as would please the public, and if this were not the case, that public have sufficient discernment to encourage merit, or reject whatever would be improper, without a licenser of plays; how long it will continue so remains to be seen.

ments of the stage at once;—*if they had the power*. The late CHANCELLOR of the EXCHEQUER—who still retains an office in the Duchy Court,—recently refused, as we learn, the grant of a paltry piece of waste land, on some copyhold inheritance of the Court, for the scite of a Theatre in a populous town—on the assumed plea that “the Theatre did not promote the morals of the people.” How graciously this refusal must come from an officer of the Crown,—whose *power to refuse* such a paltry boon, came from his Royal Master, who nobly patronizes the Theatre: and who very recently showed his contempt of that intolerant spirit of Puritanism which would suppress the licensed amusements of the people, only to swell their own carnal amusements,—by bespeaking “*The Hyyocrite*,” as a part of the performances of the evening, on the occasion of his visit at Drury-lane Theatre.

“DENNIS observes that the Church and the Hierarchy, since the Reformation, have flourished with the Stage; that they were deposed with it, and restored with it. It is out of question that the Theatre is a more *intellectual* institution than the pulpit itself: it requires the presence of all the higher attainments of the mind: and we have no records of an highly-civilized people amid whose habits and customs it has not naturalized itself. The true Poet is the most highly-gifted of human beings: and the Drama (tragedy) is the highest province of the Poet. Indeed, in the olden time, the terms *Poet* and *Prophet* appear to have been synonymous. Parson JAMES, in his attack on the theatrical *Brummies*, in speaking of the ‘*Playhouse*,’ as the Saints denominate it, says, “Vice in every form, ‘*lives and moves and has its being there*:’” thus quoting St. PAUL in his harangue at Athens,—where the Apostle himself *quoted one of the Greek Dramatists*, viz:—

“For in him (the ‘Unknown God’) we live and move and have our being,—as certain also as *one of your own Poets have said*,” &c.

“The fact is, St. PAUL was well versed in the literature of his time: he did not scruple to *read* all the Dramas that were acted in his days,—if he did not *witness* them. His celebrated quotation of “Evil communications corrupt good manners,”—(and which passage is eternally quoted *against* the stage) is taken by St. PAUL from *Euripides* (tragedy of *Iphigenia*) a Dramatist who flourished 400 years before CHRIST.—St. PAUL likewise quotes *Epimenides*, who lived 200 years before CHRIST, and he calls this Heathen Poet, a *Prophet*, viz:—

“One of themselves, even a *Prophet* of their own, said, ‘*the Cretans are always liars, evil beasts*,’” &c.*

“The Apostle gives this as a reason why TITUS should ‘rebuke them sharply,’—since a Cretan Poet had thus denominated the

* EPISTLE to TITUS.

Cretans themselves. And we may infer, from the Apostle's familiar way of speaking in the terms of the Heathen Poets, that he regarded them as *moral authorities*, and we have no one instance in the Life of Christ himself, or any of his followers, of evil speaking of the Theatre—though there was scarcely a principal town or city in the Roman Empire in which the amusements of the Theatre were not known: but particularly in *Jerusalem*, which was the every day scene of the labours of CHRIST and his Apostles. Yet Mr. JAMES says that it were “an insult to common sense to say that the Institution of the Theatre was in accordance with the spirit and design of Christianity.” To admit of this temper of encroachment on the part of the Priesthood, were soon to come to new positions in civilized society. No man could remain essentially at the head of his own establishment. All his amusements and recreations must become subject to the *Censorship* of a family pedagogue; and by acting together in an *esprit du corps* of godliness, the Priests would again usurp a great portion of the property of the chief citizens of a State; and subject its laws to their uses by another “Holy Inquisition.”

“The Stage is a much more powerful moral instrument than the Pulpit; for *talent* is essential to success in the former; whereas in the latter, every other recommendation takes precedence of talent. Servility and hypoerisy, and the hardihood of presumption, make common progress against all the *reasonableness* of pretension: and hence the fact of the low character of the Clergy, generally, as a *profession*, without reference to their Creeds.”

The remainder of the article is in the same strain of liberality; enough is extracted to convince any one of the state of feeling in the clergy, more especially of the dissenting class, towards the Stage. A well conducted Theatre, is a school of education, in which the finest lessons of morality, clothed in the most enchanting language, are exhibited to public view. It is well known, that the Drama has always possessed a powerful influence over the morals, habits, and refinements of a nation; and that civilization has grown out of, progressed with, and flourished in the same ratio as the Stage has been well or ill conducted. The superiority of the Drama over every other of the liberal arts is manifest. Music, Poetry, Painting, and Sculpture, are all subservient to the actor's talent, and receive new beauties when combined with it. When we view a well executed picture, we gaze on it with admiration, we regret that we cannot see the figures move and hear them speak; but this deficiency is supplied by the representations of the Stage. When our attention is engaged by a well written Play, equally well represented, we cannot avoid being interested by the situations, or the language; and carried away by our feelings, we lose sight of the fiction altogether. Thus, it is impossible to conceive a higher intellectual treat than the Stage affords,

and were it less under ministerial and aristocratical censorship, it would be the most formidable weapon a nation could wield in defence of its rights and liberties.

That there have been, and are at present, exceptions among the established clergy, is admitted ; and it would be a want of liberality to withhold such concession. Of this class may be ranked the Rev. Robert Fellows, who, with a spirit of tolerance, so unlike Parson James, of Birmingham, and Best, of Sheffield, has described, in a fair and faithful manner, what the Theatre *is*—not by a system of false colouring what it is *not*. He urges, that “the amusements of the Stage are opposed to *sensuality*, inasmuch as they are the amusements of the mind, and that, by their influence, they withhold men from mere sensuality.” That a people must have attained considerable refinement before they could appreciate such an amusement is pretty evident, from a cursory view of the state of the Drama in nations less civilized, and what it has arisen from in this country. To the hacknied argument, that the Theatre *must* be an unfit place for a moral man to resort, we need only use the words of the above author in reply. “Corruption and depravity,” says he, “are to be met with in every walk of life, and under almost every modification of social intercourse ; and if we would go where they are not, we must go out of the world at once.”

The Bigots are continually declaiming that the money which supports a Theatre, would be more advantageously employed, by sending out Missionaries to make converts to Christianity, or by aiding the Bible and Tract Societies. This is the reason why they are so much chagrined ; they would have no objection to the amusement could they have a share in the emolument. Could not the reverend gentry get an Act of Parliament to licence a Sunday Theatre, and dramatise some of those very pretty stories in the Bible ? The idea is here thrown out by way of hint : the Clergy would be sure to profit by it, particularly if the Church were fitted up for a Theatre.

To conclude, if Mr. Bunn have triumphantly rebutted and exposed the Birmingham Parson, by which dogmas he would hope to abridge all the agreeable relaxation from toil, it must be admitted that the Manager had much the best subject to practise his logic upon. It is to be regretted that a great portion of our provincial prints do not speak out more than they are in the habit of doing. This shyness is a proof that cant and fanaticism are making rapid strides in all classes ; and, therefore, it behoves us, as men struggling for freedom on all subjects, to raise our voices against this species of intolerance as well as against theological doctrines and sectarian hostilities, and, as far as in our power lies, to rouse the public feeling and to keep a stedfast eye on their national amusements.

T. R. PERRY.

*A TRUE RELATION OF THE GRAND AND EXTRAORDINARY JOURNEY OF THE POPE TO PARADISE,
IN JULY A.D. 1791.*

IN those days, the Pope said to the Princes of Preachers, styled Cardinals, Verily, Verily, I say unto you, behold a national assembly which embarrasses me exceedingly. It strives to make our brethren of France swear to observe the precepts of the Holy Gospel "to be poor, humble, and pious;" an abominable oath which wounds both religion and their consciences. In this extreme peril, they have recourse to my sanctity, and, for my own part, I solicit your advice.

The Cardinals answer—Holy Father! launch a bull of excommunication against this national assembly. And the Pope replied, But if I excommunicate them, they will take Avignon from me. The Cardinals answer, Holy Father! do not excommunicate them. And the Pope replied, if I let them go on at this rate, adieu to my authority, I shall be a Pope without any Pontificate. The Cardinals answer, Holy Father! excommunicate them. And the Pope said, if I make them angry, they will revoke the donation of Pepin. The Cardinals answer, Holy Father! do not then excommunicate them. Then the Pope said, "to the devil I bob ye all." And thereupon he went out of the conclave and caused his good and confidential friend, the Cardinal Pompadour, to come to him. The Cardinal said, Holy Father! the affair is difficult, and I do not know any power in the universe, except the Holy Trinity, that can extricate you, I advise you to address yourself to them; and the Pope said, I will do so. And so soon as he had arrayed himself in his triple crown, his fine laced cossack, and his Sunday slippers, he set out towards Paradise. Arrived at the door, he would have made use of the key of St. Peter, but the blood spilt upon it by the Julians, the Gregories, the Benedicts, and the Bonifaces, &c. &c., had rendered the wards so rusty that it could not enter the lock. Then the Holy Father knocked at the door with his cross. St. Peter demanded "who is there?" The Pope answered, Great Saint, it is one of your successors. But Saint Peter, viewing him through the key-hole, says to him, "you lie, I was only a poor fisherman, and surely my successor does not wear magnificent apparel." The Pope said, "Great Saint, I wear such as is given to me, and I pray thee be so kind as to open the door, for I do not lie." Then St. Peter opened the door: but, behold, another great embarrassment presented itself, the door of Paradisa is very narrow, and the Holy Father, nourished with first Fruits, Tythes, Legacies, &c. &c., was as big as a sugar hogshead. St. Peter said to him, "my successor, if like me, a poor fisherman, you had not lived upon

any thing but a few gudgeons, you might have passed more easily. The Pope answered him, I have made the faithful swallow such gudgeons as you ate; but, is it not possible to pull down a part of the wall, to facilitate my entrance? St. Peter replied, A Pope is nothing but a Pope; cobblers pass through this door, and so must you, or remain without. Then St. Joseph, who happened to be strolling thereabouts, came up to them and said, What's to do here? the gentleman is too big it seems; very well, with a stroke or two of my tools, I will make him as flat as a bed bug: and, at the same instant, he seized his hatchet and plane, and used them with such effect, that the Holy Father passed through.

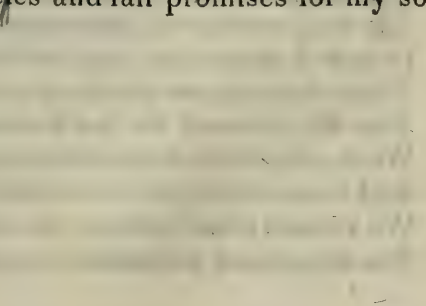
As soon as he entered, behold, all the saints, the angels, the arch-angels, the cherubim, the seraphim, &c., pressed around him, and demanded, What is this strange animal? St. Peter answered, Gentlemen, this is the Pope; and they shouted, as they flew along in the midst of thrones and dominations, "the Pope is arrived! Oh! what a queer thing a Pope is! come and see the Pope!" St. Peter next introduced him to the apartment of the master of the house; and the Pope entered and saw the Eternal Father reclining in his elbow chair, and said to him, Eternal Father, you see before you the most humble servant of your servants, who supplicates you to extricate him from a very embarrassed situation. It is unnecessary for me to attempt an explanation, for you know all things.

And the Eternal Father, shaking his venerable head, answered him, Friend, thy affair is too difficult for me, I am old, and those good times are no more, when I decorated the head of Moses with brilliant horns. In the present day, I cannot make horns sprout on the head of any one. Address thyself to my son, he is a lad, who has made his way in the world very well, and who will give thee good advice. I avow to thee, that I had so much difficulty of old, to reduce the chaos to any tolerable degree of order, that I will not undertake to regulate the present confusion, go and see my son. The Pope answered, I go there, and causing himself to be announced, he entered, and saw the son of God engaged in reviewing a proof sheet of a new edition of the Gospel. The Pope said to him, Lord! I have the honour to be your Vicar on earth. The national assembly persecuted me, I pray you to succour me. The Son of God replies, My dear Vicar, they have already spoken to me of that affair, yours is a sad case to be sure, but you merit it. I have always preached diffidence to you, and you are as vain as a peacock.

I lived like a simple honest curate of a village, and you, my Vicar, are made King of Kings. My coat was out at elbows, and, behold, you are more richly clothed than the financiers of my time. I had neither house nor home: a stone served me for a pillow. But you, my Vicar, repose your head upon down, in the midst of a magnificent palace. Habituated to famine, my teeth grew long for the lack of use, whereas, you, every day, eat your-

self into a state of indigestion, I am not such a fool as to go and compromise myself for a man, who so little observes my law. It is quite sufficient, to have been 'lantharned' once, without exposing myself to be triced up a second time.

The Pope retired sorrowfully, even forgetting to make his bow, so much were his faculties pre-occupied. He recounted his disappointment to St. Peter, and St. Peter said, there is yet one who might be useful to you, that is the Holy Ghost. How is it that you do not pay him a visit? And the Pope replied, I know him, it is he who always inspires me, conduct me to him. Then St. Peter opened a little door, and the Pope entered into a little cabinet, where he saw a very beautiful white dove perched on a parrot's roost, and the Pope said to it, Veni Creator Spiritus, for I am in great need of your assistance. The pigeon asked, Who are you? The Pope said, I am your interpreter upon earth, the personage whom your inspirations render infallible. The pigeon replied, Good man, you are drunk, I know you not: once again, who are you? The Pope answered, I am not drunk, in sober darkness, I am the Pope. The pigeon replied, so much the worse for you; for it is a long time that I am offended with Popes; but, in short, what are you about? what would you have? The Pope said, without doubt, you have heard the national assembly spoken of. The pigeon answers, I cannot but know that. The Pope said, it is against that assembly that I come to solicit your utmost assistance; for it prevents my Bishops from possessing palaces and mistresses, and likewise from eating and drinking each as much as a brace of plowmen. The pigeon answers, what is all that to me? your empire is not mine. Then the Pope said, if you will grant my petition, I promise you, in the name of all the clergy, an eternal obedience. The pigeon replied, think not to catch old birds with chaff, this is a trap for foolish ones, I shall not trust myself to it. The Pope said, if you will assist us to effect a counter revolution in France, I promise to allow you one half of the spoil. But the pigeon replied, Avaunt, Satan, you have made a bad application. God preserve me from caballing against the national assembly, I too well remember its decree respecting the right of shooting game. Then the Pope said, behold the national assembly, terrible indeed: the whole universe fears it! but let us go on, it is unnecessary to despair, I have yet excommunications and interdictions for mine enemies, indulgences and fair promises for my soldiers.



POETRY.

The following was written some time ago, by a young man, in answer to a letter from a friend, requesting his opinion on religion, particularly the immortality of the soul.

SIR,

You ask me in your friendly letter
 (For which I'm most assuredly a debtor)
 "Whether the soul will ever die;
 Or if 'tis possessed of immortality,
 Whether 'twill raise aloft or sink below,
 And if its portion will be joy or woe,
 Whether it with eternity began,
 Or had its being with the present man?"
 Sir—such like questions in themselves are dark,
 And dimly seen by reason's feeble spark:
 Reason, I mean, by superstition led,
 That hides its twinkling rushlight 'neath the bed.
 For were our minds from prejudices clear,
 Did reason, unrestrain'd, inhabit there,
 Such questions ne'er had risen. Reason may
 All reasonable properties display;
 May just conclusions and deductions draw
 From facts established, but can nothing more.
 And I defy the world or you to shew,
 "How we can reason but from what we know."
 What know we of a soul? what but the name?
 SPIRITUS, NEUMAL, RUKL, mean the same.
 And all mere wind or air, or life or breath,
 That quits our body when we sink in death.
 Death's a suspension in the vital powers,
 Some disagreement in this frame of ours;
 A most complex machine! some sluice or drain,
 Is stopp'd—to urge the flood is vain,
 Some chord is broke, some nerve has lost its tone,
 The engine stops—the breath, the soul is gone.
 'Tis thus words are abused; what once meant breath
 Is now a something that survives e'en death.
 When dissolution seizes on a friend,
 And all his fond, his lov'd endearments end;
 We fondly hanker after what was dear,
 And heave the sigh, and fondly wish him here;
 We scarcely can believe the whit and whim,
 The sense and judgment that we found in him,

Can thus have fled :—we wish that he could hear
The sigh we draw, and see the falling tear.
We almost think he does.—In times gone by
Designing priests and legislators sly ;
Improving on these weaknesses in man,
And other prejudices, they formed a plan,
They termed religion—whence they taught mankind,
Possessed two parts—one body, the other mind ;
The body perished ; but the mind or soul
Knew no decay, was bound by no controul,
This quickly gain'd belief ; their next essay
That monarch's might command and slaves obey,
And priests grow fat, and laymen not rebel,
Was, to create a Heaven and a Hell !
Next they taught that Heaven belonged to those
Who served the King and massacred his foes ;
To those who brought the wine, and offering meet,
And humbly laid them at the sacred feet
Of God's own messenger, the great High Priest,
Tho' he had but a peep who brought the least.
But he who dared to ridicule their plan,
And sought to assert the majesty of man,
Who wish'd to subjugate to reason's sway
His every sense, and give it to the day ;
Was doom'd to hell outright. No power could save
His wicked spirit, from the burning wave
Of liquid brimstone ; there amidst the yell
Of fiends infernal, he must ever dwell ;
Must feel ten thousand deaths in hellish fire,
Yet be denied the pleasure to expire.
The making heavens and hells became a trade,
(And priestly artists princely fortunes made,)
Of every kind, to suit the inclinations
Of different countries, climates, tribes, and nations.
Beneath the line, where Sol's straight downcast ray
Sheds all around intolerable day,
The heaven they formed, was some well watered isle,
Where Zephyrs breathe and beauteous women smile,
Where they might lie beneath the umbrageous grove,
Fann'd by the breeze and give themselves to love ;
And pleasure's round perpetually enjoy,
And though they still indulge, yet never cloy ;
A charming Heaven, indeed my friend, tis true ;
I doubt there's none such left for me and you.
Their Hell was some uncultivated plain,
Burnt by the sun, and never cooled by rain,
No trees umbrageous cast their shades around,
Nor shrub, nor herbage, graced the sandy ground ;

The eye in vain the cooling streamlet sought,
There reigned around an everlasting drought.
In polar regions where the piled-up snow
Is never melted by the friendly glow
Of solar heat: the shivering slave was told
The punishment of hell was cold, as cold!
That 'twas a country barren, bleak and drear,
And cold black winter ruled th' eternal year,
Nor sun could shine, nor star could twinkle there.
The fear of punishment kept men in awe,
And made them pay obedience to the law
That tyrants formed, yet priests were not content
That souls should live in hell, and pay no rent:
They therefore formed a medium punishment
Called purgatory, where the guilty soul
Must stop, while relatives would pay the toll,
The priests imposed; when purged in purgatory
'Twas made quite fit to enter into glory.
The priest, you know, possessed the wonderous power
To draw a soul from torment in an hour,
By earnest prayer, but then the sum was large;
And pray who would not pay for such discharge?
But most good folks ere they resigned their breath,
And calmly sunk into the arms of death,
Fearing their children should not pay the priest,
Left him the half of their estates at least.
Now Sir, I think you'll readily admit,
The priests displayed no common share of wit,
And roguery too; and that 'twas their intention,
To profit largely by their c—st invention.
From what I've said, if you review the whole,
You'll own the vast importance of a soul;
And wonder how 'though 'tis perhaps ideal,
Our priests should call it immaterial.
Perhaps you'll say resolve me if you can,
What is the thinking faculty in man?
Indeed Sir, I don't know—Sir—what is that
Which thinks and judges in a dog or cat,
That reasons in the elephant and horse,
And aids him to retrace his former course?
If matter cannot think, a soul is theirs
Which lasts for ever, or a term of years;
If not for ever, why should man presume,
That his will live beyond the awful tomb?
Sir—'till you catch a human soul and cage it,
And bring it that I may both see and guage it,

I must confess, 'though I about it chatter,
That I, like others, know nought o' the matter.

D'ALEMBERT, the younger.

*Spalding, Lincolnshire,
November 2, 1823.*

THE FOLLOWING IS SUPPOSED TO BE AN EXTRACT
FROM THE COMMON PLACE BOOK OF SOME LEARN-
ED TURK, WHO INTENDED TO WRITE MEMOIRS OF
HIS OWN TIME.

*In the name of Allah, the merciful and the clement. God is great.
There is no God but Allah: Mohammed is the apostle of
Allah.*

It came to pass in the eleventh month of the year 1239¹, that a certain Chinese Djour was brought up before the Mufti charged with having sold a printed book containing false and malicious libels upon our holy Religion. A slave of the Nâmous Elakber, of the Treasury proved that the book had been sold to him in the great Bazaar of the suburb of Pera. Passages of the Book were read before the Divân, which gave great scandal. It was particularly mentioned; "the Book containeth the following passage: 'Jesus, (meaning Issa the son of Miriam) Paul (meaning the Jewish renegado) and Mahomet (meaning our great Prophet Mohammed aboukasssem Ben Abdallah, to whom be glory,) were all imposters, liars, murderers, &c.' to the great displeasure of Almighty God and of our Sovereign Mahmoud, the commander of the faithful, to whom be health and long life."

The prisoner attempted to make a defence. He stated, that among the Literati of China, of which body he had had the honour of being chosen a member, it was quite allowable to disbelieve all religions, except that of Tien, which is a sort of adoration of Nature. He assured the Divân, that he had travelled in a variety of countries, and found different religions every where; that truth appeared different on different sides of a mountain or river; that, in the conflict of creeds and miracles, he found it necessary to suspend his judgment; that he had come to Istamboul in order that he might enlighten the people, and add to his own stock of knowledge; and that he was prepared to be bastinadoed, and even impaled, for what he imagined to be the cause of truth. At the same time he informed the Divân, that the slave, his accuser, had come to him treacherously, and had pretended to be a friend,

¹ July, 1824.

in order to induce him to sell the book. The Divân heard the accused thus far with all the gravity of true Osmanlis: but when he began attempting to prove, that our holy prophet was an imposter, calling him "Sabi," "Zendik," and "Megiouseh," that his great successors Abubeker, &c. (on whom be honour) had deluged the world with blood; that the Korân had not come down from heaven; that the moon had not passed through the sleeve of our great prophet; and that all our others miracles (of which he stated a variety) were false and absurd, the spectators and the Divân all rose up full of horror.

The Mufti then began to sum up the evidence. He remarked, with regard to the passage I have quoted, that it clearly showed the maliciousness of the Djour, to have joined the name of our holy prophet with that of Paul, who was one of the most ancient Christian Djours, and with that that of Issa the Son of Miriam, who was, no doubt, one of the 24,000 prophets whom Allah had sent to Men, and "in whose immaculate conception, divine character, and miracles, I," said the Mufti, "and all other good Moslem must have a firm belief, but who was a mere nobody compared to the great founder of our faith." The Mufti afterwards descanted upon the excellency of our holy Religion, the simplicity of its creed, and its ceremonies, and its incentives to moderation in diet, to charity, to cleanliness, &c. He then stated the prejudicial effects produced by the books of the Djours; congratulated the nation upon the present annihilation of the press; and hoped, that, after the rebellion of the Greeks was quelled, His Highness would conquer the Russians, the Austrians, the Chinese, the English, and all other Franks and Atheists. The Mufti then turned toward the accused; informed him that he was very ignorant of the miracles of our holy prophet; and that as to his quotations about Toleration, Djours were allowed to think, but not to publish their thoughts. Finally the Mufti informed him, that it was ordinary to impale prisoners on these occasions, (and he quoted many precedents to show that such had been the custom for centuries) but that the Divân, —wishing to prove the amiable spirit of our holy religion, and to enable the prisoner (who was manifestly a learned man, and therefore the more dangerous) to study the Korân, and to be converted to the Truths of Islamism—condemned him only to be imprisoned thirty-seven moons in his Highness's castle of the Seven Towers, and afterwards to enter into a recognizance of a hundred pieces of gold never more to trouble the faithful.

Thus terminated a most important affair. The spectators considered the the punishment far too slight; but some persons, surprised at the obstinacy and blindness of the culprit, have since been observed to give less money to the Dervishes, and to speak with rather a contemptuous air of the horse Elborak. It is certainly very extraordinary, that a man should have come from

China, an Island behind Pharsistân,² on purpose to be imprisoned. Such a case is rare in our city, and we hope coërcive measures will prevent its being repeated.

Written at Istamboul, on the 5th day³
of the last moon.

TO MR. WILLIAM COCHRANE, NEWGATE.

Manchester, September 21, 1824.

MY FRIEND,

PLEASE to accept of a small sum of money from a few of your acquaintances, as a token of their respect for you, and as a mark of their disapprobation towards the conduct of those by whom you have been so unjustly imprisoned. Our contributions are small in amount and few in number; but, for this, our circumstances in life must apologise.

As our manner of thinking depends upon the soundness of our organization and the manner in which we have been educated, we think that nothing can be more repugnant to reason, than to imprison men for thinking differently, upon subjects of speculation: subjects upon which it is impossible for men to have precisely the same ideas.

It appears that NATURE, in her workings, produces revolutions in the *moral*, as well as in the *physical* world; and those who wish to suppress the expanding powers of the human mind, might, with equally as much propriety, attempt to impede the motion of the orb which we inhabit. Both are governed by the same immutable laws, for revolutions appear to have been produced in the public mind in all countries upon the face of the earth; and it is reasonable to suppose, that revolutions of this kind will continue to be produced as long as civilization can admit of any additional improvement. There can be nothing more presumptive nor absurd, than to make laws to limit the thinking powers of man. The mind cannot be thus controuled, for the greater the obstacles it has to encounter, the greater will be its struggling to disentangle itself.

But imprisoning men for matters of opinions, cannot be of long duration. Public opinion begins to condemn the practice, considering it to be a species of that ignorance and brutality which prevailed when the public mind was more corrupted than it is at

² Persia.

³ Constantinople, Friday July 30, 1824.

present, by the degrading dogmas of superstition, that existed in the darker ages of antiquity. Men were formerly burned for expressing sentiments upon theological subjects, different from those which custom had established in the country; and if it were not for the knowledge that has been diffused, by means of the printing press, amongst the public, those who have degraded themselves by imprisoning you, would be base enough to offer you for a *burnt-offering*, to appease the wrath of their angry, but UNCHANGEABLE JEHOVAH. If government were to imprison all men that are doubtful of the existence of an *Almighty intelligent POWER*, one convert to Christianity would not be made by it; but those that were imprisoned, would cling closer to what they had professed, whilst others would have a strong inducement to examine closely what was most consistent upon the subject.

I remain, with affection,

Your constant friend,

JAMES RHONE.

Subscription for Mr. William Cochrane.

	<i>s. d.</i>		<i>s. d.</i>
Daniel Cochrane	5 0	Mr. Thompson	0 6
William Nelson	5 0	James Winstanley	0 6
James Rhone	5 0	Ann Winstanley	0 6
Joseph Rhodes	2 6	James Tetlow	0 6
James Bell	2 0	John Green	0 6
John Heywood	2 0	David Dodd	1 0
Thomas Owen	2 0	Joseph Lawton	5 0
James Brereton	2 0	J. A. Munroe	1 0
Charles Coyle	2 6	Charles Aberdeen	1 6
Meredith M'Conville	2 0	W. Mellor	1 0
Robert Whalley	1 6	Samel Mercer, from Hyde	1 0
Charles Wilson	1 6	John Gregory	2 0
William Winstanley	1 0	A Freethinker	1 6
Mrs. Nelson	1 0	John Harper	1 0

TO MR. JAMES RHONE, MANCHESTER.

MY FRIEND,

September 26, 1824.

I FELT much gratified at the receipt of your letter, not so much for the pecuniary assistance which it affords, as the pleasure which arises in the mind of an individual when he receives an acknowledgment for the approbation of his conduct.

I thank you and the rest of my friends for the liberal subscription; and which I shall ever remember, as a mark of your friendship and esteem. The support which we are regularly receiving from our friends, fully evinces, that our opinions are regularly gaining ground. Did the authorities of our nation ardently de-

sire, and strenuously endeavour, to establish Materialism on the ruinous fabric of Christianity, they could not work better to that effect than by pursuing that line of conduct which caused my imprisonment.

Your letter has given me an opportunity of saying a few words on the nature of my trial, which I should not otherwise have done after what Mr. Carlile has already stated.

The Sessions commencing directly after my arrest, I had not sufficient time to get up a defence to my satisfaction; therefore I had determined to put off my trial until the Sessions following; when I received a letter from Mr. Carlile in which he recommended Mr. French to me as an able counsellor, and one who would defend the principles we advocated without any interested motive. I was glad of the opportunity of availing myself of the assistance of such a character, knowing that he had prepared an able defence for Mr. Jones on a former occasion. I had an high opinion of his abilities, and flattered myself that he would defend my principles, and do credit to our cause by his learning and eloquence. But I was sadly disappointed: I had the mortification to hear a tirade against my opinions, instead of sound arguments in their favour: my conduct attributed to sordid motives, when I was actuated solely by a desire of doing my duty as a supporter of free discussion.

That Mr. French did it with a desire to get me acquitted, I will readily admit; but I would sooner have been sentenced to three years' imprisonment, than to have been liberated on the spot at the expence of such a defence.

Believe me, yours sincerely,
WILLIAM COCHRANE.

TO THE NEVER-TO-BE-FORGOTTEN AND EVER-
RESPECTED "CARLILE."

Kensington, September 2, 1824.

MOST WORTHY OF WORTHIES,

A FEW friends, living in Kensington and its vicinity, have raised the sum of £2. 6s. 9d., which we wish, through you, to be transmitted to, and for the benefit of, those noble-minded young men, who, for openly avowing and endeavouring to expel that *bug-bear*, that *ignis fatuus*, called RELIGION, have, by that stupid cur and brainless animal, the Recorder, been condemned to so long a confinement in Newgate. The bravest men for the longest period!!

We are sorry we cannot contribute more largely, but we trust that this *will not be the last* contribution.

We most sincerely congratulate you, on your assiduous exertions to expel, from the human race, ALL chimerical enchantments, which serve no other purpose than to poison and impede the progress of the mind, to stupify the understanding, and to damp all enterprise, both private and public.

Thy name, "Carlile," has long ere this been placed upon record, which will truly immortalize you; and the time is not far distant, when we shall see all those tyrannical despots, such as Kings and Priests, slink into holes and corners, and hide themselves from the world, *conscious* of their being too disgraceful and too disgusting to class themselves among a society of rational men.

Yours respectfully,

FREDERICK ROWE.

P S. I omitted to state, that it is the desire of the subscribers, that Mrs. Wright, Joseph Swan, and William Tunbridge, have an equal share with the rest of the worthies, which will amount to 4s. 3d. each.

J. Baker, a Disciple of Mirabaud's. Gravill Pitts	5	0	W. Wallace, a Necessarian	1	0
W. Rainger, a Materialist	5	0	J. Clark, an Atheist	1	0
E. Rainger, Ditto	5	0	Joseph Walker, 15, High Street,		
R. Rainger, Ditto	5	0	Kensington, Boot maker, who		
T. Brett, an Agrarian	5	0	thinks that Mr. Owen's Plan		
J. Godfrey, an Atheist	5	0	for the formation of Character,		
T. Lennard, a Materialist	2	6	if generally adopted, would		
J. Leifchild, Ditto	2	6	lead to a state of moral per-		
Agathon, Ditto	2	6	fectability	1	9
A Limb of the Law, Ditto	1	0	F. Row, a Materialist	1	0
E. Howard, a Necessarian	1	0	M. Row, who thanks Mr. Car-		
W. Godwin, Ditto	2	0	lile for the moral change ef-		
			fected in her Husband	0	6

TO MR. R. CARLILE, DORCHESTER GAOL.

Manchester, September 7, 1824.

MUCH ESTEEMED AND RESPECTED FRIEND,

A FEW of the Republicans of Manchester, out of the thousands it contains, have collected their mites for you and your brave shopmen, who are now in prison, for advocating the best of causes that human nature can struggle to support—free discussion upon all subjects. Our best wishes we send to you all, and the little money we have collected is to make you all as comfortable and cheerful as your *merciful* and *christian-like* sentences will allow. They have awarded each of you a punishment for, as they pretend in their indictments, your having offended their God Almighty. But if he be displeased, they ought, at least, to wait for some signs of his displeasure, before they take up the cudgels in his behalf;

before they show their own great littleness, by defending him that will not defend himself. After all your persecutors have said about your acting "to the great displeasure of Almighty God," they know no more about a God, than the Mahometans, the Jews, or the Pagans; though they call each other idolators and infidels, they are all alike ignorant of what they worship; they all support a fat lazy set of drones, whose romantic stories of prophecies, mysteries, and miracles, of Heavens and Hells, of Gods and Devils, would make even the children laugh, if they were not early taught to look grave at the repetition of such nonsense.

But let them go on as they are going on at present, and all will soon be well. Let them build more Sunday Schools, Churches, and Chapels; let them establish more Bible Societies, give out more Bibles, and teach every child to read them well; let them do this, and the delusion will soon vanish. Sense is making nonsense to stare in this neighbourhood; which, on the rising generation, cannot fail to have a powerful effect, and to produce beneficial results.

JOHN BOTTOMLEY.

	s. d.		s. d.
John Gratrix	10 0	John Walker	1 0
John Gradwell	10 0	Samuel Booth, Pitts Buildings,	
John Beattie, 24, Aqueduct St.	5 0	Ancoats Lane, Manchester,	
Hugh Falks	5 0	For equal Justice this I give,	
Two men who are enemies to the		To make the Tyrants fear that live	1 0
Black Slugs who devour the		E. B.	1 0
tenth of the poor man's labour	5 0	William Trimere	1 0
John Bottomley	2 6	Joseph Ross	1 0
Joseph Haygate	2 6	Thomas Ashton	1 0
Charles Cughton	2 6	George Gregory	1 0
Black Deist	2 6	D. D.	1 0
Mrs. Elizabeth Baker, Oldham		A Friend to Liberal Principles	1 0
Road	2 6	John Wood	1 0
Charles Rowley	2 0	Thomas B.	1 0
Edward Jones	2 0	James Rone	1 0
I will spiritualize that wonderful tale,		William Anderson	1 0
Of Jonah, that Hebrew, that vagabond		Mary Taylor	1 0
lout,		J. O.	1 0
Three days and three nights he got		J. B.	1 0
drunk at the Whale,		George Massey	0 6
When his money was done they kick'd		James Hilton	0 6
him out	1 6	Samuel Saxton	0 6
Richard Langford	1 0	J. M. C.	0 6
Robert Land	1 0	J. J.	0 6
Nature is my guide, and reason		R. C.	0 6
is my way	1 0	James Louge	0 6
Thomas Kennison	1 0	Doctor Syntax	0 3
Isaac Bethel	1 0	Doctor Broadhurst	0 3
John Ashburn	1 0	Jonathan Brooks	0 3
Peter Hall	1 0	A Friend to Truth	0 3
Enos Potts	1 0	J. P.	0 3
John Adams	1 0	Mary Barlow	0 2
		Henry Barlow	0 2

	s.	d.		s.	d.
Joseph Barlow	0	2	Charles Rowley	1	0
C. M. C.	0	3	Thomas Hancock	0	6
J. S.	0	3	A Friend to the Walking Bible	0	6
Joseph Rhodes, for W. Tunbridge	2	6	An Old Friend	1	0

TO MR. W. HALEY, A PRISONER IN NEWGATE.

SIR,
MR. WILLIAM CAMPION having received my mite, you will oblige me by dividing the inclosed Twenty Five Pounds as follows:

	£.	s.	d.		£.	s.	d.
To Yourself	5	0	0	To T. Jefferies	3	0	0
To R. Hassell	5	0	0	To W. Cochrane	1	0	0
To J. Clarke	5	0	0	To J. Christopher	1	0	0
To T. R. Perry	5	0	0				

Each individual is requested to accept this donation as a token of my sympathy for his unjust imprisonment, and of admiration at his self-devotion in the glorious cause of Free Discussion. I never read any thing that ever gave me more exquisite delight than the defences made by yourself, Campion, Hassell, and Clark—they were master-pieces of eloquence and argumentation. It seems they made such havoc among the Christian Gods, that, Mr. French says, “they were the source of the most excruciating torment,” to the idolators who were present. A higher panegyrick could not have been given to them. There was too much self-abasement and degradation of mind in Mr. Perry’s—he would have written a much better himself. The Bar is corrupt—neither honesty nor independence is to be found there. I am firmly persuaded, therefore, that a free press will be soonest gained by the parties indicted defending themselves, or having a defence written for them by some skilful Atheist. By renewed efforts of this kind, aided by the moral power now wielding by that real saviour of mankind—Richard Carlile, I look forward to a triumphant victory—then, the noble Band of Blasphemers will receive the reward due to their exalted virtues—in the thanks and praises of their grateful countrymen. In the mean time, the conscious rectitude of their own minds will be a source of consolation of which no tyrants can deprive them.

With every good wish for your future welfare,

I am, Sir, your sincere friend,

“AN ENEMY TO PERSECUTION.”

T. R. Perry acknowledges the receipt of £1. 16s. from the Anacreontic Society, Holbeach.

Also five Shillings by a Friend from Nottingham.

A Friend for W. Campion, 1s.

Printed and Published by Richard Carlile, 84, Fleet Street, for MESSRS. HASSELL, HALEY, CAMPION, CLARKE, PERRY, COCHRANE, and CHRISTOPHER, Chapel Yard, Newgate; and may be had of all independent booksellers throughout the country. Communications to be addressed (Post Paid) to either of the Editors.

THE
Newgate Monthly Magazine;
OR CALENDAR OF
MEN, THINGS, AND OPINIONS.

No. 3, VOL. I.] LONDON, November 1, 1824. [Price 1s.

ON THE IMMORTALITY OF THE SOUL.

AMONGST the various opinions which have been handed down from one generation to another, few have obtained a more general belief than that of the immortality of the soul, or the doctrine of a future life. And yet, if examined without prejudice, few will be found more weakly supported, few will be found with less rational claim on our belief. Be it then our task to discover, why this perversion of our reasoning faculties; and by pointing out the causes which have led so many to follow this delusive, and mischievous error, endeavour to recall those who are not too far gone, and prevent others from following in the same course. To those who are in the midst of a bustling life, the subject may appear of little importance; others have their prejudices so deeply rooted, that they will not allow themselves, for a moment, to doubt, the truth of an opinion, which they have so long considered as an incontestible fact; while others again may think, that even, if false, no evil will arise from its being continued. But, as a question, as a contested and undecided problem, it claims alike the attention of every individual. If true, every one ought to be well convinced of it; if false, all should be free from the delusion, under which, at present, so many labour; from the vain hopes, with which the minds of so many are filled; and after the realization of which, they so incessantly, yet so vainly sigh.

To discover when, or how, the opinion of a future life, first entered the mind of man, is more than we are capable of doing: that it is now a generally received opinion, but was once very rare, we have evident proof. Let us endeavour then to discover the cause of this rise and progress; and, although we may not be able to arrive at a just conclusion, it may aid us in our other researches. That men are fond of life, that they value it above all other considerations, that they dread even the idea—the thought of death, arguments are not wanting to convince us. Yet a moment's reflection

on the scenes which are daily passing under their notice, must assure them that life, as they at present feel it, must cease. Consequently it is but natural, that they should wish to live in some other state; and between their wishes, their hopes, and their fears, it is not surprising, that they should flatter themselves with the idea, that all would be as their imagination had pictured. It is no more than could be expected; and at the same time, rationally accounts for the adoption, in the first place, of this opinion. And such an opinion once started, how well calculated to obtain numerous votaries! So strong was the inducement, that even some of those philosophers, highly noted for their researches into the nature of things, fell into the error, and became supporters of the delusion. And although the greater part of these learned men, supported their integrity—their sense of right and wrong, in preference to flattering their wishes, the temptation was too great for the multitude: the authority of a *few* illustrious names was sufficient to destroy all their doubts, on a matter, wherein inclination was more powerful than reason. Thus on the authority of a PYTHAGORAS, or a PLATO, whole nations, with only here and there a few exceptions, have been led to believe in the immortality of the soul, and a future existence, that should be conscious of the present. That few, very few, have been able to withstand the flattering prospects held forth in this doctrine, is allowed; and, if we consider its effects on human happiness, cannot but be regretted. Yet its universal adoption is not the least proof of its validity: it only proves how congenial it is to the passions of men, and how easily they are led astray from the dictates of reason, when these passions interfere. But since we find, at the present day, that philosophy is regaining her empire over the passions, it is to be hoped, that this erroneous doctrine will soon be exploded; and that men will obtain in this life that comfort and happiness which they so vainly expect in a future—that they will not, like the dog in the fable, let go the substance to grasp at a shadow.

This, like all other opinions which have met with a good reception, has had its host of literary supporters; who have attempted by sophistry and false reasoning, to make that appear true, which an unbiassed judgment would have scouted as the grossest absurdity. A circumstance, strongly indicative of the spirit with which the opinion of a future life, was first formed, is to be found in all those authors who have written on the subject: they have founded their principal arguments on the desire which all men have for immortality, and have overlooked its physical impossibility.

A sample of this species of reasoning may serve as an illustration:—"I am grateful for the benefits I now receive; but I am dissatisfied that my present enjoyments are of so short a duration. I aspire to immortality; I am persuaded that God can bestow it on me; and I dare believe, nay, confidently trust that he will. He has given me the desire; and his infinite wisdom and goodness

cannot fail to grant the object desired : had he not intended me for immortality, he would not have created the desire." How absurd, how unfounded such a conclusion! We all wish for the continuation of the present life, we all wish for riches, health, and happiness. But do we find these wishes gratified? Do we ever find that wishes remove the obstacles to happiness? We do not; and our hopes of immortality, like all others directed to objects beyond our reach, can never be realized.

But let us examine a few of the most popular, amongst the many opinions which are brought forward on this subject, in order to ascertain how far they are consonant with our reason; with the knowledge we have of our own organization, and the immutable laws to which that organization is subjected. By some it is maintained, that man is composed of two distinct parts, the material body, and an immaterial soul; and that although the body perished, the soul remained as before. Thus far the spiritualists agree; but where the soul finds its next habitation, they are not quite so unanimous. Pythagoras and his disciples supported the doctrine of transmigration, or passage of souls from one animal to another. Plato and his followers maintained, that, on quitting the body, the soul was transported into an elysium, or heaven; or, if deserving punishment, to a place of torment, or hell. The fathers of the Catholic church taught the doctrine of purgatory, or state of probation, before the soul could be admitted into a perfect state of happiness. We will pass over these *trifling* differences, and examine the main point; is man possessed of aught that shall be conscious of the present life, when the functions of the body have ceased to operate? To aid this investigation, we must first take a view of man in his natural state; we must view him, devoid of that artificial covering which education has supplied; and here we shall find, that he has no more appearance of a soul, than any other of the numerous animals by which he is surrounded. In the first place, we find him roving naked in the woods, and living on the spontaneous productions of nature; with no more intelligence, no more likeness to the civilized man, than the ourang-outang and many others of the monkey tribe. If we look around on the numerous nations and tribes at present known, we shall find some answering to every progressive step from this, their natural state, to the highest state of intelligence. Where then shall we draw the line? Shall we give a soul to the civilized man, and deny it to the negro? and if we give it to the negro, shall we deny it to the orang-outang? Take a child from the wilds of North America, and give it an education, and it will be found to possess all those qualities said to constitute the soul. Place the child of an European in its place, and it will not become more intelligent, than if it had been born of the natives. Is it not then just to conclude, that man, save his being capable of receiving, retaining, and giving instruction, is nothing superior to other

animals ; and that, like other animals, when life ceases, he must sink into oblivion? Owing to his peculiar organization, man is capable of improvement to a very high degree ; and which marks him as something superior to other animals. But it does not prove that he is possessed of aught that will outlive the body. All animals are possessed of the receptive quality more or less ; and if the argument was good for one, it would be equally so for all the animal world.

The supporters of the doctrine of an immaterial soul—those who could persuade us that the mind is not material, pretend that matter cannot think ; and that the thinking faculty is a separate existence, which they stile the soul. But how will these metaphysical reasoners account for that high degree of intelligence, the effect of the sentient faculty, which we discover in many of the higher species of quadrupeds ; and to which they have denied the possession of a soul? If man cannot think without the aid of an immaterial agent ; how reasons the dog, or the elephant? And, if to escape from this dilemma, into which they have plunged themselves, they should allow a soul to these, where are they to stop—which is the last being they will honour with their notice? The animal world is extensive ; there are numerous varieties ; between the highest and the lowest there is a wide difference ; yet, between any two, in a regular succession, the distinction is scarcely to be discerned. According to anatomists, every animal displays more or less intelligence in proportion to the size and perfection of the brain. And yet these phantomists would have us believe, that man, who is possessed of the most perfect brain, cannot think without supernatural aid ; while, to all those animals possessed of a *less* perfect brain, they have made no objection ! So perverted are their reasoning powers—so easily drawn aside from the paths of truth, to tread in the mazes of error and delusion.

When we view the contrast between the natural and the civilized man, we are struck with astonishment at the superiority of the latter ; and, at the first sight, might imagine that some cause more than natural must have conspired to effect such a metamorphosis. But on a second consideration, when we take into the account, the natural faculties of man, and the vast labours taken to form the artificial distinction, together with the many circumstances which tend to aid this design, our wonder ceases : we view the progressive steps by which he has arisen at his present state, and are surprised that he did not attain to it more rapidly.

Where then shall we obtain proofs of the existence of a soul? What shall we find in man to authorize the belief in a future state? If our minds are free from superstition, we cannot hesitate to declare, that we know nothing of a soul, distinct from sensation ; and that the doctrine of a future life, is but a chimera formed by the imagination—improbable in theory and impossible in practice. The absurdities connected with these opinions, are really so

gross that the rational mind can scarcely conceive the existence of men, so blind as to support them. And yet we find that they have supporters in all ranks of life, from the highest to the lowest. Distinguished literary characters are found supporting opinions disgraceful, considering the present state of knowledge, even to the lowest village labourer.

Certain as many appear to be, of the existence of a soul, they cannot describe, even to themselves, what it is, where it came from, or when it entered the body. If every human body is gifted with a soul, there must be a brisk trade in the soul-making line, carried on somewhere: at a moderate computation they must turn out about one every second, or *sixty* every minute, without cessation: a run of business equal to some of our best pin manufactories. Here another difficult question presents itself: whither fly the souls when they quit their earthly tabernacle? They are not on earth, the moon is too small, the sun must be rather too warm. If their destination be to the fixed stars, they have a long, very long, journey to perform. These aerial travellers are often pictured with wings, appendages indispensibly necessary to the accomplishment of long aerial voyages. But allowing that ADAM set off on his journey, well equipped in this respect, he must have well plied his pinions, he must have made rapid progress, or it is not half completed. This accounts for our not having received any intelligence of his new habitation. But enough on these foolish speculations. Let us return to reason; let us be guided by observation and experience, and not be led astray by the roavings of the imagination.

That the mind, or, if we so choose to name it, the soul, is closely connected with the body, will become apparent on the slightest observation. In childhood it scarcely appears; but if the organization be complete, as the body increases in strength, the mind increases also; and when the body becomes enervated by age or infirmities, the mind is found to have suffered in the same proportion. When the body is in health, the mind is strong and lively; when the body is disordered, the mind becomes dull and languid. And on the contrary, when the mind is elated, when it is roused into action by cheering prospects, the body owns its participation by an increased vigour; and when troubles press heavily on the mind, the body becomes debilitated: thus, in either case, they bear evident signs of dependence on each other. From what then shall we conclude that the mind, or soul, survives the body? Throughout life, we find that as the one prospers, so prospers the other. How absurd then to suppose, that when the body and mind have sunk together through the decline of life, that at the dissolution of the one, the other should not suffer, but be renewed in all its wonted strength.

The doctrine of the resurrection of the body, so strenuously maintained by many even at the present day, is equally, or more

absurd than that of the immortality of the soul. But how any one can believe, that a body dissolved into gas, can be again brought together so as to form the same being, with the same "body parts and passions," and with a consciousness or recollections of the present existence, is most astonishing. Suppose a man devoured by cannibals, by fish, by tygers, wolves, or any other wild animals, can we imagine that his scattered remains will ever again form one body? The food of the cannibals becomes *part* of his body; consequently, if there were a power that could collect the scattered atoms of an organized being, either the man-eater or his victim must be deficient. It scarcely seems credible that there should be men weak enough to believe in such a doctrine; and yet we find a great number of people who will talk of the resurrection of the dead, with as much assurance as if it was a fact, well authenticated; and we even find the houses of many ornamented with prints descriptive, as they believe, of what they term their second birth—the resurrection from the grave. But to do justice to their taste, many of their prints on this subject are truly beautiful, quite bewitching; and to the modest female, must be a gratifying sight, and source of pleasing meditation. In one part, a burial ground with a number of naked figures, just emerging from their dreary abodes; some struggling to extricate a leg, or an arm, others with only the head above ground. In another part of the sea, with the like assemblage of *naked beauties*, in front, a crowd, apparently huzzaing a figure in a long robe, the only one with any kind of apparel. In the back ground, a large fire with a number of figures, different from any of the others, being black, and having horns and tails, very busy with long pitchforks tumbling into the fire, all who came near them. To those who admire such *pretty pictures*, and expect to participate in such scenes, arguments would be unavailing: it must be a weak mind indeed, that can harbour ideas so absurd. But with those who will dare to reason, and with the rising generation in general, better things are to be expected. Governed by superstition, men are led into the most fatal and mischievous errors; but when once the light of reason enters the mind—when once it has obtained its lawful empire over the belief and actions of mankind, farewell to all such absurd doctrines—farewell to the reign of delusion and fanaticism, and the complicated sophistry of past ages. With truth for their polar star, reason at the helm, and experience for their pilot, men may steer safely through all dangers; make the voyage of life, and enter the port which sinks them into oblivion, calmly and contentedly; without regret for the scenes they leave behind, or dismal apprehensions of the future.

RICHARD HASSELL.

CHARACTER OF A HYPOCRITE.

“For neither man nor angel can discern hypocrisy.”

MILTON.

A HYPOCRITE is the most worthless of the human species; always ready to deceive others, by pampering their passions or prejudices—by exalting their qualities, whether good or bad, and eager to form an alliance with any party, any principles, any measures that seem to promise him the greatest share of emolument. He is a vicious, and hateful character, who, under the cloak of friendship, the mask of religion, or the authority of the state, can be the perpetrator of the most diabolical actions. He is a man of no principle, and yet of every principle. He lives by deceiving others, and yet deceives none more than himself.

Detestable as such characters may appear, yet are they to be found in every stage of human society. Hypocrisy is the courtier's game, which he dexterously plays round the throne of his sovereign. Studious only to please his royal master, he has neither the courage nor the honesty to offer any opinion but such as he is previously aware will be acceptable. Are the petitions of a suffering people presented to the throne, he is there to eulogise the measures of the government, and spurn the complainants. Does the monarch require to learn the state of the country of which he is the governor, he is shown only the fair sides—the show is prepared for his sight—deceit is at every station, and hypocrisy is ready to assure him, that “Whatever is, is right.” The Monarch has not the means of possessing correct information, for every avenue is filled with reptiles, who use his name to plunder the country, that they may overflow their own coffers. Complaint is industriously smothered until it can be no longer confined, when it bursts forth and overwhelms the whole in one common ruin.

Then it is, the Monarch learns the real character of those by whom he has been surrounded; they were the first to deceive him in his prosperity, and the first to abandon him in his adversity.

Falsehood is the province of the hypocrite; he is unacquainted with either honor or honesty: he is a foe to truth, and proficient only in dissembling. When I reflect upon the trickery, fraud, and sophistry, that is practised throughout every rank, and every profession, I am led to conclude, that the evil in society, by very far overbalances the good. How is this to be accounted for? Are men naturally vicious? I am induced to believe not. But rather to attribute their vicious propensities to evil example. The accumulation of wealth is the great and universal stimulant to industry;

it is this that calls into exertion, either the physical or mental faculties of all the members of society. The few early years of life are spent in directing these powers towards some attainment, in order to provide the means for their future existence. But there will be an immense number who have been unable to pursue any occupation that will procure them a livelihood when depending solely upon themselves; these are, consequently thrown upon society, as mere adventurers, without any fixed purpose, beyond supporting an existence. What can be expected from beings thus destitute? They must live—they must by some means obtain a supply of food—and this they will have whatever may prove the consequences. If they cannot obtain food by labour, they must by fraud; and thus do we find, that beings are driven to vice and crime by their necessities. They see themselves surrounded with plenty, and yet denied to partake of it: they are driven to despair, they plunge into those depths of crime from which nothing can extricate them.

The government drains the resources of the country for its own use. It creates offices and dependants to support its power and magnificence; and the expences of these must be paid by the industrious community. A long train of Nobles, Priests, Soldiers, Tax-gatherers, &c., must be supported from the public revenue, although a very small portion of these bodies perform any useful service. They do not produce wealth, but seem to live only to consume it. The burden must, therefore, be borne by those who work, and the labour being thus unequally divided, the pressure will be most severely felt by the few.

In such a state of things, one portion of the public is preying upon the other. The aristocracy produces no real property, and yet they are seen to flourish in grandeur and opulence. They can squander their thousands, while as many individuals are perishing for want. The industrious citizen, who labours three-fourths of his time, can scarcely procure a sufficiency to supply those wants which are imperative; and why is this? Because so great a part must be taken from him to support the high-born and profligate. No government can have the *right* to draw a greater amount of revenue than is absolutely necessary for its support, and a supply in case of emergency; and every shilling that is taken beyond this, is extortion. The expences are always sufficiently heavy upon the people, without increasing them to that unnecessary amount which is notoriously done in this country. The long trains of sinecurists which are supplied with fortunes at the expence of the people, stamp with eternal disgrace the members of the existing government, all such families are supported by plunder and extortion; and can it be expected but that this corruption and embezzlement must have a most destructive influence over the morals of the people? Those who should be the teachers and patterns of virtue, now set the most destructive examples. The in-

dustrious citizen views himself and family completely destitute, while the most worthless live in opulence, and obtain the applause of their neighbours. The former becomes disgusted in the contemplation, and is prepared for any measures that seem to promise him an immediate benefit. He is no longer a traveller in the paths of virtue, but a forlorn wanderer, seeking whom he may devour.

No great reformation can be effected in the manners and customs of the people, unless the example is shown by the government; for it is notorious, that, the particular institutions or government of a country, have a decided influence over its inhabitants. The exertions of philanthropic individuals, or the sublime theories of philosophers, can never be expected to produce an universal effect without such assistance. It is, therefore, of the utmost importance, that, these establishments should be kept in a state of purity; that, we should preserve a vigilant guardianship over this public fountain from which so many derive their good or bad qualities. It is a most glaring injustice to punish minor offences, while the great and destructive causes remain in operation. Our present system of government is supported by fraud, sophistry, power, and hypocrisy. While it pretends to support public liberty, it consolidates public oppression; and while pursuing individuals from their homes and families for imaginary offences, will mock them with a show of justice, and professions of honour and humanity.

But throughout all the stages of hypocrisy, there are none where it is more glaringly practised than by the priesthood. Commenced by ignorance, strengthened by devotion, perpetuated by fanaticism, established by power, extended by slaughter, and supported by fraud, this body deserves our utmost execration. They have called upon imaginary intellectual beings, to aid them in deceiving mankind. They have professed meekness, while they have been the most execrable tyrants—they have talked of justice, while stabbing her sacred name—they have spoken of humanity, while they have occasioned the murder of thousands—and have muttered toleration, while seeking to expel all who questioned their authority. Shall we view them in the present day while they have professedly less power than at any former period, since their establishment, we shall find the same principles pervading wherever they can be exercised; the same spirit of exclusion and tyranny, under the mask of meekness, love, and good will. Their establishment is corrupt, useless, and detestable, and cannot be supported by strictly good men; they must be men either ignorant, or hypocrites, for no others could be found to sacrifice their characters by uniting them with such a profession.

WILLIAM CAMPION.

TO MR. ABEL BYWATER, SHEFFIELD.

SIR,

I have lately met with a little pamphlet written by you, entitled "More work for Infidels." I should not have noticed it, had you confined yourself to an answer to Mr. Carlile; for against him your puny efforts can avail nothing. But in true Christian spirit you have made your avowed answer to Mr. C. the vehicle of gross calumny and shameful mis-representation. I shall commence with your attack on Paine. You lay to his charge, adultery, filth, drunkenness, and breach of hospitality. Now, Christian Bywater, there are few, very few men, of great talents, who are not calumniated. Paine, I believe, has had an ample share of Christian mis-representation. But, admitting that Paine was guilty of all the crimes with which he was charged, what does it prove against materialism? Was Paine an Atheist? let us judge him by his works. "I believe in one God and no more, I hope for happiness beyond this life." Are these the words of an atheist? Thomas Paine was no more an atheist than you, Abel Bywater, are a candid disputant. How can you, who are so eminently gifted, who are so devoutly attached to religion and religious people, how can you compare Thomas Paine to an infidel? I know not where you acquired your logic, but this I know, it is very bad. Can the misconduct of an individual, of any creed, be a proof that his creed is bad? If so, Abel, God has *called* as pretty a sample of earthly villainy as infinite wisdom could desire. The truth is, you have been accustomed to hear old women in breeches prate of the flagitious life of Thomas Paine; and you have adopted their way of speaking, without knowing why or wherefore. "Listen, O ye devotees of nature, to the dying furies of Voltaire." I protest, Abel, you have quite a pathetic manner. We all know, that bigotry is ever ready to exaggerate the faults and weaknesses of infidels, and where no fault can be found, equally ready to manufacture some. But, supposing that Francis Newport did exclaim, "O the insupportable pangs of hell and damnation," supposing that W. Pope and Mr. Hobbes did utter the unmeaning nonsense you ascribe to them, what does it prove? It proves only, that the greatest minds are susceptible of decay. You cite these as the "heroes" of infidelity—you are clearly misled by your fanaticism; but, for the sake of argument, the death shall be the test of a man's principles. What will be the end of Percy Jocelyn? What was the end of that most Christian cariot cutter, Castlereagh? You will say, that these things argue nothing against Christianity! Nor do they; yet I might with as much logical precision, cite them as a proof that Christianity tends to make men catamites or suicides, as you have cited

the death of half a dozen individuals, as a proof of the unsoundness of principles professed by some thousands. Your abuse of "Goliath Re-animated," I shall pass lightly over; for you have refuted nothing contained therein. You laugh at Volney and T. T., and you ask sundry childish questions; you ask, did certain particles of matter *jumble* themselves into the shape of a man? and you then add with much naiveté, "what a pity we should be left in the dark on a subject so important," can you throw any light on the origin of man? Pray, learned Abel, how is it, that from a piece of putrified meat, thousands of animated, organized beings proceed? If the corruption of a piece of meat can do this before your eyes and you cannot account for it but by heat, acting on certain particles, why deny the power of unintelligent matter? I shall, however, leave this subject, and proceed to your calumnies. T. T., you say, has desired me to examine the calendars of crime, and give the result, how the morality of the Christian and Infidel is stated in them. In answer to this, you cite the *millions which* were massacred by infidels in the French revolution. Now, most impartial and very Christian, Abel, can you find no other era of murder? Have you never heard of the bloody crusades of Richard cœur de Lion? Have you heard nothing of the human blood spilled by the most "holy inquisition?" Have you never heard of the murders committed by the catholic Mary? You talk of the millions murdered by the French revolutionists—pray, very impartial Abel Bywater, did you ever take the trouble to calculate the number of those murdered by the Christian forces at Waterloo? The ferocity of the French revolutionists was the effect of the previous villainy of their rulers. You are, of course, aware, that, in the ratio of the force with which an elastic substance is pressed, is its propelling force when released. The grand "monarque" had not only oppressed and plundered his people, but he had also, by his example, rendered them base, stifled in them every feeling honourable to human nature, and made them fit for that necessary task which to persons more moral would have been more difficult; the decapitation of their sovereign. But who have been the perpetrators of the murders I have named, not the canaille, not the sans culottes, but *Christian Princes*. Richard was a preux chevalier, famed for song, and who could "caper nimbly in a lady's chamber." Mary was a Queen, "eminently pious," and George the Fourth, the most religious prince and perfect gentleman of the present day, famed for his adherence to old friends; laudable frugality, conjugal constancy, and love of his people, was at the head of the crusade of the *nineteenth* century. Yet you, Abel Bywater, can find in the French revolution, crime enough to outweigh all the villainy from Richard downward, to say nothing about the early massacres headed by Christian Bishops. Admirable impartiality! By the bye, Abel, I think, if you peruse the history of the French revolution, you will find, that *millions* is *rather* too large a

term. But, to return, are you, Abel Bywater, aware that there is a little spot of land, called Ireland, once a kingdom, but now only a province, plundered by magnanimous England? If so, you, Abel Bywater, are a most impudent sophist, a prodigy of hypocrisy and falsehood, even in this age of cant. Heard you nothing of the hangings, burnings, dragoonings, ravishings, and whippings, perpetrated during the reign of that very Christian turnip grower, George the Third? But why do I point out these things. You know them; but you are a Christian, and to Christians these things are justifiable. I am a materialist, an atheist, who spurns alike at your fabled God and your titled puppets; to me, therefore, the miseries of Erin, famed for song and hospitality, appear a blot, a damning stain on the escutcheon of Christian England. You next refer to Mr. William Holmes's letter to Mr. Carlile: you represent him as saying, "Kings and Priests must be put down; it is necessary to destroy the one to rid the world of the other." Put on your spectacles, Abel—eh, what does even your mean visage exhibit a blush—can you be ashamed of misrepresentation. "*Kingcraft*" you see, and "*Priestcraft*," not "Kings and Priests" are spoken of. To your superstition-filled brains, this may seem to be a paradox—priestcraft and not Priests, kingcraft and not Kings, you will repeat. Come, honest Abel, I will help you out of this dilemma, and, as I like to explain myself by familiar analogy, a proof shall be, that a man's craft may be changed, and himself not annihilated. You, Abel Bywater, I am given to believe, are an awl-blade maker, in which capacity you are an useful member of society; you turned author, and at once became, a disgrace to your friends, and a mark, for the slow, unmoving finger of scorn to point at. Go to then! We would metamorphose Priests into useful members of society—such was Mr. Holmes's meaning. But, Mr. Abel Bywater, I go farther than Mr. Holmes, for I consider self-preservation the first law of nature. If, therefore, Kings and Priests will plunder and oppress the people, I consider the people are justified in opposing them. My maxim is, to repel force by force, art by stratagem.

I have noticed, in a very brief manner, your malignant, but excessively stupid pamphlet. You speak, in various parts of it, of saying "no more *at present*," but, at the conclusion, you at once shew to the Christian world, the extent of the misery *providence* has in store for it. Abel Bywater, the eloquent, the subtile, very consistent, and truly religious advocate of tythes, taxes, Parsons, and placemen, abandons his Christian friends to the fury of raving Atheists. Verily, Abel, you want but a few trifles, to become an excellent public writer. I will tell you what they are, that you may pray to God for them; and as, I doubt not, you have faith, I shall expect to hear that your prayers are answered. You want logical precision, words proper for your subject, knowledge of the subject on which you write, and lastly, general reading. Had

these things been attended to, you would not have cited a few foolish exclamations, in all probability false, as proofs against infidelity—you would not have used such an expression as “particles of matter *jumbled* together—you would not have cited the French revolution, as evidencing any thing for Christianity or against materialism—finally, you would not have quoted “Peter Porcupine,” a work very disgraceful to its author, who has since tacitly acknowledged its falsehood, by conveying to England the bones of the much calumniated Paine. A little learning is a dangerous thing. You have a little, improve that little; peruse the best authors on both sides of the question; turn your attention seriously to the contradictions contained in your much vaunted scriptures; look with unprejudiced eyes on the conduct of your spiritual guides; behold them preaching charity, but practising vice in all its varied modifications; look at the starving beggar and the imprisoned robber; compare their condition with that of the bloated debauchee and the lordly oppressor, and unless your heart be corrupted, or your head weak indeed, you will become, as I am, an Atheist and Republican.

Yours, &c.

W. HALEY.

TO DR. ADAM CLARKE.

LETTER III.

THE GOSPEL ACCORDING TO ST. MATTHEW.

(Continued from page 77.)

CHAP. II.

Verse 1. “Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, (2) saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

When we compare the history of Jesus “according to St. Matthew,” with that “according to St. Luke,” we have strong reasons for suspecting that Matthew and Luke were inspired by different Holy Ghosts; or else, they were both endeavouring to excel each other, in giving the most romantic history of this individual, called the Christ, (whether a fictitious or real personage is of no consequence to me). In my two former letters addressed to you, (though, by the bye, you have not answered one yet) I have shewn the discordance that exists in their genealogies, also in the manner in which Jesus was announced, and in this, I intend to show the disagreement which subsists in the account they give of those strange prodigies, said to have appeared at his birth, all of which Mark and John seem ignorant, as they are entirely silent on those matters.

Matthew states, that in the days of Herod, the King, when Jesus was born, there came certain wise men from the east to Jerusalem, enquiring where the King of the Jews was born, as they had seen his star in the east. (Now, if there be any truth in this account, why should we treat judicial astrology as fallacious?) But Luke says, they were shepherds in the country,¹ (instead of wise men from the east) who had seen a multitude of angels,² (instead of a star) and heard them speak about peace on earth, and "good will towards men³." Now, Sir, as you profess to be "a teacher sent by God," and whose "fame is noised throughout all the country," please to inform me, which of these two accounts I am to believe? for it is written, "he that believeth not shall be damned⁴." But I assure you, I am damned already, if I know which I am to believe, whether a star travelling before a company of men from one place to another, and resting over a manger as though it had been a fire balloon, or an angel talking of peace on earth, and good will toward men; both being contrary to history, science, and reason. If we examine history, we find that all supernatural beings, who have ever paid mortals a visit, instead of bringing "good tidings⁵ of great joy," have been the harbingers of misery and desolation; and the description given of them, in the "Holy Bible," proves them to be a fornicating and cruel race of monsters. The first time we read of one, we find him armed with a FLAMING sword,⁶ standing sentry over a tree, against two naked and helpless mortals. Query—How many poor birds lost their lives in attempting to peck this tree? or were there no birds, caterpillars, or any other insects in this garden, that might have stolen a bit, and so become immortal? or were they all inspired by the Holy Ghost, like the wild colt which Jesus rode on, with good manners? Besides, what became of this strange being with his flaming sword? Is he there still? or did he take the tree with him up into heaven? If not, surely God must have drowned him and his tree, when he opened the *windows* of heaven and deluged the *whole* earth⁷. We next find them picking and choosing from among the daughters of men, wives for themselves;⁸ though the Priests say, they were not supernatural beings, they being only called "sons of God," to denote good men, (yet they will not admit this definition of the sons of God, when applied to Jesus, who was also called the "son of God,⁹") and to distinguish the children of Seth from the children of Cain. But doth reason or science authorize you even to suppose, that a good man, by taking a bad woman to wife, should cause her to bring forth giants, mighty men, or men of more renown,¹⁰ than a good man and good woman, or even by bad men and women being joined together? Moreover, if an angel is sent to a woman, is it not always with some message both impertinent and immodest, and at such times, and in such places, attended with such circumstances, as to give strong rea-

sons to suspect their honour and chastity? For instance, in the case of Hagar,¹¹ Abram's maid; and his wife, Sarah;¹² also Sampson's mother;¹³ and Mary, the betrothed wife of Joseph¹⁴. But whenever they make their appearance to men, it is always with some murdering intent. Read the destruction of Sodom,¹⁵ when the Lord took the fire and brimstone out of heaven, and flung it down upon the people,¹⁶ overthrowing *all* the cities, and destroying the inhabitants thereof,* with the exception of all the *righteous* persons that could be found, which only consisted of drunken Lot,¹⁷ his worldly-minded wife,¹⁸ and his two incestuous daughters¹⁹!! Behold, another angel standing "between the earth and heaven," with a drawn sword in his hand,²⁰ after having slain 70,000 men! But at another time, we find one who slew 185,000 soldiers, all in *one* night;²¹ this, I suppose, was a captain in the army, belonging to this "God of battles,"²² for Joshua says, he saw one of his captains with a drawn sword in his hand, who was sent to him with an important message, viz. to pull off his shoe!²³ (I wonder who is sword cutler in heaven?) As to the one who appeared to Gideon,²⁴ I cannot discover, whether he was an angel, or the God himself, for both titles are given to him. But let him be whoever you please, I think he came on a very foolish errand, or else there is some mistake in the tale, for those Midianites whom he ordered Gideon to slay,²⁵ were already slain by Moses,²⁶ every man, woman, child, and suckling, except some young *virgins* whom the Jews kept for themselves, (although it was on their account the slaughter was made²⁷) and all their lands given to the tribe of Reuben²⁸. How then could these Midianites come up like "grasshoppers for multitude"²⁹? We read of another one, who was only prevented from murdering Balaam,³⁰ through a "*dumb*" she ass, "*speaking* with man's voice³¹." Even the angel that came all the way "from Gilgal to Bochim," though he did no harm, yet he promised much³². Thus we find, whenever an angel makes his appearance, they never speak of "peace and good will toward men," but contrariwise. And lest you might suppose that these their actions, were not approved or sanctioned by their master, as it is written, "his angels he charged with folly,"³³ I will take the liberty of digressing a little further from the examination of the life of Jesus, in order to give a description of their master, whom you call a "God of love,"³⁴ and "peace,"³⁵ who "delighteth in mercy,"³⁶ and doth not "afflict willingly, nor grieve the children of men,"³⁷ and who stiles himself a merciful, gracious, and long-suffering God³⁸.

In the first place, we find him creating every thing out of nothing, (which even Christians say is impossible, for a nothing cannot produce a something,) we then find him praising the work of his own *hands*, by saying it was good, yea "very good," though Solomon says, "let another man praise thee, and not thine own mouth, a stranger, and not thine own lips³⁹." Yet,

in a few days, he curses all those "very good" things he had just made, in consequence of a poor simple *young* woman having stolen a little fruit belonging to him,⁴⁰ and which it appears he had placed there for the sole purpose of tempting her; or else, what could have induced him to make it so "good for food, and pleasant to the eyes;" surely, this was a temptation sufficient to overcome any young woman, who might be placed in a similar situation, (for we may naturally suppose she was in a longing condition). But, although I shall endeavour to corroborate the description which Nehemiah (ix. 32) Daniel (ix. 4) and Nahum (i. 2) give of him, still I do not find him so black as the Clergy have painted him; for they say he was not satisfied with multiplying sorrows on the poor deluded young woman,⁴¹ but, that he doomed all her posterity to suffer an eternity of torments amidst fire and brimstone; a sentence, more unjust and cruel, never could be pronounced by the most execrable monster that ever existed. But from what passage in this book (the Bible) do you find your authority for this assertion? I can find none that bears the least resemblance to such a prediction, as that of eternal punishment for her disobedience. Jesus Christ never taught it, nor even so much as mentioned her, nor her husband's name, much less their fault; yet you say, it was upon their account, and through their transgression he came. Neither did the Prophets or the Apostles (as you call them) ever allude to such a prediction. If it had ever been decreed by this God, surely he would have made it known to some of the fathers, by the prophets, unto whom he spake "in divers manners, and at sundry times⁴²;" particularly his servant, Moses, or Solomon, as this was a thing of greater importance than the making of candlesticks and snuffers⁴³. Instead of which, he informs them, he will punish them in this world,⁴⁴ and not extend the punishment beyond the fourth generation,⁴⁵ (though Ezekiel's God says, that "the son shall not bear the iniquity of the father⁴⁶"). Neither Moses, nor yet Solomon, who was wiser than all men,⁴⁷ consequently knew all things better than any other man, yet they never mention the name of either Mr. or Mrs. Adam. Paul speaks more about them than any one else, yet he only says, that "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned⁴⁸." Now suppose we grant that death was the consequence of their sin, still it does not imply, that all their posterity are to live in everlasting torments after death. Again, Paul says, "as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men, unto justification of life,⁴⁹" that is, "as in Adam all die, even so in Christ, shall all be made alive⁵⁰." This is some of Paul's mystical jargon, among those things which Peter says,⁵¹ are "hard" to be understood." But what more can you learn from those and other similar sentences, than a natural death? Yet you have

thought proper to invent a new life beyond death, a thing contrary to reason and experience, except, that every particle of our bodies, after death, will become a part of other living bodies. Besides, this very book (the Bible) positively denies it, by saying, that God placed a cherubim to guard the tree of life,⁵² lest man should eat thereof, and "live for ever"⁵³. Where then is this immortality of man taught? Is it to be founded upon Paul's foolish and absurd allegory? when he says, in answer to a question which he expected any sensible man would put to him. viz., "how are the dead raised up? and with what body do they come?"⁵⁴ he calls him a "fool," (in spite of Jesus's Anathema,⁵⁵) and says, "that which thou sowest is not quickened, except it die," so also is the resurrection of the dead, "it is sown a natural body, it is raised a spiritual body"⁵⁶. But does not Paul express his own ignorance of the laws of nature? And ought he not to have his own epithet, "thou fool," retorted upon himself? when every plough-boy knows, that, if a grain die in the ground, it can never quicken, or vegetate. Whereas, if it do not die, it may chance to bring forth thirty, sixty, or even an hundred fold. But are we to suppose, that an "all wise" and merciful God, would leave the world in ignorance of their state and condition, until the days of Paul, whom we find to have been the "chief of sinners,"⁵⁷ even a BLASPHEMER⁵⁸? yet this is the man you build your church upon: although Jesus had promised it should be built on Peter.⁵⁹ But what does Soloman say? (the wisest of men) Does not he tell you, that man is but dust, and that all turneth to dust again—all go to one place—as one dieth, so dieth the other,⁶⁰ only with this difference, in consequence of the peculiar organization of man, his spirit or breath goeth upward, while that of the beast, through his organic structure, goeth downwards, for spirit and breath are sometimes used as synonymous terms in scripture.⁶¹

As to the dark parables and ambiguous sayings of Jesus, I shall endeavour to explain, in due order, when I return to my examination of his life. And now, though I have clearly proved, that the God of the Bible is not so bad as you have supposed him to be, yet I will prove him to be such a monster, that, if I thought it possible such a being did exist, his ears (if he had any) should be daily annoyed with my curses and execrations. Read the account of the deluge, (a circumstance which your philosophy forbids you to credit, having ever taken place in the manner described in the Bible). Here you find this monster drowning the whole human race, with rats and mice and every living thing which he had made so good⁶². Query—were the fishes drowned also? But what was his reason for this universal desolation? You reply, because he found, "that every imagination of the thoughts of his heart, was only evil continually"⁶³. If this was the case, why did he not destroy them all, and make a fresh race of men, instead of preserving some of the old stock, to perpetuate the same corrupt nature, and evil imagination, down

to the present day? That such was his intent, is quite clear, by his selecting one of the worst and most disgraceful characters among them to be the father of this present generation, viz., Noah, a drunken beast,⁶⁴ and an execrable tyrant⁶⁵. Besides, was it not this God that commissioned his angelic "gang," to execute those bloody deeds which I have already pointed out, as done by them? Yet those execrable monsters were not sufficient to satisfy divine vengeance, fury, and wrath,⁶⁶ but he must pick and choose certain individuals of the most diabolical characters, such as Moses, Joshua, David, &c., to assist in distressing, tormenting, and butchering their fellow creatures; and such pleasure did he receive by their miseries, that he often would take an active part himself. For instance, when Joshua was fighting with the five Kings of the Amorites, so great was his rage, that he took the stones out of heaven, and threw them at the people, (pretty amusement for a God of mercy!) whereby more were killed by those great stones, than by the sword of Joshua⁶⁷. And lest he should knock down either the sun or moon in his fury, he caused them both to stand still out of his way,⁶⁸ though he had formerly promised, that day nor night should never cease, while the earth endured⁶⁹. At another time, we read of his slaying 50,070 persons,⁷⁰ because they looked into his travelling carriage, which was no other than a box of shittim wood!⁷¹ and once, whilst shut up in the said box, which was drawn by oxen, he slew Uzziah, one of the drivers, because he put forth his hand to steady the box, when in danger of being upset⁷². But, have you not read how he treated his own chosen people, after having enticed them away from a land, flowing with milk and honey,⁷³ where they had bread and flesh to the full,⁷⁴ and did eat their fish and vegetables freely,⁷⁵ he led them into a barren wilderness, where there was neither bread nor water, and because they complained of being starved and famished, by hunger and thirst, he sent among them some fishy birds to eat, which as soon as they put within their mouths, yea, "while the flesh was between their teeth, ere it was chewed" he smote them with a "very great plague⁷⁶." Another time, for the same cause, he sent amongst them a number of *fiery* serpents, which bit the people, and many died⁷⁷. Yet this Moses had the impudence to tell the people, that the Lord had kept them "as the apple of his eye,⁷⁸" and that he only chastened them as a father would his son⁷⁹. One time he destroyed 24,000 in one day,⁸⁰ because one of them took a Midianitish woman, and brought her home to be his wife; although Mr. Moses had himself got a woman out of the same nation to be his wife, and which nation had protected and supported him, when he fled out of Egypt, through fear of Pharaoh⁸¹. But Paul says,⁸² there fell only 23,000 that day, leaving a difference of 1000 men; and as I often find, while reading this holy book, numerous instances of the like differences, I am constrained to declare that the Holy Ghost, if he wrote this book, was no arithmetician. As a proof, I will point a few of them out.

First, we read, in Gen. (xv. 16) that God promised Abraham, that he would bring the people back again in the fourth generation; but we find they did not return until the time of Joshua, who distributed the countries among them for an inheritance⁸³. And this Joshua was one of the thirteenth generation: for

- | | |
|--|------------------------|
| 1 Joshua, alias Jehoshua, was the | } 1 Chron. vii. 22—27. |
| son of Nun, ⁸⁴ | |
| 2 Nun the son of Elishama, | |
| 3 Elishama, the son of Amminahud, ⁸⁵ | |
| 4 Amminahud, the son of Laadan, | |
| 5 Laadan, the son of Tahan, | |
| 6 Tahan the son of Telah, | |
| 7 Telah, the son of Resheph, | |
| 8 Resheph, the son of Beriah, | |
| 9 Beriah, the son of Ephraim, | |
| 10 Ephraim, the son of Joseph, ⁸⁶ | |
| 11 Joseph, the son of Jacob, | |
| 12 Jacob, the son of Isaac, | |
| 13 Isaac, the son of Abram; who lived 175 years, ⁸⁷ and Joshua only 110 years ⁸⁸ ; although we are told, that God had promised, the days of man should be 120 years ⁸⁹ . Again, we are told, in | |
- | | |
|---|---|
| Gen. xvi. 27) there were 70 souls | 75 souls, Acts vii. 14 |
| Exod. xii. 40) 430 years | 400 years, Acts vii. 6 |
| 2 Sam. viii. 4) 700 horsemen | 7000 horsemen, 1 Chron. xviii. 4 |
| 2 Sam. xxiv. 9) 800,000 and 500,000 | 1,100,000 and 470,000, 1 Chron. xxi. 5 |
| 2 Sam. xxiv. 13) 7 years of famine | 3 years of famine, 1 Chron. xxi. 12 |
| 2 Sam. xxiv. 24) 50 shekels of silver | 600 shekels of gold, 1 Chron. xxi. 25 |
| 1 Kings iv. 26) 40,000 stalls | 4,000 stalls, 2 Chron. ix. 25 |
| ——— v. 11) 20 measures of oil | 20,000 baths of oil, 2 Chron. ii. 10 |
| ——— v. 16) 3,300 rulers | 3,600 overseers, 2 Chron. ii. 18 |
| ——— vi. 2) house, 30 cubits | Porch, 120 cubits, 2 Chron. iii. 4 |
| ——— vii. 15) pillars, 23 cubits | Pillars, 35 cubits, 2 Chron. iii. 15 |
| 1 Kings vii. 26) 2000 baths | 3,000 baths, 2 Chron. iv. 5. |
| ——— ix. 23) 550 rulers | 250 rulers, 2 Chron. viii. 10. |
| ——— 28) 420 talents | 450 talents, 2 Chron. viii. 18. |
| ——— x. 17) 3 lbs. of gold | 300 shekels = 8 lbs. 2 Chron. ix. 16 |
| ——— xvi. 15, 16) in the 27th year of Asa, Omri began to reign. | In the 31st year of Asa, Omri began to reign. 1 Kings xvi. 23. |
| 1 Kings xvi. 23) In the 31st year of Asa, Omri began to reign, and hereigned 12 years, and he died; (28) and Ahab, his son, reigned in his stead. | In the 38th year of Asa, began Ahab to reign, 1 Kings, xvi. 29. |

- 2 Kings, i. 17) Jehoram, King of Israel, began to reign in the 2d year of Jehoram, King of Judah.
- 2 Kings viii. 25) in the 12th year
- 2 Kings viii. 26) 22 years old
- xvii. 1) in the 12th year of Ahaz, (*son of Jotham*) King of Judah, began Hoshea to reign over Israel.
- 2 Kings xviii. 1) In the 3d year of Hoshea, King of Israel, began Hezekiah, the son of Ahaz, to reign over Judah.
- 2 Kings xxiv. 8) 18 years old
- 2 Kings xxv. 8) 7th day
- 19) 5 men
- 27) 27th day
- 1 Chron. xi. 11) 300 men
- 2 Chron. xiv. 9) Zerah, the Ethiopian, had 1,000,300 chariots
- Ezra ii. 64) the whole congregation was 42,360
- Ezra ii. 65) 200 singers
- ii. 69) 61,000 drachms of gold
- Ezra ii. 69) 5,000 pounds of silver
- 100 garments
- Neh. vii. 66) the whole congregation was 42,360
- Dan. i. 21) 1st year of Cyrus
- Matt. viii. 28) 2 men
- xii. 40) 3 nights & 3 days
- xviii. 1) 6 days
- xx. 29, 30) 2 blind men
- Mark xvi. 5) 1 young man
- Luke iv. 25) 3 years 6 months
- 1 Cor. xv. 25) seen of the 12
- Jehoram, King of Judah, began to reign in the 5th year of Joram, King of Israel, 2 Kings viii. 16.
- In the 11th year, 2 Kings ix. 29
- 42 years old, 2 Chron. xxii 12.
- Hoshea began to reign over Israel, in the 20th year of Jotham, King of Judah, 2 Kings xv. 30.
- Pekah reigned 20 years in Israel, 2 Kings xv. 27, and Hoshea, who succeeded him, reigned 9 years, (xvii. 1) and in the 17th year of Pekah, began Ahaz to reign over Judah, and Ahaz reigned 16 years, (xvi. 1. 2) *leaving 4 years for Ahaz to reign after Hoshea.*
- 8 years old, 2 Chron. xxxvi 9.
- 10th day, Jer lii. 12.
- 7 men, Jer. lii. 25.
- 25th day, Jer. lii. 31.
- 800 men, 2 Sam. xxiii. 8
- The chariots of God are only 20,000, Psalm lxxviii. 17
- Total amount is 29,818, Ezra ii. 3—60
- 245 singers, Nehemiah, vii. 67
- 41,000 drams of gold
- 4,200 pounds of silver
- 597 garments, Neh. vii. 70—72
- Total amount is 31,089, Neh. vii. 8—62
- 3d year of Cyrus, Dan. x. 1
- 1 man, Mark v. 2
- 2 nights and 1 day, Mark xv. 42, xvi. 1, 2
- 8 days, Luke ix. 28
- 1 blind man, Mark x. 46
- 2 men, Luke xxiv. 3
- In the 3d year, 1 Kings xviii. 1
- Of the 11, Mark xvi. 14, (*Judas was hung*, Matt. xxvii. 5)

Now Sir, what credit can be given to any thing that the Holy Ghost or his agents have written? How can we tell but Jonah was three years in the whale's belly, instead of three days; or that Isaiah was thirty years, instead of three years, running stark naked about the town⁹⁰. Or how can I tell but Sampson slew 10,000 men with the jaw bone of an ass, instead of 1,000,⁹¹ and instead of 300 foxes, which he tied tail to tail, and sent straight forward into the philistines' corn,⁹² it might have been 30,000. All those things being so very important, (or surely an "all wise" God would not have taken the trouble of revealing them to us," it is very necessary we should know the exact number!!!

But to return to the Midianites, the nation that protected Moses, after he had perpetrated that horrid murder; we find, that every man, woman, and child, was ordered to be butchered by this God, to whom "belong mercies and forgiveness, though we have rebelled against him⁹³;" which was faithfully executed by Moses, the meekest man of the earth⁹⁴. And for more proofs of the tender mercy of God over all his works⁹⁵; read Deuteronomy; second and third chapters, &c. But the slaughter of the Amalekites ought particularly to be observed, where every man, woman, child, and *suckling*, were ordered to be slaughtered, by this God "whose goodness endureth continually⁹⁶," and which we find was done to the "praise and glory of God," the only one preserved, being *hewn in pieces* "before the Lord⁹⁷." Yet how surprized are we to read in the course of ten years, that David is obliged to slay them over again, leaving neither man nor woman alive, lest they should bring tidings to Gath⁹⁸. But as if the very devil was in the Amalekites, before the expiration of another year, we find them alive again, and so numerous as to invade David's territories, and burn Ziglag, his capital,⁹⁹ carrying the women and children away captives. But mark, Doctor, the conduct of those Amalekites, whom you say were idolators, they did not murder one woman nor child¹⁰⁰; not so, with the man after God's own heart, he butchered all he could catch,¹⁰¹ and not satisfied with the extermination of his enemies, he must first put them to the most exquisite tortures, such as sawing them asunder; burning them in brick-kilns;¹⁰² and various other ways of shewing "the sure mercies of David¹⁰³." Well might Shemei cry out, "thou bloody man,¹⁰⁴" for Saul only slew them by thousands, but David by ten thousands¹⁰⁵!

You say, that the destruction of these nations is a proof of God's displeasure against sin, they being idolators and wicked men, not fit to live upon the face of the earth: but the Bible positively asserts the contrary; for we find them more humane, more generous, more honest, and more peaceable, than those "chosen people," which were raised up for the purpose of exterminating them. For proof, read the character of the people of Laish,¹⁰⁶ who were so peaceable and honest, that they had no need

of a magistrate throughout the land, much less a RECORDER. Yet these chosen people of God, went secretly and smote them with the edge of the sword, and burnt the city with fire¹⁰⁷. But why should this transaction be recorded twice in the same book? Is it a credit to the Jews? for we find in Joshua, (xix. 47) the same circumstance related as having been done 300 years before. The conduct of the Amalekites towards their captives, is a proof of their humanity¹⁰⁸. The noble and magnanimous spirit of Pharaoh,¹⁰⁹ and the two Abimelechs,¹¹⁰ ought not to be overlooked, but compared, with the mean, cruel, and blackguard conduct of this "pure and holy God," whose eyes cannot behold iniquity¹¹¹; yet he had the indecent barbarity to close up "fast" all the wombs of the poor women belonging to the house of Abimelech¹¹². In fact, the language of this God, throughout the Bible, is most disgusting; he is continually talking of whores and sodomites,¹¹³ and such beastly and filthy things, as are not fit to be mentioned by any decent or modest person¹¹⁴; besides indecently exposing his person¹¹⁵.

Is this conduct agreeable to the doctrine taught by Paul? who says, it is a shame to speak of those things which are done in secret,¹¹⁶ that neither fornication, uncleanness, or filthiness, should be once named among saints,¹¹⁷ and that nothing should proceed out of the mouth but that which is good and edifying, that it may minister grace to the hearers¹¹⁸? But what grace or instruction do we receive, by being told, that "she doated upon her paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses,"¹¹⁹ and many such like passages, which delicacy forbids me to expose? It will be needless for me to recount the many instances of his "foolishness," which Paul speaks of,¹²⁰ or of his fickle-mindedness, they being so numerous, I will only refer you to one, when, at night, he ordered Balaam to go with the Prince of Moab, and in the morning was angry with him because he went!¹²¹ As to his promises, his own servants could not depend upon his word; such a propensity he had for lying, or why should Jeremiah complain in such a manner, when he cries out, "ah, Lord God! surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace, whereas the sword reacheth unto the soul¹²²." Again he says, "wilt thou be altogether unto me as a liar, and as waters that fail,¹²³" and in plain terms he tells him, that he has been deceived by him¹²⁴. Even his favourite, David, had reason to complain of his breach of promise¹²⁵. But there is no necessity for referring to all the instances to prove his unfaithfulness, for he acknowledges himself,¹²⁶ that he "gave them statutes, that were not good, and judgments, whereby they should not live," and that he himself; had deceived the prophets¹²⁷. In short, it became a proverb among his chosen people, saying, "the days are prolonged, and every vision faileth¹²⁸."

This, is the God who would sometimes *sell* his people, to those that would *not* buy them,¹²⁹ which, by so doing, he had many creditors¹³⁰; and which I take to be his reason for sending a mes-

senger to speak peace and good will toward men. But what was the result of this embassy? Was it peace? If what Matthew says be true, we find, that all Jerusalem was troubled,¹³¹ and lamentation, weeping and mourning was the consequence thereof¹³²." But why did this star appear to a foreign nation? as we find Jesus was very careful that his doctrine should not be made known in any other place but Jerusalem,¹³³ even there he did not wish his power to be made public¹³⁴. But why did not this star lead them direct to Bethlehem, instead of going round to Jerusalem, causing the death of so many innocent children? But as Mr. Matthew seems to have a propensity in picking and gutting certain prophecies, he was obliged to bring them round to Jerusalem, in order to lug in a certain prophecy, which he thought would suit his purpose, by applying it to Jesus. But as I know nothing of this Matthew, or any of his acquaintance, I shall take the liberty to examine this prophecy, as well as every other, which I find he has brought forward; therefore, shall, for the future, confine myself more to his life of Jesus, called the Christ. In the first place, let us inquire, what became of the star afterwards? what was its magnitude and distance from the earth? And how, and in what manner could they discover the exact position of the star, when it was perpendicular to the house, or manger, where the young child was¹³⁵? For our skilful astronomers cannot discern any particular city, under any particular star, every star appearing perpendicular to the extent of more than 100 miles, and the smallest of those stars, which we now see, if within a thousand miles of our earth, would have covered and darkened the whole land of Judea, with the surrounding nations. But, perhaps, you will say, this star was made on purpose for Jesus, because it is expressly stated to be "his star;" if so, what did Jesus do with it? as neither Jesus, Mark, Luke, John, Paul, Peter, nor James mentions it, nor even Matthew himself, after his birth. But allowing this star did appear, and did afterwards disappear, like a Ghost, how came it to pass, that Herod and all his people in Jerusalem, did not see it as well as these foreigners? For we are told, Herod knew nothing of it, or he would never have sent for the wise men, to enquire diligently when the star appeared, although Matthew says, the star came from the east to Jerusalem, and from there to Bethlehem. Peter talks of a star arising in the hearts of some people,¹³⁶ perhaps this was a star which arose in Matthew's brain, while reading Balaam's prophecy, who, speaking of some bloody-minded King, he expected would arise among such a blood thirsty race of monsters as the Jews, says, "there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth,"¹³⁷ such another fighting star as Deborah speaks of¹³⁸." But let it be what star you will, you must acknowledge it was an evil star, as it caused the death of so many little innocent chil-

dren, which belonged to the kingdom of heaven,¹³⁹ and which I shall have occasion to speak of in another letter. For the present, I shall conclude, wishing you might have honesty enough to acknowledge the truth.

I remain,
Your humble servant,
JOHN CLARKE.

Notes to the foregoing Article.

- | | | |
|-----------------------|-------------------------|-----------------------|
| 1 Luke ii. 15. | 36 Micah vii. 18. | 79 ——— viii. 5. |
| 2 ——— 13. | 37 Lam. iii. 33. | 80 Numb. xxv. 9. |
| 3 ——— 14. | 38 Exod. xxxiv. 7. | 81 Exod. ii. 21. |
| 4 Mark xvi. 16. | 39 Prov. xxvii. 2. | 82 1 Cor. x. 8. |
| 5 Luke ii. 10. | 40 Gen. iii. 6. | 83 Joshua xiv. 1. |
| 6 Gen. iii. 24. | 41 ——— 16. | 84 Numb. xiii. 16. |
| 7 ——— vii. 11. | 42 Heb. i. 1. | 85 ——— ii. 18. |
| 8 ——— vi. 2. | 43 Exod. xxxi. 8, and 1 | 86 Gen. xli. 52. |
| 9 Matt. xiv. 33. | Kings vii. 49, 50. | 87 ——— xxv. 7. |
| 10 Gen. vi. 4. | 44 Deut. xxviii. 15—68, | 88 Joshua xxiv. 29. |
| 11 ——— xvi. 11. | 1 Kings ix. 6. | 89 Gen. vi. 3. |
| 12 ——— xviii. 10. | 45 Exod. xx. 4. | 90 Isaiah xx. 3. |
| 13 Judges xiii. 3. | 46 Ezek. xviii. 20. | 91 Judges xv. 16. |
| 14 Luke i. 35. | 47 1 Kings iv. 31. | 92 ——— 4, 5 |
| 15 Gen. xix. 13. | 48 Rom. v. 12. | 93 Dan. ix. 9. |
| 16 ——— 24. | 49 ——— 18. | 94 Numb. xii. 3. |
| * If Sodomites are so | 50 1 Cor. xv. 22. | 95 Psalm cxlv. 9. |
| obnoxious in the | 51 2 Peter iii. 16. | 96 ——— lii. 1. |
| sight of God, why | 52 Gen. iii. 24. | 97 1 Sam. xv. 3—33. |
| does he not pour | 53 ——— 22. | 98 ——— xxvii. 8—11. |
| down fire and brim | 54 1 Cor. xv. 35. | 99 ——— xxx. 1. |
| stone upon them in | 55 Matt. v. 22. | 100 ——— 2. |
| the present day? as | 56 1 Cor. xv. 44. | 101 ——— 17. |
| they are tolerated in | 57 1 Tim. i. 15. | 102 2 Sam. xii. 31. |
| Turkey, and the | 58 ——— 13. | 103 Acts xiii. 34. |
| Bishops and Priests | 59 Matt. xvi. 18. | 104 2 Sam. xvi. 7. |
| in England are only | 60 Eccles. iii. 19—21. | 105 1 Sam. xviii. 7. |
| "winked" at. | 61 Gen. ii. 7, James | 106 Judges xviii. 7. |
| 17 Gen. xix. 35. | ii. 26. | 107 ——— 27. |
| 18 ——— 26. | 62 Gen. vii. 21. | 108 1 Sam. xxx. 2. |
| 19 ——— 36. | 63 ——— vi. 5. | 109 Gen. xli. 16—20. |
| 20 1 Chron. xxi. 16. | 64 ——— ix. 21. | 110 ——— xx. 14—16, |
| 21 ——— 14. | 65 ——— 25. | xxvi. 9—11. |
| 22 1 Sam. xvii. 47. | 66 Ezek. xxv. 14. Jer. | 111 Habb. i. 13. |
| 23 Joshua v. 13, 14. | xxi. 5. | 112 Gen. xx. 18. |
| 24 Judges vi. 11. | 67 Joshua x. 11. | 113 Lev. xix. 29 |
| 25 ——— 16. | 68 ——— 13. | — xxi. 7. |
| 26 Numb. xxxi. 17. | 69 Gen. viii. 22. | Deut. xxiii. 17. |
| 27 ——— 16. | 70 1 Sam. vi. 9. | Ezek. xvi. and xxiii. |
| 28 Joshua xiii. 21. | 71 Exod. xxv. 10. | 114 Lev. xv. 16—33, |
| 29 Judges vi. 5. | 72 2 Sam. vi. 6, 7. | — xx. 13—22. |
| 30 Numb. xxii. 33. | 73 Numb. xvi. 13. | Deut. xxii. 17. |
| 31 2 Peter ii. 16. | 74 Exod. xvi. 3. | — xxiii. 1, 13. |
| 32 Judges ii. 1—3. | 75 Numb. xi. 5 | Ezek. iv. 12. |
| 33 Job. iv. 18. | 76 ——— 33. | 115 Exod. xxx. 23. |
| 34 1 John iv. 8. | 77 ——— xxi. 6. | 116 Eph. v. 12. |
| 35 1 Cor. xiv. 33. | 78 Deut. xxxii. 10. | 117 ——— 3, 4. |

¹¹⁸ Eph. iv. 29.	¹²⁶ Ezek. xx. 25.	¹³⁴ — ix. 30. xii. 16.
¹¹⁹ Ezek. xxiii. 20.	¹²⁷ — xiv. 9.	¹³⁵ — ii. 9.
¹²⁰ 1 Cor. 1, 25.	¹²⁸ — xii. 22.	¹³⁶ 2 Peter i. 19.
¹²¹ Numb. xxii. 20, 22.	¹²⁹ Deut. xxviii. 68.	¹³⁷ Numb. xxiv. 17.
¹²² Jer. iv. 10.	¹³⁰ Isaiah l. 1.	¹³⁸ Judges v. 20.
¹²³ — xv. 18.	¹³¹ Matt. ii. 3.	¹³⁹ Mark x. 14.
¹²⁴ — xx. 7.	¹³² — 18.	
¹²⁵ Psalm lxxxix. 44.	¹³³ Matt. x. 5, 6.	

CLERICAL MAGISTRATES.

AMONGST the many evils which have arisen from a bad administration, few have been of greater magnitude, than those arising from the bestowal of magisterial powers on the Clergy. It is true, every one does not feel it, but then thousands do, and that most severely. Whatever might have been the policy of those who first proposed the measure, it is now quite evident, that no good ever did, or can proceed from it. If the ministers proposed to themselves a body of men more subservient to their views, than they could select from the lay gentry, they have, in part, succeeded:—they have a set of tools that will go to any length they wish them. But the evil here is, that, to suit their own purposes, they often go a great way beyond; and thus produce more “dirty work” for their employers in return, than, with all their servile application, they have been enabled to dispatch. As to their administering the laws, it is quite out of the question; very few of them know the laws, and those who do, contrive, either to make them subservient to their purpose, or to dispense with them altogether. They are invested with powers, which, if they had the knowledge and the honesty to use judiciously, would be beneficial to the circle over which they preside, and obtain for themselves, the esteem and veneration of all classes of society; but from the manner in which these powers are exerted, and their usurpation of others, they are become the pests of their neighbourhoods—they richly deserve, and pretty generally obtain, the detestation of all good men—of every one possessed of a spark of feeling or liberality.

That the clerical magistrates are, in general, ignorant of all that knowledge of mankind, so necessary to constitute a Justice; and deficient of that impartiality so necessary to the distribution of justice, every one must allow: the instances of their partiality and perversion of law, which, thanks to the press of this country, are daily exposed, fully affirm it. That they are arrogant, overbearing, and tyrannical, towards those who are so unfortunate as to be subject to their sway, is known, and *felt* by all those who have the misfortune to be so situated; and others may judge from the never-varying results attendant on the combination of power

and ignorance. But it is to be hoped, that the legislature will cease to extend this hateful system, even if they have no regard for the welfare of the people; as they must now, not only be well assured of its mischievous tendency as regards the rights and liberties of individuals, but of its detrimental effects in regard to their own views. They attempt to support the church by joining it to the state; and to support its credit and influence, by placing magisterial powers in the hands of the clergy. But their attempts have, and ever will prove fruitless: the church has been continually losing ground since the attempted union; and its ministers their influence since the civil power has been placed in their hands. The nature of their profession, prevents them from obtaining general knowledge; with power allied to their ignorance, they become tyrannical; and tyrants are ever distrusted and detested.

A review of the clerico-magisterial administration, or rather mock-administration of the law, will occasion us many different sensations. In many cases, the evil and misery they have brought on unfortunate individuals, arouses our sympathy, and while we bestow the tear of pity on the victim, we cannot refrain from heaping the bitterest curses on the heads of the inhuman, unfeeling wretches who have been the cause of his misfortunes. While in others, where the mischief has been but trifling, or where their intentions have been thwarted, the ludicrous methods they have taken to accomplish their ends, often serve as food for our mirth. See one of them, in his pious endeavours to preserve the morals of his parishioners, delivering from the pulpit a long discourse on the heinous offence of reading other books than such as were religious, and requesting his hearers to destroy all they may possess of a different description; at the same time assuring them, that the laws had long been neglected on that head, but, as he is now become a *Justice of the Peace*, he should see them carried into effect; see him in the prosecution of this *laudable* undertaking, examining the library of one of his flock, and committing to the flames, "*Tom Jones*" and "*Roderick Random*," as dangerous and consequently unlawful books. See another examining with the strictest scrutiny several witnesses, in order to ascertain whether an unfortunate culprit, who had the misfortune to find a wounded hare, was directing his steps towards his worship's house at the time he was taken. A third taking his Sunday morning's walk, to discover if any one had the hardihood to disobey his positive demands on such serious points, as, purchasing food, procuring vegetables from the garden, having the beard shaved, the hair cut, or any such like heinous offences. We can view transactions of this description without regret, for aught but the imbecility of the principal actors. But when we see their venomous spite hurled to the destruction of the peace, welfare, and happiness of individuals, and, in many cases, whole families; when we see famine and misery brought on honest and laborious members of society

merely for some trifling, and, in many instances, imaginary, disrespect for the authority of the clerical bench, we cannot but rank the authors, as base, and unprincipled destroyers of happiness, as the fiends of the human race.

That the writer may not be supposed to exaggerate the evils, or the trifling causes from which they sometimes result, he will call the attention of his readers to a case that happened under his own observation. W. D. was a man of careful and industrious habits; and in the capacity of servant, amassed sufficient property to commence business for himself as a publican. His house was situated by the side of a much frequented road, on a wild and dreary hill; and was the only place of shelter for the exhausted and weather-beaten traveller for several miles round. In such a situation, and being more than ordinarily attentive to the good order of his house, he could not suppose himself in any danger from the puritanical spirit of several clerical magistrates in the neighbourhood: but in this he was sadly mistaken: a trifling flaw was discovered, and he was deprived of his licence in spite of the exertions of himself and friends. As he was but just commencing business, he had expended a deal of property which could not be recalled; and the remainder was expended in supporting his wife and family, before he could obtain another situation; and he was at last compelled to accept a lower service than that from which he had immersed, after having lost the hard savings of twenty years. Thus was an honest and industrious man just establishing himself as a respectable tradesman, compelled to return to a state of menial drudgery—and for what? for having displeased one of their *reverend worships*!—for having spoken a disrespectful word six years before!! This was evident: he was given to understand, that if he could make his peace with one certain Reverend, all would be well. As he did not recollect having given any offence, he applied according to his directions, with good hopes of success, when, to the poor man's astonishment, and the disgrace of the Bench, he was accosted with, "Mr. D., you offended me about six years since, you said my service was not good enough for you—of course you cannot expect that I should do any thing for you now." Mr. D. had too much spirit to humble to such a base, malicious mind—the magistrate could controul the quorum—and to this unfortunate individual and his family, ruin, irretrievable ruin, was the consequence.

That this spirit is general, and such cases numerous, with these petty tyrants, the public journals of the day will but too amply verify. And to the spirited conductors of these "bulwarks of the people's rights," can we alone look for a speedy delivery from this pestiferous system. Exposure upon exposure, it is to be hoped, will, at least, curb the intolerant spirit of these false-named ministers of peace, if it does not occasion the "powers that be" to

interfere and put a stop to the now-growing evil, arising from the clerico-magisterial administration of justice.

RICHARD HASSELL.

ON SUICIDE.

THE act of self-destruction has been practised in almost every age, and every country; and by men who have in the ordinary affairs of life, displayed the finest talents, and the most enterprising spirit. But it may be worth while to inquire, whence arise the causes which lead to this act, and whether the perpetrators are to be applauded or condemned. If we confine ourselves to ordinary cases, we shall find, that the general causes are trouble, despair, or wretchedness. Men are hurried on in their search of pleasure, through scenes of dissipation; they mix with gay company in order to enjoy life; they imbibe a habit of carelessness, neglect their family, parents, and connections; squander their fortunes, are driven to despair, and in the midst of their troubles—commit suicide. The many cases which are continually presenting themselves, form a melancholy exhibition of the effects of vice and intemperance; and there are but few which do not derive their origin from this polluted source.

There are some which are committed from a very strong feeling of love or glory: such are generally commended—the former as an act of constancy, and the latter of patriotism; but it is a question, whether the real cause was either the one or the other. A man may be tenderly attached to a female, in whom he has centered his hopes of happiness, and his desires of prosperity. He ardently loves her, not for her own sake, but for the power and influence she may possess towards sweetening the ills of life. It seems a law of nature, that the two beings should act reciprocally towards increasing each others happiness: and where this is the constant desire and solicitude of both, there can be no greater happiness in private life; but where this is not the case, the union only aggravates those ills which it was designed to remove. A man, therefore, loves a female, because, in loving her, he loves himself. He is continually in search after happiness, but, should he fix it where it cannot be matured, the disappointment drives him to despair; he is seized by melancholy, and frequently flies from the consequence of his own erroneous judgment, which he has not the courage to surmount. Such cases with the female are more frequent, for being of a nature weak, and more helpless, she has less courage to sustain the same disappointment. But can the self-destruction of either be termed a proof of love, constancy, or virtue? By no means; they are driven to the action by a variety

of circumstances which are not ascribable to love or virtue ; they do not die for love, it is because they cannot love, that they fly from life. Love is the great source of our happiness, and death is merely a refuge which we only fly to, when happiness cannot be attained. The Hindoo widow may, indeed, make a virtue of necessity, and term it constancy to destroy herself over the ashes of her husband ; but this is not virtue, for she is compelled to this act by the customs of her country. Constancy is a virtue if preserved during the life of her husband ; but here she may be very inconstant, when it is most desired, and yet preserve appearances, by destroying herself at the very time her constancy is no longer required. We are bound by the ties of nature and humanity, to cherish and protect those with whom we are united ; to administer to their wants, and increase their happiness ; and should misfortune gather around us, that individual would deserve our esteem who had the most bravely repelled her frowns, and not him, who, to fly from her ills, had committed a rash and inconsiderate act of suicide.

Some have considered it, as the extreme proof of virtue, that Cato would not survive the liberties of Rome. But would it not have been better in Cato, had he lived and endeavoured to regain those liberties which he is supposed to lament ? At such a time, it is weakness, nay, cowardice, to abandon the common cause. Every man who considers liberty worth a struggle to obtain, should rather loose his life while contending with her foes, than to turn the sword against his own bosom.

It has been urged, that man is brought into the world without his own consent ; that he is indebted to no one for an existence which is afterwards miserable ; and consequently, he can have no duties to perform which should prevent him seeking a retreat from his misfortunes. This may be correct ; but it will be generally found, that he has rendered himself miserable, by a want of judgment in regulating his own affairs. There are no stages of life, that include not the good and the evil, and much depend on the organization, on the judgment, in selecting the one from the other. A man of a heated, or hasty temperament, and which is generally accompanied with a strong imagination, will fancy he perceives danger and misfortune in every action that does not accord with his views, and may be driven on by the workings of his own brain to violent actions, while the cool or phlegmatic man would rather bear the first evil, than fly upon others which are still greater. "It is the excess of misery," says Mirabaud, "the height of despair, the derangement of his brain caused by melancholy, that urges man on to destroy himself." But as it has been said before, this despair, this melancholy, has been brought upon himself, in nineteen cases out of twenty, by licentious habits. Nature has not implanted in our breasts, a desire to quit life ; but, on the contrary, she has fixed so many endearing ties around us, that we cling to

an existence, which is even very far removed from happiness; and man only bursts asunder these ties, when under the most extreme circumstances. There can be very few situations, if any, wherein man can be justified in committing suicide; for however desperate may be his affairs, there is always a possibility of retrieving them, and should he be at last compelled to sink beneath them, rather let him fall struggling against his misfortunes, than be seen to fly from them.

W. C.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

SIRS,

IF the relation of the following occurrence (which is only interesting, inasmuch as it in some measure exposes the wretched subterfuges, that the ignorant and interested upholders of the Christian superstition, are compelled to adopt) should be thought worthy of a corner in your little periodical, it is at your disposal.

FRACAS in White Conduit Fields, between a congregation of Methodists and two students of the New School, or disciples of Mirabaud, Voltaire, Paine, Palmer, Shelley, Byron, Carlile, &c.

SOME time since, I was in the habit (from education) of sacrificing nearly the whole of Sundays at the conventicle; where I got my health injured, my body debased, and my mind brutalized. But recently I have been accustomed to spend those days more rationally. (Thanks to Mr. Carlile, or rather to his persecutors, for when I saw, that Christianity, which was said to be of God, and against which, the powers of earth and hell should not prevail, stand in need of brute force, I was led to investigation, and investigation has led to emancipation.) For instance, in reading or walking in the fields, by which I have recreated myself physically, as well as mentally, as the Poet Southey has said,

“————— and there
In lovely nature, see the God of love, &c.”

But alas! since writing the above, the Laureate's pen is corrupted with gold, and his muse is intoxicated.

Well, Sirs, in my promenade of last Sunday evening, I quite undesignedly strolled into White Conduit Fields, and to that particular part of them, where a marquee is erected on Sundays, for preaching &c., bearing the inscription, “Home Missionary Society, 28, Aldermanbury.”—On coming thereto, I was induced to stop, by seeing a young man brought out of the tent, as it was said, in a fit. I likewise saw the two individuals, above alluded to, earnestly enquiring “what ailed the young man?” when one of several females, who were officiously employed in saturating his temples with cold water, and applying volatiles to his nose, answered,

“that it had pleased the Lord to afflict him.” “Pshaw” was the reply of one of them, “is it likely that God would please himself in any such way? His illness arises from natural causes,” saying which, *they* went into the tent, and, as their observations about the man in a fit, was in unison with my own opinions of such matters, I was induced to follow them; when I was regaled with a sermon, the burthen of which was devils and damnation, with a due infusion of blood and brimstone. At the close of the discourse, I observed the two persons (who appeared to be mechanics) in consultation, finishing which, one of them enquired, “which was the gentleman who had been preaching?” it being then too dark in the tent for a stranger to distinguish him. He was pointed out; when one of them stepped up and addressed him in substance as follows: “Sir, in the course of your address to us this evening you appeared earnestly to enquire, if there were any present who doubted the truth of what you were preaching? We, Sir, are persons who doubt, and very much too, the truth thereof; if it may not be thought an intrusion, we would converse on the subject.” The Minister expressed his sorrow at their doubts, and asked, “if they did not believe the Bible to be true?” “certainly not,” was the reply. “But why?” was the inquiry. The gross inconsistencies and contradictions were sufficient evidences of its falsehoods, at least, in their opinions, and the palpable ignorance with which it is made up, is likewise sufficient evidence to convince us it is not the result of infinite wisdom, that it taught, that, the creator of the universe was actuated and influenced by the worst passions which disgraced mankind, &c. &c., were the reasons given for not believing it. The Minister, finding himself in a dilemma, endeavoured to extricate himself, by saying, “it was not to persons of their descriptions he addressed himself to,” but he inquired, “if there were any Christians present who doubted the truth of what he was saying?” The weakness of this question was instantly and sharply exposed by one of the other party, who said, “that Christianity *consisted* in the belief of these opinions, consequently, such enquiry was quite gratuitous.” At this the Minister appeared very awkward, and, after some consideration, added, “I only come here to preach what you have heard, it is out of my power to convince you of its truth; or to adduce any arguments in its support: that is not my business, that is the office of the Holy Ghost. If he does not think proper to convince you, I am very sorry for it, but it is not my fault.” Upon which, he, as far as behaviour went, genteelly and respectfully declined the discussion. But there was something in him which gave me reason to suspect he was *au fait*; upon which one of the managers, as I understood him to have been, said, “that the committee had resolved, that no *discussions* should be held there.” “If that is one of your regulations,” was replied, “we will retire altogether, or we can step outside the tent and continue the conversation, if any one else is

so disposed." The latter was done, and many of the congregation, whose attention was already attracted, assailed them with questions, "why they disbelieved their tenets?" But here I was unable to hear all that passed, so many persons were speaking at the same time, but I gathered, that the Mosiac account of the creation, was fabulous as to time, and manifested the grossest ignorance, as to the structure and operations of the globe. Moses, or who ever the author was, not having the least knowledge of the earth's rotundity; that to attribute such utter ignorance to an infinitely wise being, was an inconsistent insult, and that to assert, that an infinitely merciful being should authorize and encourage those cruel massacres and relentless tortures, which the Bible contains, such as ripping open pregnant females, &c. &c., was an infamous and blasphemous libel on his character. The story of God's enquiring after, and employing a liar or lying spirit, was introduced. That, sin, by imputation, was contrary to moral justice, and punishing the just for the unjust, was the very consummation of injustice, with which a being, by *nature* just, could not be charged, &c. &c. These reasons for disbelieving, drew down a shower of vindictive epithets upon the two sceptics, some declared their statements to be false; upon which, they engaged to produce the text itself. Others, that they had put false constructions upon the passages, upon which, they expressed their willingness to prove, that they had merely repeated the words without putting *any* construction upon them, leaving them to their own literary meaning, &c. The contest might have lasted half an hour, the Methodists standing little chance at argument, being driven from all their positions. Never did I witness so much ignorant illiberality and savage barbarity, as was manifested by these fanatics; many of them appeared more like demons than men. It appeared evident to me, that they wished to excite the crowd to commit some violence. "You ought to be put out of society," cried one, "you are not fit to live," vociferated another. On the contrary, however, the persons assembled, who were not of the sect, were either amused, or delighted, at seeing the Methodists driven to such pitiable shifts. Among the latter, were a number of well dressed, but empty pated, young men, who treated their opponents with many personal insults, and their arguments with much awkward nonchalance.

But some of the longer headed of the Methodists, consulting together, one of them stepped up and addressed the sceptics, in an authoritative and dogmatical manner, nearly as follows: "My name is *Turnbull*, (I think he said) I live at No. 9, River Terrace, City-Road; I have been listening attentively to your conversation, and I believe you to be both intoxicated with liquor, besides, you are both so ignorant, I have heard you say *goes*, instead of *go*, &c. and if you do not *go* about your business, I shall give you in charge of a Police Officer." These ideas, and particularly the latter one,

delighted the saints, "an officer, an officer, is there an officer present," was bellowed from twenty throats at once, with as much vehemence as Richard displays for "a horse." In vain was it, that the parties threatened, reminded their opponents, that they, themselves, had entered voluntarily into the discussion, and that it was only for them to drop it, or withdraw, if it was not agreeable to them, and the affair would terminate, without having recourse to physical force. This was treated in the same manner as all the rest that they had advanced. "You are too drunk and too ignorant for us to talk to," and "laying on of hands" followed most profusely, particularly on one of them, I think he must have had a dozen paws on him at once. They, however, kept their temper better than I could have thought it possible under such circumstances, and, while the Methodists were raging and gnashing their teeth, they maintained a cool command over themselves, and a placid smile possessed their countenances the whole time. But it was evidently most prudent to retire, which they both did, and, from what I collected from them afterwards, I learned, that they feared the organized oaths of a band of ignorant and interested men, who had the purse of the Missionary Society at their command, although they were well satisfied, that no moral or legal charge could be brought against them, without sacrificing truth; and had the congregation conducted themselves as the Minister did, no confusion would have occurred.

Thus, Sirs, have we a fine specimen of the bravery of these self-styled champions for truth, as soon as any one is found to take up the gauntlet against them. I can, myself, assure you, that the men were not in the least intoxicated, and, as for learning, they were far too learned for the Methodists; but I will not intrude with any reflections of my own, but remain

Respectfully yours,

Pentonville, 10th Sept. 1824. W. M.

OBITUARY.

It will form a part of our work, to notice the exit from the stage of life, of such men as are worth a notice, and one of these was John, commonly called Major, Cartwright, who died September 23, aged 84.

As it matters not to our readers, who was his father, or who was his mother, we shall briefly state, that he left them for, or was sent when young into, the Navy.

It is said, that he resigned his commission as a Lieutenant, or rather active service, and retired on half pay, because he would not war with the American colonists whilst asserting their independence.

The rank of a Major in the Army, he obtained in the Nottinghamshire Militia, and was removed from that service, because the strenuous manner in which he advocated parliamentary reform, was offensive to those who have the making and unmaking of officers.

One point of the Major's political efforts, was a petitioning of the parliament to reform itself, and this he had carried to such an excess at one time, as to threaten a scarcity of parchment for the use of lawyers. It would have been well, had he but reformed the latter set of incorrigibles, in an exhaustion of their materials. But alas! neither the *parchmented*, nor the *parchmenters* suffered any serious alarm; whilst the velmongers and the Excise flourished wonderfully.

The Major, as a political reformer, was, what might be truly, though awkwardly, termed, *an aristocratical democrat*; and another principal point in his exertions was, so to *democratize the aristocracy* of the country, as to make the whole the express image of himself. After forty years of experiment, and at eighty years of age, he discovered the hopelessness of the project; and gave it up but just before he gave up the ghost.

Such a high idea had the Major of the purity of our Saxon ancestors, that he would have changed the order of things, and have retrograded a thousand years, if he could have gotten men enough to see and to think like himself. A Hottentot dialect and a Hottentot state of literature, would have been no obstacle, when a *reform* was the question. 'Tis strange, some men have such a notion for the *antique* and the *once established*, that they prefer a reform backward, rather than to move forward.

The Major was very *religious*, and though he once acknowledged, that Thomas Paine was a very pious man, for writing the "Age of Reason," yet, in the scale of blasphemers, he kept in the lowest grade, and ranked but as an Unitarian Christian.

In private life, it is generally believed, that he was spotless: in manners, amiable to all that came near him. Aristocratical without hauteur, democratical without insolence, and honest to all men, he gave none an opportunity to impeach his private character. Slander could not even approach him, so circumspect were all his associations.

With failings, he was useful as a politician, though in every political step, he exhibited weakness, from the want of a more comprehensive view of his subject. 'Twas his honesty, rather than his ability or foresight, that made him useful. All men could confide in him whatever was expected from him. He disappointed none but himself.

So lived and so died, JOHN CARTWRIGHT.

TABLE TALK.

No. 2.

STERNE pitied the man who could travel from Dan to Beersheba, and cry all is void ; and so do I, for I consider, that such a man must be either ignorant or inattentive. There is no place so retired ; no company so limited ; no characters so abandoned as to afford neither instruction nor amusement. A traveller who sets out on a journey, with a determination never to quit the turnpike road, and a man who studies only from books, may be compared to a horse in a mill ; the journey of the one, and the studies of the other, like the labours of the horse, will terminate where they began. The man who would study human nature, must be content to cross stiles and wade ditches ; and be ever on the alert to catch nature undisguised. It is not in the drawing room, where conversation is regulated by fashion ; now broad as old English Chaucer, and anon softly sentimental as Anacreon Moore, that we can advantageously study nature. We must go into the bye, as well as the high ways. Rochefoucault declares, that all men are equally proud, and that they only differ in their modes of displaying their pride. I agree with him, for I think there is as much pride in the rude answers of a *soi disant* "plain, blunt, man," as in the lisping, lack-a-daisical tones of a *petit maitre*. Indeed, if we look closely into that thing of artifice and imitation, man, we shall find, that not only does he participate in the pride of his fellows, but that every other passion is pretty equally distributed. Education softens down some ; and others lie dormant only for want of objects to call them into action. There is no place where real, inartificial nature, can be viewed to more advantage than in a prison. There, men, fearing nothing, or having nothing to fear, throw off the mask, and appear in their true characters. When in the world, I have often laughed to see a fat paunched, empty-pated fellow, turn, or rather heave, round his unwieldy carcase, and look with an eye of half contempt, half pity, on an unfortunate hunchback, as who should say, pity that thou'rt not like me, fair, and of goodly proportion. This is the "way of the world." Every one laughs and is laughed at. When we came to Newgate, there was in the same yard with us, a noted house-breaker, a fellow of rude manners, and whose face, if the features be the index of the mind, proclaimed the hardened villain, whom coercion could not check, nor kindness win. I entered into conversation with this hopeful gentleman, who, be it observed, was then only respited from the gallows. This gentleman told me of hair breadth escapes, of imminent peril, and of moving accidents, by gas and moon. His professional language was, at times, rather unintelligible, but he was very communicative. He spoke of his burglari-

ous exploits with as much pride, as ever did the fortunate youth, Wellington, of the row at Waterloo. He was of Rob Roy's opinion, "that they may take who have the power, and they may keep who can."

I was much astonished to find, that this pink of burglars, this knock-me-down knight of the moon, had an insuperable aversion to "any thing low." I was completely astounded, the Gorgon's head could not more effectually have petrified me. I puzzled my brains for hours, to find what he could, by possibility, think beneath him. Was it vulgar language? his own was the *ne plus ultra* of blackguardism. Dress? the yellow kerchief tied in a slip knot round his neck, the long brown surtout, and shoes, a la London pickpocket; sent that notion packing as soon as formed. What in the name of Old Knowlys, and all that's villainous, could it be? I gave up my conjectures, and resumed them, and at last, "wrote myself down an ass," for imagining that his words had any meaning. A day or two after this conversation, a quarrel arose between this dignified depredator and a gentleman, then in du-rance, for attempting to palm a false monarch on some ship-keeper, who, being a loyal man and true, handed him over to the authorities. These worthies quarrelled about the *text* ("God save the mark") from which their spiritual pastor had exhorted them to repent and be saved. The arguments, pro and con, were amusing enough; but the burglarious disputant having the worst of the argument, resorted, as is usual in such cases, to personalities. He reminded his antagonist, that there was a great deal of difference between breaking open a house and passing bad money. "True," replied this man of metal, "and there's some difference between hanging by the neck, and imprisonment for six months." This argumentation put me in possession of the fact I had in vain attempted to guess at. These gentry, it appears, have a certain *esprit de corps*. The burglar thinking pocket picking *low*, and the young abstracter of dandy's kerchiefs considering the house breaker's art above his comprehension; and so, like Whig and Tory, though their systems aim at the same end, they are constantly engaged in a wordy war.

Such is man ever on the *qui vive*, to depreciate the talents and blast the hopes of his neighbour. The purple-nosed bishop, fed with fat venison, and with fine lawn begirt, rails at the miserable methodist; who, in his turn, damns all who do not think as he thinks, and wear a phiz demure. These things, if merely glanced at, make no impression; but if we compare Newgate and the World, we shall, at least, in this instance, find a strong resemblance between them. What are the ministry, with our *dear* sovereign at their head, but state burglars; and what the prosing Whigs, panting for place and power, who gild over the base metal of stubborn facts with their tinsels, valueless speeches, but coiners, mean, despicable coiners? The apothecary turns up his nose

at the bare mention of a hangman, though the latter is by far the most merciful of the two. Fig, the grocer, while serving out his villainous sloe leaves, loudly rails against his neighbour, Lightweight, for using alum and potatoes. That sentimental speculator, Humbug Hook Esq., while basely assailing the characters of the most virtuous females in the country—while astounding even the reptiles who support his miserable print, with the extent of his weekly brutalities, rails about the licentiousness of the press, hoists the *Bible and Crown*, and preaches up loyalty, decency, and decorum. The courier hates pugilism, but thinks the shooting or hanging a few dozen disloyal Spaniards, a thing legitimate, and a deed well done. Mr. Dickey Martin shudders with horror at the idea of a Jack Ass being ill used; but thinks it necessary for men, soldiers, who are deluded from more honourable avocations, to fight the battles of a tyrannical government—to be flogged; that is to say, to have their bodies lacerated, and their minds enervated at the will of a tribunal, arbitrary as a whole; and sometimes composed of persons infinitely more deserving punishment than the unfortunate being on whom they inflict it. I could adduce a thousand more instances, but too much of one thing &c., says the proverb, and the printer's devil puts in his caveat. I shall, therefore, only remark, that though I revere that great moral engine, the press, I know of no greater bore than to be pressed for room.

W. HALEY.

THE PREVALENCE OF PUGILISM.

“Chesterfield's system of education is extinct; Belcher and the Butcher have superseded it.”

COLMAN.

“At our Universities, it is not who is senior wrangler, but who is the best boxer; the Lexicon is changed for the Slang Dictionary, and Aristotle's Logic, for Mendoza's knock down arguments.—In other words, every man cares more about cracking his neighbour's skull, than he does about furnishing his own.”

BEAZLEY.

As this subject seems to occupy the heads and the *hands* of all classes of His Majesty's lieges, a few passing remarks on the subject, it is presumed, will not be considered *malapropos*.

This disgusting, though favourite pastime, has arisen to a pitch never before witnessed in England; in fact, it has long been a reproach and stigma upon us with our continental neighbours, that the English have altogether appropriated this vulgar art to themselves, which forms altogether a *striking* contrast with our other peculiar nationalities.

The assertion of philosophers, that we are arrived at a high degree of civilization, does not appear to be verified in contemplating the fact of the frequent recurrence of these practises. Allowing pugilism to be a national pastime, and altogether English, it speaks volumes, at least, against the *refinement* of the age, that these disgraceful scenes are not only permitted, but patronized by those whose duty it is to set a more peaceable example to the lower orders of the community. However its partizans may boast of this practice, (let us not prostitute the word "science," by calling in its aid to illustrate such brutality) it requires no great share of discernment to perceive, that it has no other effect on the human character, than that of brutalization: that it has transformed hundreds of gentlemen into blackguards; and metamorphosed coal-heavers, dust-men, and chimney-sweeps, into gentlemen. The vanity arising from a desire to wear a narrow belt, has drawn many a man from honourable obscurity into public notice, and patronized perhaps for a time, by some brute, with a title, has been enabled to riot in all the excesses of dissipation, until defeat and reverses have arisen, has been abandoned to starve, or compelled to accept a situation in the work-house; with an emaciated body, arising from pains and bruises, to say nothing of his debauched way of life, and is thus sent, in the very prime of his days, to a premature grave.

That there are men, at the present day, who advocate this practice with the pen, as well as other modes of influence and patronage, is to be lamented; inasmuch as we perceive the prostitution of talents so employed, since they are obliged to resort to all the arts of sophistry to support their arguments. If it be true, as Pope has observed, that "the proper study of mankind is man;" the best answer that can be given to such writers is, turn your thoughts to the improvement, not to the deterioration of the human character, and instead of cultivating this barbarous ferocity, which levels the human with the brute propensities, employ your talents in the task of exalting him to his proper and dignified sphere, that of a thinking and rational being.

Did the knowledge of this art commence and terminate by strictly adhering to self defence, it might, in some measure, be laudable to cultivate it; but when the most flagrant acts of brutality are daily practised by the skilful ruffian, who priding himself upon his prowess, hesitates not to outrage every manly feeling in order to indulge himself in this rage for boxing, it can hardly be said to possess less of cowardice, than heroism; in short, the man who can with indifference witness a first-rate pugilistic contest with perfect indifference—who can observe two fellow-creatures set to in a prize ring, for no other earthly purpose than to wear a belt—to shake hands, and in cold blood, commence bruising each other until, perhaps, one of them is killed, can possess but a weak head, and feelings not to be envied; to whom all the

barbarous sports of the gymnastic exercises, the Roman gladiator, the bull-fights in all their horrors, would be equally well relished. "*O tempora, O mores.*"

That females should participate in witnessing prize fights, and that too, as a source of pleasure, seems an anomaly, which can hardly be accounted for, from the otherwise sensitive and timid character of the British fair, except it be, that the frequent recurrence of any practice, however revolting, will, in time, become familiar, so as to be viewed without emotion. It is said, that during the French revolution, the frequent massacres by the guillotine had rendered the inhabitants so familiar to it, that they used to flock in crowds to witness an execution as if it were a fête, and would applaud or censure the wretched victims accordingly as they exhibited fortitude or weakness when about to suffer.

But if we are surprised at females becoming spectators at such exhibitions as prize fighting, how must our disgust be excited, when we behold them becoming the actresses in such scenes. The following is copied from the Examiner, Newspaper, of Sunday, October 10.

"A most disgusting scene took place on Tuesday, in the Five Fields, Chelsea, between two women, each attended by her second, for the purpose of deciding a pitched battle, for a sovereign a-side, arising out of a fit of jealousy on the part of one of the combatants, the wife of a costermonger, who, it is said, was on the ground. Upwards of two thousand persons were collected. On the women's arrival, they observed all the forms of a prizering, by throwing in their bonnets. Their hair was tied up, their caps off, and each eager for the affray. They fought with considerable science—they bled profusely; and in their rallies, when in addition to the loathsome appearance of their persons, their hair became loose, hanging in clotted disorder over their shrivelled bosoms, nothing more horrid can be imagined. So great was the fury of the antagonists, that although drenched in blood, and covered with filth, they disputed every inch of ground, and actually fought upwards of two hours, in the course of which the ruffians of Westminster had ample opportunity of betting and carrying on their more dextrous avocations. At length the ring was broken in, and the parties carried off the ground in a most mutilated state, having scarcely a rag to cover them, thereby making it a drawn battle, which it is understood will be renewed."

Such a scene as the above in a country which is lauded to the skies by some writers, as "the admiration of surrounding nations, and the envy of the world," is the best comment on such assertions, because this is not a solitary instance of the effect of such vicious practices. To contemplate two women forgetting the human, as well as the female form, transformed into furies or gorgons, and the husband of one of them standing by with all the sang froid imaginable, enjoying the fun. Talk of savage nations

indeed, where could a parallel scene be witnessed equal to this, in any country on the face of the earth? Yet so enlightened are we, that it is necessary to send out Missionaries to the remotest parts, that they may be benefitted by our superior civilization and knowledge.

T. R. PERRY.

LIFE IN NEWGATE.

WHAT a medley is life even in Newgate—what with Aldermen, Turnkeys, Parsons, and Pick-pockets, Newgate is enough to puzzle a lawyer. Most of our readers have, no doubt, heard of the humane exertions of the gaol committee; I can, however, assure them, that the truth of a Lawyer, the virtue of a Priest, the wisdom of Alderman Wood, and the humanity of the gaol committee, are coequal. We have been petitioning the gaol committee, for a mitigation of our annoyances, ever since we have been here. These fellows take no more notice of our petitions, than the sentimental diurnal audience of Dr. Cotton does of his sermons. We have given a petition to Mr. Wontner, to be forwarded to the court of Aldermen. They have assembled since he took our petition, but I learn from his deputy, that it was not presented, because the court sat only to swear in the Sheriffs. So that we are to be compelled, during the wet and cold weather peculiar to this season of the year, either to keep our paper casements close, to the exclusion of light, or admit rain, light, and wind together. Our friends are still to be searched; newspapers must still be excluded on the *Lord's day*, because the Aldermen think it a sin, to read any thing but the Bible on that day; and we must still, in common with the felons, speak to our friends through a grating. It is abominable to talk of justice; and thus torture men imprisoned merely for openly professing principles, privately held by two-thirds of the aristocracy. We have borne these things long enough; we will bear them no longer. That lady-like gentleman, Mr. X Sheriff Whittaker, said, that we ought to be treated worse than the felons. He is, however, in civic estimation, dead! No more shall this elegant extract strut through the felon-thronged yard, receiving the homage of poor devils; bowing and bending their bodies, with downcast looks, and outward respect; though inwardly wishing his massive chain coined into guineas, and his neck encircled with a halter in lieu thereof. Back to the shop he must go, and instead of returning thanks to a health-drinking assembly of cits, he must return the change to his customers, and a lie or a surly answer to the unfortunate authors, whose manuscripts have gone to the reader. We have seen but one of the new Sheriffs. I understand his name is Key, and a rusty one he is, for no sooner had he en-

tered the ward, than, without opening his lips, "either to ban or bless," he wheeled to the right about and left us. I wonder if he was afraid we should inoculate him with a little common sense, and thus disqualify him for the dignified situation of Lord Mayor of London. These gentlemen will find ere long, that we can as keenly feel, and as promptly resent an insult as themselves. We shall commence a rigid scrutiny into the management of this gaol, not merely as regards ourselves; but the treatment of every prisoner in it. The disgraceful treatment Mrs. Wright received while here, gave a shock to her constitution which I much fear is irreparable. I have learned a feat performed by Messrs. Knowlys, Cotton, and Barrett, that will astound those who are unacquainted with the extent of the villainy of Priests and Judges. A man, of the name of Boniface, was tried, during the last sessions, for burglary. While in this gaol, awaiting his trial, he found means to ingratiate himself with Dr. Cotton; hoaxing him with a tale of three hundred pounds, of which he was shortly to be possessed. His father, he said, was in the country, and he had no means of defending himself on his approaching trial. Out of pure Christian charity, our old parson provided him with counsel, who, by some legal quirk, got rid of the capital part of the charge, and the worthy burglar was only found guilty of the minor offence. But Dr. Cotton's Christian charity did not stop here; he interested himself with the Judge, told him that the prisoner was not a *regular* thief, and that, if a light sentence was passed on him, he would undertake to place him in his father's hands. The Recorder, that infamous, tyrannical villain, who refused to allow a man, charged only with differing in opinions from the powers that be, to retire from court; that daring copyist of Judge Jefferies, who, only a few months since, sentenced eight men to rot in a London gaol, for terms of from six to six-and-thirty months, for daring to credit their own senses, in preference to the tales eked out by a bigoted designing gang of robbers; this same recorder sentenced a convicted burglar to *fourteen days imprisonment !!!* Now, Theodore Hook, the immaculate; now, Dr. Stoddart, the profound; lift high your voices, and ply merrily your envenomed prostituted pens; laud to the skies, the mercy of the Recorder and the exemplary humanity of Dr. Cotton! But this disgraceful job does not end here, Mr. Boniface managed to have a suit of clothes made by the tailor who adorns the person of the elegant Mr. Barrett, turnkey of Newgate. All things went on merrily during the fourteen days; and letters arrived, purporting to be from Mr. Boniface, sen. thanking the Doctor for his kindness to his misled son, and promising that he would come to town to take charge of him. "Suspicion ever haunts the guilty mind," says Shakspeare, and the fell monster, not content with his dominion over the minds of the wicked, intruded himself on the immaculate souls of Messrs. Cotton and Barrett, par nobile fratrum. The fourteen days expired,

but the senior Boniface came not. Well, the reader will say, then as a matter of course, Boniface was turned out of Newgate as incurable, and Messrs. Barrett and Cotton left to damn him for a rogue of the first water, and trust to providence for a recompence. Softly, gentle reader. Parsons do not so easily relinquish the pelf; witness their ardour when in pursuit of tythes. Mr. Boniface *requested* to be allowed to stay in Newgate; he liked his door mats, "light and nutritious suppers," and Newgate beetles so well, that he was loathe to leave them—that is, in plain English, although the parson more than suspected he was humbugged, he resolved to detain him. When I heard of these flagitious proceedings, I wrote instantly to the deputy keeper, (Mr. Wontner being from home) to inform him, that unless a decided negative could be instantly put upon my information, and good proof given of the liberation of the prisoner, I should consider it my duty to publish the whole proceedings. I was sent for to the office, and on arriving there, found the deputy keeper and the conscientious Dr. Cotton, seated at the desk. I opened the business, by telling the deputy keeper, that I presumed I was sent for, to receive an explanation of the circumstances alluded to in my note. He answered me in the affirmative, and after expressing his surprise, that I should interfere in a matter that in no way concerned me, referred me to Dr. Cotton for an explanation. The Doctor, after inquiring what was the business referred to, although he had laid down my note on my entrance, *explained* the business precisely as I have stated it, only attributing to kindness what I attributed, and still attribute, to the motive that constantly actuates meddling, presumptuous, rapacious priests, *interest!* He intimated, that he did not consider he had any right to answer my questions. I told him that he might please himself, whether to answer or be silent. He then tried his hand at sophistry. "He had always behaved kindly to me; and it would be the very acme of baseness to publish a confidential conversation." I replied that I was not aware of having received any favour at his hands, excepting the loan of a couple of books; and the preaching of two or three sermons; that I had repaid the first in kind, and the second by extreme patience and good nature in listening to them. After a long conversation, the Doctor requested me to speak to Barrett, the turnkey, his worthy coadjutor, who would shew me some of the letters, purporting to come from Boniface the elder. I told him that I knew quite as much of the matter as Mr. Barrett could tell me, but that as he seemed to wish to impress on my mind, that Boniface was not forcibly detained in the prison, I should be glad to interrogate him on the subject. Both Parson and Deputy Gaoler pricked up their ears, and looked unutterable things. When they had recovered from the effects of my presumptions, "they wondered I could ask such a thing, did I set up for a censor in the prison. To this I replied, that I had effected my object. I had requested to see the prisoner, and had

been refused. That they had by that refusal contradicted all that they had previously said as to his stopping from choice; for, if he were not a prisoner, they had no right to refuse me an interview with him; therefore, their subjecting him to the prison regulations, proved him a prisoner *vi et armis*. Dr. Cotton again asked me to speak to his friend, the turnkey, but I declined, and left him and the deputy keeper, not "practising the hundredth psalm," but looking like a couple of surprising ninnies. Who, after this, will dare to talk of the virtue of a Priest, or the honour of a Judge? The case of Captain Callaghan is, I dare say, fresh in the memories of most of my readers. That gentleman, a man of education, who had served in the Spanish constitutional army, was convicted of horsewhipping the *Reverend* Mr. Saurin, who had grossly insulted some ladies, while under Capt. C.'s protection. The Surrey *unpaid* magistrates sentenced Capt. C. to one month's imprisonment, in the county gaol. He was treated with all the indignity meanness could devise, indeed, so shameful was his treatment, that it became the subject of parliamentary investigation. Now, compare the two cases. Where is the man, possessing a grain of feeling or a spark of courage, that would not chastise a gloating lecherous parson who should insult a female? The very head and front of Capt. C.'s offending had this extent, no more; and for this a month's imprisonment was inflicted on him. Now look at the case of Boniface. A burglar has the cunning to plan, and the impudence to execute, a scheme to cheat a parson. The parson, regardless of his sacred profession, on the mere tale of a burglar, backed only by the hearsay of a turnkey, steps between a criminal and justice. Panting for gain, he adventures his money to fee a counsel, tells a lie to a Judge, and saves a daring ruffian from the punishment due to his crimes. The Judge, equally villainous with either criminal or apologist, takes the word of the parson; and on the credit of his report, that the prisoner is not a *regular* thief, that this is only a *chance* affair, (pr'ythee Doctor transport the latter phrase into decent English) instead of transporting the fellow for fourteen years, by way of obliging the Parson imprisons him for *fourteen days!!* The parson, finding or suspecting that he has been humbugged, yet half deceiving himself into a belief, that he shall yet touch the ready, detains a prisoner in Newgate beyond the period of his sentence. Some one must and shall answer for this. Either Mr. Wontner is guilty of a gross dereliction from his duty, or his Chaplain and turnkey have been carrying on a fine system without his knowledge. The real state of the case shall be made known to the public. Such abominable iniquity shall not remain concealed. Friend Cotton has no room for quirk, quibble, or falsehood. The facts are plain. He has interfered where he had no business—he has been duped; and he now illegally detains a prisoner whose sentence has expired some time. No Act of Parliament can help him out of this.

There is no acute disease, the only case in which a prisoner can demand to stay; there is no demand of this sort; the prisoner is not in the Infirmary, therefore, Dr. Cotton, you have jumped into a devilish ugly hobble. "Newspapers must not come in on the *Lord's* days, it is sinful, and I will not allow it." Bravo, Aldermen! Bravo, Chaplain! Excellent regulations! A pretty sample of city regulations to present to Mr. Peel. A Parson and a Turnkey duped by a burglar, leaguering together to screen him from justice; and a Judge, notorious for his tyranny, betraying his trust, and breaking his oath, "but that's not much," to oblige a Parson! The mind absolutely recoils aghast from the contemplation of such iniquity.

Such as these, are they who "lord it uncontrouled above their betters," such as these, "drive us like wrecks down the rough tide of power, while no hold's left to save us from destruction." Where is the honesty of the Bar—where the independence and integrity of the Bench? Justice polluted at the very fountain head, "the laws corrupted to their ends that make them"—the innocent punished—the guilty setting justice at defiance, through the medium of a base worldly-minded hypocritical priest, who, while practising such detestable vices, preaches every virtue. Judges and criminals, Turnkeys and Ministers of the Gospel, uniting together in kind fraternization, are the prominent features of our criminal courts.

Where are Mrs. Fry and Alderman Wood? "Are these things to overcome us like a summer cloud, without our special wonder?" If these things occur in the Metropolitan courts, how enviable must be the situation of those who are forced to seek justice in those in the counties. Hug your chains degenerated descendants of the Hampdens, Sydneys, and Wat Tylers. Boast of your Magna Charta while giving your hard-earned pittance to the tax-gatherer. Shout, loudly shout, ye happy, free-born men; *thank God* that ye live in Christian England. Pour blessings on the heads of your Christian Judges—smother your senators with praise. Bless the laws of England, happy country, in which the wind may enter the peasant's hut, but the King dare not, without permission! Consult the Courier and Tommy Lethbridge, "for sure he is an honourable man," for terms of reproach to heap on Republicans and Atheists, wretches who would abrogate priestly hypocrisy and legal tyranny. How noble is Christian charity, and Old Bailey Justice. Where was Dr. Cotton's Christian charity when that libel on humanity, old Knowlys, refused to allow a wearied, fainting defendant time to refresh himself. Did he step forward, every feature glowing with dignity, and a manly feeling, to intercede in behalf of the oppressed? No, he sate, "holding betwixt his finger and his thumb a pounce box, which, ever and anon, he gave his nose;" and looking as though the demons had escaped from the swine, drowned by his divine and very consistent master, and settled in his fat, frowning, port-be-crimsoned countenance. The Recorder is so

old an offender, that I scarcely need say any thing about him ; but as he aims at immortality, I will relate an anecdote of him. A short time since, he sentenced a man to seven years' transportation. The prisoner, either out of ignorance or impudence, thanked his lordship ; who instantly doubled the sentence. That is to say, the man was to be transported seven years for a robbery, and seven more for insulting little Jef.—Our fine gentlemen in parliament are constantly bespattering the constitution with clumsy compliments. Yet such villains as Knowlys, are allowed to be at large. I have the means of procuring accurate information of all that transpires in Newgate. Let Messieurs, the Aldermen, look to it, I will do my duty, whatever may be the consequence. Mr. Peel shall hear a tale ere long, that shall cause him to repeal some of his orders ; if he does not so, I will ring such a peal in his ears, as shall make him wish himself with the Jennies again. Dr. Cotton has talked a great deal about charity, that his charity begins at home is pretty evident. I can bring forward the most incontestible proofs of all that I have advanced. What will Dr. Cotton give me if I produce a person who was present, when Barrett, the turnkey, offered money to Boniface's prosecutor ; and saw it rejected ?

I have a long account to settle with these Christian authorities. I fear neither open violence, nor covered injuries—I have begun, and will go through, with my work—I will teach these proud tyrants, that they cannot fetter the mind nor stop the progress of exposure. The state of this gaol wants reforming, and it shall be reformed. Alderman Wood can find time to persecute the frail sisterhood of Fleet-street, and he shall find time to visit the gaol. The beastly state of the condemned cells is incredible—the unhappy men who are condemned to die, are half devoured by vermin of the most loathsome description. A person came thence into our yard, whose clothes, notwithstanding a good stock of linen and extreme care, were swarming. A radical change shall take place within six months, unless the sapient court of Aldermen can find means to fetter my hands and tongue. Look to it, ye turtle-fed babblers—redeem the time ye have lost—remedy the evils your negligence and tyranny have given birth to. Guard every avenue of the gaol—compel every prisoner to preserve a perpetual silence. I shall still see all, know all, and tell all. Be circumspect, oh gaol authorities. Let not the solid earth feel your footsteps, neither the walls hear your whispers, lest they prate of your whereabouts.

“ If there's a hole in a' your coats,
I rede ye tent it ;
A chiel's amang ye taking notes,
And faith he'll prent it.”

W. HALEY.

A LAMENT.

BE still ye rude winds—oh! cease your sad howling,
 It wakens my sorrows to hear you thus moan,
 Ye have ruffled the peace of my cell with your scowling,
 And roused recollection to days that are gone.
 When morn brough me forth, like the roe on the mountain,
 So free that I hardly knew whither to roam;
 My mind was unclouded and clear as the fountain,
 For plenty and peace were the guests of my home.
 But innocence sunk, whilst oppression was swelling,
 The freedom of man was marked out as a prey,
 Loud heart-fretting murmurs were heard from each dwelling,
 For plenty was pilfered and peace flown away.
 On the tomb of her Wallace fair Scotia sat wailing,
 And wrung with deep anguish, she wildly exclaimed,
 “Ah! my son, dost thou sleep—are my tears unavailing,
 Hadst thou lived, such wrongs had thy bosom inflamed.”
 Then fired with the prospects of freedom and glory,
 I stretched forth my arm, but I stretched it in vain;
 Corruption was strong and did quite overpower me,
 And bound me in fetters to sigh and complain.
 Oh! Scotia, my soul, shall partake of thine anguish,
 ’Till tyranny numbers my name with her slain;
 Ah! heartrending thought, must I leave thee to languish,
 Could I save thee in death I might die without pain.

M —.

It must still be fresh in the mind of every friend of liberty, that about four years ago, two worthy citizens, Baird and Hardie, were sacrificed at Stirling, to glut the savage appetite of relentless tyranny. The above verses were written upon that occasion, and from their appropriateness to the present *merciful* acts of our Ministers, they have now been brought forward.

TO MESSRS. CAMPION, TUNBRIDGE, COCHRANE,
 HASSELL, PERRY, HALEY, CHRISTOPHER, CLARK,
 AND JEFFERIES.

WORTHY CITIZENS,

Wakefield, September 9, 1824.

I EMBRACE with pleasure, this opportunity of transmitting the sum of £4 13s., for your use; collected from a few friends of free discussion, in Wakefield and its vicinity, as a small token of the respect which they entertain for the undaunted and manly exertions you have made in behalf of those principles of truth, for which you are deprived of your liberty, torn from your families, and the pleasure of your friends, and made the subjects of the cruel and christian-like treatment of your, and England's vindictive oppressors.

The noble fortitude with which you bear the privations of your present unpleasant situation, is the best proof of the purity of your motives. Free discussion is the right of every individual, and ought to be supported by every one. It will be gained. The time-serving hypocrites may vainly endeavour to put a stop, by the cruel system they have adopted, to the progress of knowledge: it advances in spite of them.

Cheer up, citizens, the increasing intelligence of the country will work in your favour, and will shew to every reflective mind, that the Christian religion is a cheat, and must fall: it stands on a miserable foundation, for it fears free discussion, and requires persecution to support it. I remain, injured citizens,

On behalf of the subscribers, JOHN INMAN.

Wakefield Subscribers.

	£.	s.	d.		s.	d.
Rex	2	0	0	J. Firth, one who wishes every		
J. Smithson, Leeds		5	0	one to enjoy the fruits of his		
A and B		5	0	own labour	1	0
A Friend		2	6	J. Inman	2	0
S. Hampshire		0	6	A Friend	0	6
C. M. R.		2	6	T. Coupe	2	0
C. H., a friend to free discussion		1	0	N. P.	0	6
J. M., a friend to truth		1	0	Two Friends	1	0
B. Sykes		3	0	A Friend	0	6
W. Hampson, an enemy to ty-				J. C.	2	0
ranny and oppression	3	0		Joseph Corbridge	0	6
Henry Pearson, once a believer in				I am that I am	1	0
Rawhead and bloody bones,				A Friend	1	0
the Devil, and Dr. Faustus,						
but now a Materialist	2	0				

Potoven's Subscription.

	s.	d.		s.	d.
Arthur Thompson	0	6	Jysee Thompson	1	0
George Land	0	6	R. W.	1	0
Thomas Tinker	1	6	Benjamin Clark	1	0
John Tinker	1	0	Joseph Gill	0	6
A. L.	1	0	John Thompson, five feet ten in		
James Craven, a Republican,			Republican matter,		
and a Materialist	2	0	And of Priestcraft an invariable		
T. Briggs	1	0	hater	2	0
A Friend	1	0	Elizabeth Thompson, wife of the		
A Friend	0	6	above,		
Henry Thompson	0	6	Hopes in the same cause, true		
			and constant to prove	0	6

TO MR. JOHN INMAN, WAKEFIELD.

FELLOW CITIZEN, Newgate, October 11, 1824.

THE many assurances we are receiving of the esteem and sympathy of our fellow citizens, is not only a proof, that the advocates of free discussion are still feelingly alive to this important question, but is the source of pleasure and consolation to us during our confinement. This circumstance alone is sufficient to render ineffectual the fury and bigotry of our Christian persecutors. Let them

proceed in their "holy" havoc, they will still find, that for every man they imprison, another will march forward to supply his place, and with increased strength and vigour for the combat. Ours is a cause that they cannot subdue; although they may apparently crush it for a time, it must again break forth, and ultimately defy their united efforts to overcome. It is for *fair and free enquiry* we raise our voices, not for any particular creed or dogma, but, that in the discussion of every system, we may embrace that which is most reasonable.

Fellow citizens, we shall take this opportunity of saying a few words upon a subject which most immediately concern ourselves. Since we have been confined in this prison, we have determined upon issuing a monthly publication, as the greatest annoyance to, and the most ample revenge we can take upon, our persecutors. But since the first number has appeared, we have had several complaints, and those from some of our best friends, that the price is too high, or that we have not given a sufficiency of paper for that money. Now we are aware, that the price is high, if the bare number of sheets are considered with those of the small periodicals which are now publishing; but we must remind our friends, that with our work and those just mentioned, there can be no comparison. The little two-penny works are filled with literary essays, and romantic tales, collected from larger publications, and these are read more or less by every man, woman, and child, throughout every class of society; ours on the contrary, is upon subjects which few, in comparison, have the courage to examine. The former works pamper popular prejudices, ours oppose them. The former are sold by every bookseller, ours has to be circulated clandestinely, and the consequence is, that where a hundred copies of ours are sold, there may be a thousand of the others. Any person who considers these circumstances, will not be surprised that ours is charged for in proportion. We shall be most happy to increase the size of our magazine, if we find it receives a sufficient support from the public, and, although it may seem a paradox, we can assure our friends, that we care less about obtaining a profit upon the work, than making it meet the expences.

Accept our thanks for the contribution of yourself and friends, and believe me, citizens, on behalf of the whole.

Yours truly, WILLIAM CAMPION.

The following Subscriptions have been received.

	s.	d.		s.	d.
Mr. Jackson, Oxford	10	0	Mr. John Musgrove	5	0
A Friend, by Ditto	1	0	From the Sheffield Society for the		
Mr. Bickly, Enfield	10	0	promotion of Truth	16	0

Printed and Published by Richard Carlile, 84, Fleet Street, for MESSRS. HASSELL, HALEY, CAMPION, CLARKE, PERRY, COCHRANE, and CHRISTOPHER, Chapel Yard, Newgate; and may be had of all independent booksellers throughout the country. Communications to be addressed (Post Paid) to any of the Editors.

THE
Newgate Monthly Magazine;

OR CALENDAR OF

MEN, THINGS, AND OPINIONS.

No. 4, Vol. I.] LONDON, December 1, 1824. [Price 1s.

TO NEWMAN KNOWLYS, RECORDER OF THE CITY
OF LONDON.

TYRANT!

WERE I addressing you upon the Bench, I should designate you by the epithet "MY LORD," but etiquette must give place to the language of truth and soberness, for the strong conviction of my mind, is, that I am addressing one of the greatest tyrants that at present infest this unfortunate planet.

I am the last of those *fortunate* men, whom you have so *mercifully and humanely* sentenced to three years' imprisonment, for what you were pleased to style the boldness of their defences; and as you expressed yourself highly delighted with those, it occurred to me, that I could find no one so proper to dedicate the following pages to, as yourself. If you could (in the extacy of your transports) be gratified with the slight allusion to antichristianity, contained in my former, I anticipate what in some measure must be your sensations, on the perusal of the subjoined, it must be bliss without alloy.

It may be necessary to state, that the defence which now claims your protection, was intended to be submitted to the Jury, previous to my friend, the clergyman, putting that into my hands which was so highly honoured with your approbation, and which I can assure you, was reluctantly complied with by me, knowing the true spirit of Christianity, from sad experience. Feeling that Christians are strangers to that exalted sentiment of soul which *erst* was wont to animate the breasts of the much abused and calumniated Pagans.

I make no doubt, you have not forgot, that when passing sentence on Richard Hassell, in the Sessions for June last, you made the following observation, "that he was entitled to a milder sentence than a former defendant, because the language of his defence was not so strong and objectionable." Now, I have no hesitation in saying, that that which I had the honour of delivering,

was mildness itself, compared with Mr. H.'s. Yet you sentenced me to the longest term of imprisonment you could : from which it is clear, that I owe the severity of the sentence to your own personal feelings and revenge, because I had the honest boldness to repeat what had been said out of that court, on your conduct ; so that I have six months imprisonment for blasphemy against the Christian religion, and two years and a half for the untried offence of blasphemy against the Recorder.

But, on reflection, I have no reason to be surprised at your vindictiveness, it is all of a piece with the rest of Christianity, that system has ever been at variance with the finer feelings of our nature. Be assured, all my future study shall be to uproot this tyrannical superstition from the minds of the rising generation. Your conduct has exhibited the first lesson to which I shall point in the education of my children : it shall be my first endeavour to animate my son with the enthusiasm of Hannibal, TO SWEAR ETERNAL ENMITY TO THE CHRISTIAN RELIGION!!! As I do not think you worth bestowing much time and attention upon, I shall take my leave of you for the present, with a promise, that when "the legislative assembly of this kingdom" next meet, you shall hear something more to excite your ire. Till then, I remain your inveterate foe, and an everlasting enemy to your religion,

T. R. PERRY.

GENTLEMEN OF THE JURY,

You have heard the indictment, which accuses me of being a malicious and evil disposed person ; and after hearing the passages selected to be read from that book, which it is stated to have been a crime in me to have published ; it may be deemed presumption in me to stand here and defend, not only the act of publication, but the words, sentiments, principles, and opinions of its author.

But Gentlemen, I have an imperious duty to perform, not only to you, who are to try my case, and the whole public at large, but to myself. I owe it to my own integrity, as an honest man, to declare, that the sentiments contained in that book, are in conformity with my own ; that I sincerely and conscientiously believe them to be correct, and to clear that and the principles it inculcates from the imputation and calumny cast upon them, is the motive for which I now stand before you to plead my own cause.

Gentlemen, the question which you have to try, is not whether I have published that book ; I am bold enough to acknowledge it, and at the same time, to avow my pride in that act ; but whether or not I had a malicious intention in so doing ; and if you cannot find malice prepenice, you have nothing to do but acquit me. The learned Judge on the bench, intimated to the Jury, who sat on a trial (last Sessions) of a similar nature, "that it made no difference if even the defendant published the work, with a good motive, as

the tendency of it was the only criterion by which they (the Jury) ought to be guided." Now, with every deference to his Lordship, I submit this cannot be the case: but even admitting it in its widest latitude, I, for one, would be willing to rest my guilt or innocence on such a test; viz, the tendency of the work which I am accused of publishing—provided that test could be fairly and impartially gone into, and the tendency ascertained by evidence, and not from the opinions of prejudiced and interested individuals. But the law, Gentlemen, is far otherwise; if you were sitting there to decide upon a question where religion had no connection, say, for instance, that I was arraigned for murder, would you not go minutely into the evidence adduced, and if it were proved, that the deceased met his death from a blow given by me, in the act of defending myself, or by accident, you would immediately bring in a verdict of manslaughter, not wilful murder. So, Gentlemen, you have, on the present question, to make enquiry into the state of my mind, and to examine into the motives which induced me to put forth this publication, and, if I prove to you that they were of the purest kind, you will bring in your verdict accordingly: viz, "not guilty with a malicious intention."

It has been often urged by individuals standing in my situation, arraigned for what is called blasphemy, that there is no law which can possibly take cognizance of it. I also will assert, that I defy any living human being to define it. What is blasphemy? Denying the validity of the Christian religion, is *called* blasphemy. Gentlemen, what is the Christian religion? Catholicism, with an admission of the infallibility of the Pope? or Wickliffeism? Calvinism or Lutherism? You will, perhaps, say, that Protestantism is the Christianity established by law in this kingdom; but Gentlemen, it is absolutely necessary, under the present divided state of the Church, to make the enquiry, as to what is Protestantism? Shall I join with the Church of England, attend regularly to the reading of her tedious homilies and tautological prayers—or go to the love feasts, prayer meetings, and class meetings of the Methodists? Must I profess to admire the ablutions of the Anabaptists, and catch my death of cold, by being dipt into a stagnant pool; during winter, or sit passive in the dumps with the Quakers—wait the moving of the spirit before I open my mouth? Shall I go to the opposite extreme of all this, act the maniac and bedlamite with the ranter, until I am hoarse with bawling? Must I travel on a celestial embassy with Emanuel Swedenbourg, or wait the coming of the Shiloh with the disciples of Johanna Southcote? where must we go, Gentlemen, to find the right belief? If the twelve of you in that box, were to examine candidly your own opinions, you would find, that even among the most orthodox, no two of you think alike; yet *you* are not accused of blasphemy, because you differ from each other, why then should I, or those who think with me, be accused of it, because we differ from all? But if there really were such a thing as blasphemy, and you believe

your religion to be divine and immutable, is it not, Gentlemen, paying that religion a poor compliment—is it not, according to the ideas generally attached to this term, shockingly blasphemous, to imagine, that it can be hurt by any thing that the unbeliever can utter or publish against it? If, by blasphemy, be meant whatever tends to bring religion into contempt and ridicule, a few points *must* first be ascertained, before we can determine what is blasphemy, and what is not. Does the definition (as I said before) apply to some particular system of religion exclusively, or to any religion whatever? If, by blasphemy be understood the attempt to being into contempt and ridicule, *some particular system of religion*; the question at once occurs—what particular system? If it should be answered the established religion of the country, the reply is, that as England was once Papal, of course, whatever tended to bring Catholicism into contempt, must have been adjudged by the laws of the land, blasphemy. But to come more immediately to the point, every religion now existing in Europe has made its way among mankind under a charge of blasphemy. Socrates was the first who publicly and boldly asserted, that there could be but ONE GOD! He was arraigned as a blasphemer, and condemned to die by poison for that doctrine, and that alone. It is stated in the New Testament, (that book which you all profess to believe) that Jesus Christ was accused of blaspheming the Jewish religion, and put to death, by crucifixion, for that *crime*—and that alone. Thousands and tens of thousands since that era, have fallen victims to a charge of blasphemy, some for introducing new opinions, and others for adhering to old ones. After all, what is it? It still remains as unintelligible, and equally undefinable as ever. What is now orthodoxy, was once blasphemy, and damnable heresy; and there is no doubt, but what is now blasphemy, will ultimately, and that at no distant period, be considered as fixed and immutable truth: therefore, Gentlemen, it must appear the very acme of folly, to found a criminal indictment upon the heterogeneous jumble of nonsense, which such a word is liable to carry with it. Blasphemy with the Catholic is the heresy of the Protestant; with the Protestant, it is the superstition of the Catholic; with the Mahommedan, it is the infidelity of all christendom. It is an uttering of the name not to be uttered among the Jews, and the preferring of one to a thousand Gods among the Pagans.

Such, Gentlemen of the Jury, is the nature of the vague and indefinite crime of which I am accused, and of which you are requested to find me guilty, and of which, I assure you, I feel a dignified innocence, since it is morally impossible I could be guilty.

In fact, there are as many religions or blasphemies as there are human beings; it is utterly impossible to attach any specific or tangible meaning to the words "CHRISTIAN RELIGION," or any other religion; because they are words of sound only. All reli-

gion is a structure founded in sand, which must of necessity fall to the ground the moment the rain of enquiry beats against it. It is this which occasions prosecution—it is this knowledge of the weakness of its foundation which makes its professors so fearful of enquiry and examination. It is the same with all religions, Pagan, Christian, Mahometan, and Jew; enquiry is alike the dread of all; but it is vain striving to repress it, no prosecutions, no persecutions, no fine, imprisonment, or *banishment*, nor any other punishment which the ingenuity of superstition can invent, can ever chain the mind. The great march towards freedom and knowledge, on all subjects, has commenced, and not all the obstacles which tyranny, bigotry, or superstition, can devise, or place in its way, will impede its progress, one iota, or prevent its final and most complete success. Every trial of this nature adds a fresh link to the chain of enquiry; and our prosecutors are *now* considered by the judicious, liberal, and thinking portion of the community, as the ostensible propagators of those opinions which, with hypocritical pretensions, they are avowedly seeking to suppress. And here I would say a few words to the Solicitor of the Treasury himself. If that gentleman thinks, that by one grasp at the pillars of the temple of reason, he can, like Sampson, overthrow it, and bring down destruction on its inmates, he may assure himself, it is fixed on a basis beyond his strength to move; but if in his reckless confidence, he should advance again, he may tug on, for he will only experience the mortification of proving to the world, that, though lacking Sampson's strength, he is in full possession of all *his* blindness.

It has been observed, Gentlemen, that every man has a right to enjoy his own opinion and sentiments on religion, but he must not promulgate them (if they are contrary to the superstition established by law) by the sale of books containing such opinions. What is this but saying, in other words, that though you know the truth, and perhaps a few others, it is not proper for the generality of mankind to know it. Now, Gentlemen, I can most confidently assure you, that it is a sincere and earnest belief on my part, that if the opinions contained in Paine, Palmer, and other philosophical benefactors of mankind, were more generally known and read, they would be conducive to a greater and more extensively diffused happiness among mankind. It was this belief, and a wish to assist in obtaining universal toleration, which was *my* sole motive for publishing the work before you. And I trust, Gentlemen, that when I shall have read a few extracts, I shall be able to convince you, so far from being scandalous and profane, it contains nothing but strict moral truths, nothing but a candid, fair, and philosophical examination of the laws and principles of nature. (Here the defendant intended to have read the first six chapters of Palmer's Principles of Nature.)

I trust, Gentlemen, that what I have just read to you, has con-

vinced you, that it contains nothing either scandalous or profane, and that it has also removed every idea from your minds, that, in the act of publication, I was guided neither by wickedness or malice, of which I am accused. I would now wish to take a view of the law of this case. My prosecutors have founded their indictment upon what they call the common law of the land, which, they tell us, consists in the decisions and *dicta* of our Judges, and that it also resides in their breasts. Now, Gentlemen, I need not inform you, that there have been such things as notorious bad Judges. Who has not heard of a Jefferies, Buller, Empson, Dudley, and Tresillian? most of whom were put to death for their oppression and injustice. These Judges too, acted upon their common laws, and their power (whilst they were in office) enforced submission to their dicta and decisions.

Gentlemen, does it not carry on the very face of it, an untruth; to say that the common law is founded on *immemorial custom and usage*, when we know, by historical research, that the common law of the land, on the subject for which I am indicted, has not been acted upon above a century and a half? How then can Christianity be the common law of the land? We can trace the period when it was not so much as known in this island. If the common law is founded upon immemorial usage and custom, and always acted upon, why did not the Druids arraign the Romans for blasphemy, when they abolished the aboriginal religion of this country, and introduced the idolatry of a plurality of Gods. Christianity itself was once superseded in this island (according to Hume) by the worship of THOR and WODEN; and it was not until the reign of Ethelbert, during the Saxon heptarchy, that it was finally established.

From the manner in which it has been urged from the Bench, in this and in a higher court, that Christianity is a part and parcel of the law of the land, and that to blaspheme it, is an offence against law; the assertion has been received and acted upon, as if it were a settled point. In the face of his Lordship, I declare, and will maintain and prove, that Christianity is *not* a part and parcel of the law of the land, and that to blaspheme it is not an offence against law. We are told, that we must take the law from the Judges; but to this I shall accede *only whilst they keep to what they understand to be law*. When a Judge talks about Christianity being a part and parcel of the law of the land, and that to blaspheme it is an offence against law, he talks *nonsense*, not law—he talks about that which he does not understand, and uses words which have no application. If a Judge talk carelessly, and on subjects that justify contradiction, he must be contradicted; and, at this time of day, I do not think it will be maintained, that a Judge like the Pope is infallible. I am willing, for one, to grant every deference and submission to a Judge, when he keeps within the limits of his function; but neither situation, title, office, nor

garb, can justify the utterance of that which is not correct. If the Judges, instead of rashly saying, that Christianity is a part and parcel of the law of the land, were to ask themselves, what is Christianity? they would find, in the absence of all possibility to define the word, that it could make no part of law. There is a general system of words and ceremonies, that pass under the name of Christianity, but that one general system has been made up of so many thousands of varying and contradictory systems, that it is an utter impossibility to combine the general whole under any head of law. No Judge can say, "*this and this alone is Christianity*"—no judge can say, what is the Christianity of England, for we have it divided and subdivided into so many schisms and sectaries, as to have some part of it in direct opposition and contradiction to another part; it is, therefore, as a whole, either a compound of contradictions or nothing, and cannot be identified as a part and parcel of the law. Law must be positive, certain, defined, and intelligible. Christianity is none of these, and cannot be law. *If Christianity were* some fixed and intelligible system, I am not aware of any law, statute or common, that has said it shall be the law of England. Its ceremonies are mingled with the formal part of the government of England; but these ceremonies are matters of custom, not of law, and are changed, not by the legislature, but by the will and pleasure of individuals at the heads of different departments. The statutes of England are not made in the name of the holy and indivisible Trinity, but there is one statute which allows that trinity to be impugned; therefore, there is a statute which says, so far from the Christian religion being a religion enforced upon the people, by law, in this country, the reverse is the case, the law allows you to impugn it, and the word impugn implies every thing hostile, as it has its root in the latin verb *pugno*, to fight, or to oppose violently. Thus ridicule, or reviling, or blasphemy, which is speaking evil of Christianity, so far from being forbidden by law in this country, is expressly allowed, even encouraged; for a statute made in the 53d of George the Third, was passed for the open encouragement of that kind of blasphemy. The Judges may say what they like; but they cannot contradict what I now say, without saying it falsely, and for corrupt purposes.

But even admitting, for the sake of argument, that some general system, known under the name of Christianity, was a part and parcel of the law of the land, it does not follow, that to blaspheme it, would be an offence against law. It is strictly lawful to blaspheme any part of the law of this land. To blaspheme is not to violate the law, and a member of the legislature could not oppose the enacting of a law, without blaspheming it in whole or in part. The word *blasphemy* is compounded of two Greek words, and corresponds with the *maledico* of the Latins; and, in plain English, signifies a *cursing* or *speaking evil of*.

To curse, or to speak evil of a person or a person's property, to his or her injury, is an offence against law, but by blaspheming the Christian, or any other religion, there can be no public, no private injury done. It is a matter that concerns alike every member of the public, upon the general merits of the question. The system brings a great expence with it, and whether it be worth that expence is the right question for public and legal consideration. If there be no evil in it, it cannot be blasphemed; therefore to blaspheme a system is a species of truth-speaking that is rather a virtue, a praiseworthy act, than a vice and an offence against law. Systems of discovered and acknowledged error, are only to be improved by being blasphemed; so sure as they need improvement, they merit blasphemy. The history of Christians and of Christianity, is altogether and without exception, a history of madmen and madness. From its origin to this day, an exception cannot be admitted; and to shew that no other system, was more entitled or more worthy of being blasphemed, I will proceed to epitomize it. Existing records give us no clue to its existence, within the first century now attributed; and speaking positively, we can only say, that it has been extant seventeen hundred and twenty four years. There is an absence of all grounds for belief, that it is as old as has been stated, or that there is an atom of truth, in the book called the four Gospels. Historical truths, that is to say, moral truths must be admitted. The real history of Jerusalem knows nothing of a Jesus Christ or his disciples. In no cotemporary Jewish, Roman, or Greek author, or book of history, is there a mention of such a person. The only history we have of him or them is, a fabulous legend, fabricated by Christians, in what is now called the second century; after Jerusalem was razed to the ground, and the whole land of Judea a wilderness.

When Christianity was first preached, its doctrine was, "*that the kingdom of heaven was at hand,*" and that this fabled Jesus Christ was to come immediately to consummate all earthly things. Upon this doctrine, for a long time; and among thousands, a community of goods was established, of which we have many proofs, in the book called the New Testament. The first Christians began to die off, and the second batch, suspecting the truth of this immediate second coming, saw it to be necessary to remodel this part of their doctrine. The expectation of the immediate coming of Jesus Christ ceasing to be preached, ceased to be believed, and was after a time, put off altogether for a thousand years. Instead of a millenium to commence immediately, its commencement was deferred a thousand years from the supposed birth of Jesus Christ, which though, to the first generation, was like deferring it eternally, proved a serious disaster to the generations about the end of the thousand years, of which we have a particular account in Dr. Mosheim's Ecclesiastical History. In the second

part of the tenth century, and in the third section of the third chapter, he thus introduces the subject.

“That the whole Christian world was covered, at this time, with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies and examples, which it is needless to mention. This horrible cloud, which hid almost every ray of truth from the eyes of the multitude, furnished the priests and monks with many opportunities of propagating absurd and ridiculous opinions, which contributed not a little to confirm their credit. Among these opinions, which dishonoured so frequently the Latin Church, and produced from time to time, such violent agitations, none occasioned such a general panic, or such dreadful impressions of terror or dismay, as a notion that now prevailed of the immediate approach of the day of judgment. This notion, which took its rise from a remarkable passage in the revelations of St. John, and had been entertained by some doctors in the preceding century, was advanced publicly by many at this time, and spreading itself with amazing rapidity through the European provinces, it threw them into the deepest consternation and anguish; for they imagined that St. John had clearly foretold, that after a thousand years from the birth of Christ, Satan was to be let loose from his prison; that Anti-Christ was to come, and the conflagration and destruction of the world were to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations, and giving over to the churches or monastries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves by a solemn and voluntary oath, to the service of the churches, convents, and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion, that the supreme Judge would diminish the severity of their sentence, and look upon them with a more favourable and propitious eye, on account of their having made themselves the slaves of his ministers. When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to deep caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations conferred upon the sacerdotal and monastic orders, who were looked upon as the immediate vicegerents of heaven. In many places temples, palaces, and noble edifices, both public and private, were suffered to decay, and were even deliberately pulled down, from a notion, that they were no longer of any use, since the final dissolution of all things approached. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon

this occasion. This general delusion was, indeed, opposed and combatted by the discerning few, who endeavoured to dispel these groundless terrors, and to efface the notion from which they arose in the minds of the people. But their attempts were ineffectual, nor could the dreadful apprehensions of the superstitious multitude, be entirely removed before the conclusion of this century. Then when they saw that the so much dreaded period had passed without the arrival of any great calamity, they began to understand that St. John had not really foretold, what they so much feared."

Here is a statement which of itself is sufficient to proclaim Christianity a madness and a curse upon mankind. Later Christians have extended the period of this second coming of Jesus Christ to the year 2000; before or soon after which, it is to be hoped, that this nonsense, this curse will be extirpated from the minds of mankind. Whilst Christianity obscures the mind, it defies all means of improvement; it is, therefore, a meritorious, not an unlawful act to blaspheme it.

Again, Gentlemen, if Christianity be a part and parcel of the law of the land, you must, if you are yourselves Christians, instantly acquit me; because that law prohibits all prosecutions, and all appeals to secular force. Even Christ himself said, "Put up thy sword into its sheath"—"My kingdom is not of this world"—"if my kingdom were of this world, then would my servants fight," &c. &c.

Gentlemen, the principal count in that indictment is as follows: "Moses, Mahomet, and Jesus, can lay as little claim to moral merit, or to the characters of the benefactors of mankind as any three men that ever lived, upon the face of the earth: they were all of them impostors; two of them notorious murderers in practice, and the other a murderer in principle; and their existence united, has perhaps cost the human race more blood, and produced more substantial misery, than all the other fanatics of the world."

Here, then, Gentlemen, is an assertion, and this passage was read to me during my examination at Guildhall, on the first of last June, when the sitting Magistrate (Alderman Ansley) asked me if it was not shocking? I replied the only proper question would be, is it true or is it not? to which his worship made no other answer, than a shake of his legal pericranium. Now then I ask again, is it true or is it not? I am prepared to justify the truth of the assertion.

But admitting it, for the sake of argument, to be every word false; I have to learn how that can constitute a wrong doing—can it be a crime to speak evil of individuals, who have been dead so many hundreds of years? If a man were to write a book wherein it should be asserted that Alexander the Great was not a warrior, or that Homer was not a Poet; would any individual go and pro-

cure a warrant for, and institute a charge against him, for being a malicious, wicked, and evil disposed person? or say that any living being was injured by such statement? Would not any man be laughed at who would act thus? So, in my case, Gentlemen, what evidence have you before you, that I have committed any crime—that I have broken any law? You, Gentlemen, are sworn that you will “well and truly try the issue joined between our Sovereign Lord the King, and Thomas Ryley Perry, and a true verdict GIVE ACCORDING TO THE EVIDENCE! SO HELP YOU GOD”!! and I ask, has any evidence been produced that I sold this book with a malicious motive? If any malice has been evinced in this transaction, it is clearly on the side of my prosecutors, you must have perceived, Gentlemen, according to the evidence adduced, that the witness was hired to purchase the book at all events. He has sworn, that I at first refused to sell it him under the idea that he might have been sent by some malicious disposed person. He succeeds by an artful, INSIDIOUS, BAREFACED LIE! he then takes the book to his employers—a warrant is granted—I am incarcerated—an indictment is founded on it—twelve enlightened citizens are sworn to give their true verdict upon it, *according to the evidence, and nothing but the evidence*. Recollect, Gentlemen, the oath you are acting under, you know nothing, *you can know nothing*. The prosecutor has sworn it is, in his *opinion*, a blasphemous libel—the Learned Counsel for this prosecution, has told you, that in his *opinion* it is a blasphemous libel; and the Learned Judge will also tell you, that *his opinion* is the same; now my *opinion* is, that it is not; so that, Gentlemen, you must acquit, you have heard nothing but *opinions*, and you are solemnly sworn to judge by evidence and not opinions.

Gentlemen, if you want a decided practical proof of the pernicious effects naturally arising out of Christianity, and particularly the hostility which the collision of two rival sects necessarily produce, you can at this moment turn your eyes to unfortunate, unhappy, miserable, and degraded Ireland. View her a prey to contending feuds between Catholic and Protestant, arising solely from this monster intollerance. Famine, in its most hideous and appalling deformity, stalking through a land cursed with a prolific and fertile soil. Her children starving in the midst of plenty, torn from them by the grasp of a rapacious tythe-holder. Spent in riot, luxury, and extravagance, by the intolerant non-resident. If this picture be true, I ask can it be denied that Christianity is the chief cause of all this? Ask yourselves, Gentlemen, whether it be not to religion that the principal evils which afflict the world must be attributed? What makes the Hindoo cast himself before the chariot wheels of his idol God Jugernaut? What make his widow sacrifice herself upon his funeral pile but religion? Carrying these ideas back to your own country, ask yourself what is the cause of all the imprisonments and persecutions for conscience

sake which are in full force now-a-days, and you will, you must perceive it is the same reason, for which the faggot and flames were lighted up but a century or two ago.

Can you, Gentlemen, reflect on these things seriously—can you with so many examples before your eyes, continue to become parties to religious persecutions? Let me beseech you lend not yourselves to this most despotic of all tyrannies. You have read no doubt with horror and indignation of the barbarous persecutions under Bloody Queen Mary (as she is called)—you have unquestionably condemned in the strongest terms the Inquisition in Spain and Portugal, and, Gentlemen, cannot you see that these persecutions are unquestionably inflicted in the same spirit: if it be denied I will put the question simply home to your own breasts. If any of you are husbands and fathers, place yourselves in my situation torn from the society of an affectionate wife and two infant children who are now likely to suffer the most dreadful privations because Christian persecutors have dragged their only natural protector from them, and incarcerated him in a prison for what? what crime has he committed to deserve so great a punishment? why, for merely selling a book! But do not imagine that I appeal to your passions as husbands and parents in mitigation of punishment. No, I scorn such a pusillanimous line of conduct. I mention it merely to combat the idea, should any of you entertain it, that the punishment is small compared with that inflicted formerly; I declare as I stand here, were I allowed the alternative, I would rather choose death than a three years' imprisonment. Yet sooner than I would succumb or yield to my persecutors one tythe part of an atom, unless they will convince me that I am wrong, I would suffer the extremest torture their vengeance can desire.

I am aware, Gentlemen, that all this appears like the other extreme of fanaticism, and you may be inclined to say of me as Catesby says of Hastings in *Jane Shore*:—

“ One of that stubborn sort he is,
Who when they once grow fond of an opinion,
They call it honour, honesty, and faith,
And rather part with life than let it go.”

This may be so, Gentlemen, all I can say is, that I cannot, I will not be a hypocrite. It is now an universally received axiom that mankind are the creatures of circumstances, than man receives all his impressions from external objects, and it is also certain that all men are born with a capacity to acquire ideas, with organs and powers for their admission and comprehension; that our ideas on natural and tangible objects are equal and uniform, but on religious or speculative subjects they are as variable as it is possible to be conceived. Does not all this prove beyond the possibility of contradiction, that we cannot help the conclusions to which the mind may arrive, regarding our belief or disbelief on

religious subjects. Is it not then worse than futile to punish men for what is involuntary, and for what they cannot possibly help? It is unworthy any rational being, it is in a particular manner unworthy of a CHRISTIAN who affects to be impressed with a more than ordinary sense of man's imperfect nature, at the same time exhibiting this anomaly in his conduct, holding in one hand a book which preaches peace on earth and good will towards men, and with the other pointing to the dungeon that shall incarcerate a fellow mortal, for publishing a conscientious opinion on a speculative point, or doctrine.

But, Gentlemen, the time is assuredly fast approaching when the persecuted Materialist of the present day will triumph over his oppressors by the force of reason alone; then will the liberality of his mind, the pure philanthropy of his doctrines and sentiments, bring a blush upon the cheek even of a Christian, those boasters of charity and justice, virtues which they know only by name, then will he not have to contend with that hydra-headed monster Prejudice, then shall justice be done to his virtue and love of truth, and till then he will only laugh at that invective, which in its coarsest forms of scurrillity and abuse, which has poured upon him from the lips of Christian charity.

Agents of Satan—the Satanic School—children of wickedness—horrid blasphemers are among the many and very charitable epithets by which the believers of our opinions have been designated; for the truly Christian purpose of sinking him still lower in public estimation, it has been roundly asserted, that he possesses neither the vice or virtue of being able to read; either let our enemies abstain from this personal malevolence, or cease to exact from us a degree of forbearance almost incompatible with the lot of humanity. It is, Gentlemen, because we *do* read, and have read, and what is worse we would incite others to read, that we are feared, hated, and locked up in prisons. It has almost become a certain criterion for a superior mind and a knowledge of a great variety of books, in the man who openly avows himself a Materialist.

We might address an intolerant enemy in much the same terms as the great Tertullianus addressed the Governor of Egypt Scapula: "we neither fear," says he, "nor are we alarmed at those things, which we suffer from the ignorant; for, in embracing this sect we were aware of the consequences, and in entering this strife we have engaged to hazard our lives." The learned Christian continues: "we court your severity, offering ourselves to you, and rejoicing more in a condemnation, than in an acquittal. Human right and natural power entitle every man to worship whatsoever he chooseth, for one man cannot be benefitted or injured by the religion of another." Again he says, "religion should not force us to religion, which ought to be embraced out of our own accord, and not out of fear and violence."

A great part of this letter of Tertullian's might by a slight change of names, be made applicable to the persecuted Deists and Materialists of the present day, we may say with the primitive Christians, we may protest as they did, that we keep our promises, that we are kind to the indigent, we are accused of no crime, but that of being of a different opinion to you; and what we do is done out of pure morality, a sincere love of truth, and a wish to propagate opinions, which would establish the perfect freedom and happiness of mankind. "What wilt thou do" continues Tertullian "with the multitudes of men and women in every age, who offer themselves to thee?" The learned Christian was well aware, that it was impossible to punish all, without indeed decimating the city of Carthage, where he dwelt. After saying therefore, that he appealed to the Deity who is above all magistrates, he concludes his letter as follows. "Our sect will never be extirpated, it increaseth the more ye attempt to destroy it, for every one who seeth how we endure punishment, is struck with a scruple of conscience, he is incited to enquire into the cause of our behaviour, and when he hath discovered the truth, he also embraceth our sect."

Such, Gentlemen of the Jury, was the opinion of the great Tertullian, and what he says will apply to all persecuted sects, but more especially to us, who court a long and hopeless imprisonment, with as much enthusiasm as the primitive Christians courted the (perhaps less horrible) punishment of death. What was the consequence? The Roman Governors were obliged to drive from their tribunals the crowds of voluntary maytyrs who daily offered themselves. And such, Gentlemen, will be the case in the present day, the more you condemn, the more will offer themselves for condemnation, till at last, the current of popular opinion will *force* you to desist, from persecution, for in contempt of danger, in disregard to our pecuniary interests, and in a settled determination to propagate our opinions; in all these we fairly say, that we are by no means inferior to the primitive Christians, and as we are subject to the same spirit of persecution, we doubt not of having ultimately the same success.

The learned Dr. Chandler in his "History of Persecution," has the following passage:—

"For many years the world groaned under this Anti-Christian yoke; nor were any methods of fraud and barbarity, left unpractised to support and perpetuate it. As the clergy *rid* lords of the universe, they grew wanton and insolent in their power; and as they drained the nations of their wealth to support their own granduer and luxury, they degerated into the worst and vilest set of men that ever burdened the earth. They were shamefully ignorant and scandalously vicious; well versed in the most exquisite arts of torture and cruelty, and absolutely divested of all bowels of mercy and compassion towards those who even in the smallest

matters differed from the dictates of their superstition and impiety. The impious practices of that accursed tribunal, the Inquisition, the wars against heretics in the Earldom of Tholouse, the massacres of Paris and Ireland, the many sacrifices they have made in Great Britain, the fires they have kindled, and the flames they have lighted up in all nations, where their power hath been acknowledged, witness against them, and demonstrates them to be the very monsters of mankind. So that one would really wonder that the whole earth hath not entered into a combination and risen in arms against so execrable a set of men, and extirpated them as savage beasts from the face of the whole earth, who out of a pretence of religion, have defiled it with the blood of innumerable saints and martyrs, and made use of the name of the most holy Jesus, to countenance and sanctify, the most abominable impieties."

This, Gentlemen, was Dr. Chandler, a modern author, I could make other quotations from various authors on the same subject, particularly the ancients against persecutions for matters of opinion, but I wish to come to a conclusion. I know it will be said, that the first Christians did not sell books as we do, and the reason is obvious. The early Christians possessed very few books, and those contained nothing but fanciful and superstitious legends, such as few, even among themselves would think of reading, much less of buying. The primitive Christians propagated their faith by preaching in the streets and highways—by pulling down statues—by pretending to visions, prophecies, and miracles, and by a contempt for all offices of authority and power in civil or magisterial capacities.

All we wish is, Gentlemen, that others may be allowed to read that which we publish, as free as those works that are issued from your side of the question. It has been stated on a former trial, that the works we publish contain not fair and candid arguments, but horrid expressions and false assertions. Gentlemen, I assure you, that *this* work does not contain one false assertion, from the beginning to the end, one horrid expression, or one immoral idea, while on the contrary the book which it is accused of libelling commonly called the Bible, contains nothing but a tissue of falsehood, absurdity, crime and immorality from the first verse to the last. I have perused it with all that prepossession which early association invariably produces, and I must, notwithstanding, conscientiously declare it to be, the most wicked and immoral book I ever read. So thinking, and feeling convinced by candid examination, that the greatest part of the miseries of mankind are occasioned by believing in the absurd demoralizing dogmas inculcated by the Christian and every other religion, they all being founded on immorality, and a departure from the laws of nature, I consider it the duty of every honest man to assist in dispelling the thick clouds of ignorance and superstition, which have hitherto ob-

scured the light of reason, that man's eyes may be opened and that he may not while he is looking after the concerns of a future life, suffer the more cunning part of his fellows, to monopolize all the comforts and enjoyments of the present, while they laugh at his folly and credulity. Such were my motives and such were the motives of all those who have endured similar prosecutions, and they, and all the liberal minded part of the world are of opinion, that if the principles contained in the works we publish, could be answered with the pen, recourse would not be had to the prison. But our prosecutors feel that the structure which superstition has erected on the ruins of the happiness of mankind, trembles to its base, and to prop the falling fabric, they have recourse to fine and imprisonment, to prosecution and persecution, but it is all in vain, for the whole superstructure must come to the ground, and quickly too, for no truth can be plainer, that our prosecutors are unable to reply to us by force of argument, the whole of their proceedings proclaim it. We do not shun enquiry, no! we demand it, we only wish to elicit the truth, and this is what they and the prosecutors of all religious opinions dread. Truth the great friend of mankind, is their deadliest foe. Let any, the greatest champion of their religion come forward and convince us we are in error, and we will readily acknowledge it, and not only acknowledge it, but be truly grateful for the information we receive, for the truth is all we wish, but until they do this, we naturally suppose it is because they cannot, and because they know that we are right, they use the strong arm of power rather than the voice of reason and the pen of discussion.

Would it not be more consistent with the boasted precepts of Christianity, to admonish instead of inflicting punishment, to mildly persuade instead of forcibly goading; we would argue coolly, mildly, and dispassionately, not an individual would complain of our language; beyond the impugning certain creeds and faith. Besides, does not St. Paul himself say, "Prove all things," "Hold fast that which is good;" but no, our enemies have resorted to that most summary species of refutation called force, but why do they stop here? Why do they limit themselves to fine and imprisonment? Why do they not rather pile up more faggotts in Smithfield, and avenge themselves according to the fashion of the good old times? The most learned treatises, the most eloquent sermons fail now a days to support the belief in a jealous repentant self-eating, self-killing Deity. BRING FORTH, THEN, THE RACK! THE WHEEL! THE PINNERS! THE TORTURE-BOOTS! AND THE THUMB-SCREWS! THESE BE THY ARGUMENTS, OH! SPIRIT OF PERSECUTION! which in days of yore delivered thee from the shaft of ridicule, and the scorn of philosophy. If every Theist or Materialist in these Islands were put to death as every Christian was, in those of Japan; then, but not till then will the believers in our metaphysical opinions be annihilated. Only let the perse-

cutors take care that *not one* is left alive; for a little leaven leaveneth the whole mass, and a single individual may, like Luther, shake and destroy the faith of nations. The judgment which condemns me, and my fellow sufferers to waste the best years of our life in a prison will raise such a spirit of enthusiastic zeal in our favour, as no obstacles will ever vanquish. Unfold, therefore, the pages of history; read, in what manner religious sects are to be overcome.

The Jews slew 50,000 of the tribe of Ephraim. Yet the tribe still existed. The descendants of these barbarians animated by Andrew, who gave himself out for a Messiah, massacred 220,000 persons in Cyrene and Cyprus, yet these murders only recoiled upon themselves.

The Christian Empress Theodora ordered all the Manicheans in her states to be killed, but although, 100,000 perished, yet 40,000 escaped into the territories of her enemy the Caliph, and no doubt contributed to the destruction of the empire of the Greeks.

The Crusade against the Albigenses, the proscription of the inhabitants of Merindo, the Bull of Pope Innocent the 8th against the Waldenses, the massacre of the Cevennes, which, under the reign of that haughty tyrant Louis the 14th, caused the death of 100,000 persons.

All these religions murders, were unable to prevent the growing spirit of enquiry. How then do you expect that fine and imprisonment can perform what equally defied the sword and the faggot.

Such, Gentlemen of the Jury, is the effect of persecution—and shall the persecutors of Theists and Materialists experience a different fate from that of the persecutors of less reasonable sects? Shall we yield to our enemies when the Ana-baptists and the Quakers have triumphed over theirs? We trust to the justice of our cause, to the reasonableness of our doctrines and to the enthusiasm of our martyrs. We have fought the good fight of freedom, and urged by our consciences we have defied alike the scoffs of ignorant Christians and the threats of bigoted tyrants. If reason and truth be for us, who can be against us, and who shall deter us from the worship of nature? Shall tribulation or distress? or persecution? or famine? or fine and imprisonment? or *Banishment*? or peril? or the sword? No! in all these we are more than conquerors through the enthusiasm that animates us. For I am persuaded, (to use the words of one of the most eloquent of your own apostles) that neither death nor life, nor angels, nor men, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of truth which is in Paine, Palmer, and other Theists.

I have now, Gentlemen, gone through what I intend to submit
VOL. 1. 21

to you: I leave it entirely in your hands, utterly reckless, and totally regardless of whatever your verdict may be. Should you recommit me to that prison from whence I have been brought before you, I shall feel the cheering conviction of not having merited it, while the opiate that will bring me sleep, will be the sweet and consoling reflection, that I have only done my duty. But should you acquit me, and thereby restore me to my wife and family—the very action will give to your hearts (whenever you reflect upon it) that sensation which cannot be described, but which is always the concomitant of virtue, while the responding gratitude and good wishes of thousands, and tens of thousands, will assure you, that you also have done yours.

ON REGIMEN,

AND ITS EFFECTS ON HEALTH.

To withhold from society, facts regarding health, is a sort of felony against the common rights of human nature.

DR. LAMBE.

To obtain the greatest possible share of pleasure, with the least possible share of pain, should be the invariable object of our lives; and to distinguish the courses which lead to the former, should be our constant study; as it is the most useful, and valuable knowledge. All men are alike eager in the pursuit of happiness; and although they differ so widely in the means they adopt, each presumes that he is following those courses best calculated to obtain the object of general pursuit. But of all the numerous host of aspirants, how few are rewarded with even a moderate share of the much desired boon! Happiness, although universally sought, is an object but rarely obtained. But since we find that some few do obtain it, if not in a perfect state, at least, far superior to the generality of seekers, must we not conclude that the majority are misled by fallacious appearances; and that either from ignorance, or error in judgment, they are led to adopt courses diametrically opposed to their true interests? We all desire happiness; we all strive to obtain it; but we differ widely in the nature of our attempts. Some pursue the right course; but the greater number follow the wrong. Let us endeavour, then, to distinguish between them; let us endeavour to ascertain what courses are best calculated to answer our views; and let us fol-

low these courses, with the determination never to deviate from them.

Happiness, is said to consist of health, peace, and competency. Of these, health is the principal; without health we have no peace; and without health and peace, competency is of but little avail. Consequently, the investigation of all those customs and habits, which have any influence on health, is the paramount duty of every individual. Under this impression, the writer has been led to study the effects of different sorts and degrees of food and drink, and the benefits of a peculiar regimen; and the results of his inquiries and observations, are written with the hope that they will stimulate others to commence the like examination, and to put in practice the knowledge which they may acquire: the surest road to health—the only road to happiness. In this article, he intends to confine himself to a few remarks on the comparative merits of animal and vegetable food: the effects of spirituous liquors, &c., will be considered in some future article.

The use of animal food, is so interwoven with the prevailing customs of the present day, that the man is in danger of being thought insane, who should dare to raise his voice against the favourite system. But he who labours with the good of mankind at heart, will look more to the ultimate tendency, or the benefit which his labours are calculated to produce, than to the manner in which they may be received by mistaken individuals. For although, at first, his best arguments may have to meet the ridicule of ignorant or interested men, the assurance that they will finally claim the attention, and benefit a portion of his fellow men, inspires him with confidence to proceed; and he already, by anticipation, receives his reward.

So habituated are the generality of people, in this country, to animal food, that they scarcely believe it possible to subsist without it. But could they view the thousands upon thousands who, in some countries, abstain from animal food altogether; could they view the healthy appearance, fine proportioned limbs, and experience the great strength of those nations whose inhabitants live wholly on the vegetable productions of the earth, they must at least feel convinced, that animal food is *not indispensibly* necessary to support existence. Compare the bloated victim of high living, with the man who supports himself on the cultivated or spontaneous productions of the soil over which he has the command. View the one with a hideously extended body, his strength so enervated as scarcely to allow him to remove from one place to another without assistance; his limbs swelled to such a degree as scarcely to leave a trace of their former shape, at the same time causing him the most excruciating pain; see him obliged to swallow the most nauseous drugs in order to obtain a short respite from those torments which are sure to return upon him with redoubled force; view the other, the picture of health, the model of

beauty; his body free from pain, his strength and agility equal to the most astonishing undertakings. View the one on his bed of down, in agonizing pain, rolling his distorted body from side to side, vainly attempting to obtain from sleep a cessation of his misery; view the other, on his pallet of straw buried in peaceful slumber; no painful limbs, nor frightful dreams to disturb his repose, his sleep is refreshing, and he awakes with renovated spirits to enjoy the pleasures of life in its utmost perfection. View such a contrast, and say whether the pleasure of pampering a vitiated palate, is not more than counterbalanced by the pain which it produces. It is true, all do not feel the effects of gross living so acutely; neither do many suffer to any extent during the first few years, but all suffer more or less at some time or other: some high livers are punished with various diseases in the prime of life; others, possessed of stronger constitutions, do not feel from it any serious effects till they have passed the meridian of their days; but sooner or later the effects of gross and unwholesome diet, will of a surety be evinced.

It would be endless to notice the many cases which stand in proof of the deleterious qualities of animal food, as it regards the perfection of the organization, the understanding, the health, and the happiness of the human race. But a few extracts from authors, who have laboured extensively on this subject, may serve to convince even the most sceptical, that these sentiments are not without facts to correspond; and that very able men—men who were fully competent to form a correct judgment on this subject from repeated experience, have considered the use of animal food, as one of the greatest curses which afflict mankind. The reader is requested to bear in mind, that the question is not, what food will support the animal man, for it is well known that he can subsist on either, or every sort, but what food will *best* support him? What food is best suited to his constitution; best calculated to expand his intellectual powers, and to carry him strong, healthy, and active to a good old age.

“ Examples of great and extraordinary longevity have been chiefly confined to peasants of the lowest order of society; to philosophers, who have thought that the truest wisdom consists in the regulation of the passions and the appetites; or hermits and anchorites, who practiced great abstemiousness as a religious duty.

“ It is perfectly well known to those who have resided in Hindostan, that the Brahmins, who abstain most scrupulously from the flesh of animals, attain to the greatest longevity.

“ The system wears faster under a mixed regimen, than under a vegetable regimen, and at such a rate, that those, who would die under the former regimen at seventy would under the latter, reach to seventy-seven, nearly; that is to say, life is prolonged about one tenth.

“ But to assume the utmost latitude in favour of the vegetable system, we will suppose, that persons, who use the common diet may have had their lives prolonged one sixth, by confining themselves to vegetables alone. This will I doubt not, be generally thought to be giving it advantage enough; though, under peculiar circumstances, it may be really too little. In persons living very grossly, eating largely of animal food two or three times a day, the abbreviation of life will be proportionably greater; such persons, perhaps, cutting off one fourth, one third, or even, perhaps, one half their days by their excesses.

“ There can be no doubt then that animal food is unfavourable to the intellectual powers. In some measure this effect is instantaneous, it being hardly possible to apply to any thing requiring thought after a full meal of meat; so that it has not been improperly said of vegetable feeders, that with them it is morning all the day long. But its effect is not confined to the immediate impression. As well as the senses, the memory, the understanding, and the imagination, have been observed to improve by a vegetable diet.”

DR. LAMBE'S REPORTS ON REGIMEN, &c.

“ Grain and other vegetables, with the help of milk, cheese, and butter, or oil, where the butter is not to be had, it is known from experience, can without any butchers' meat, afford the most plentiful, the most wholesome, the most nourishing, and the most invigorating diet.

“ It is in fact, perfectly ridiculous and absurd to pretend that animal food is absolutely necessary for the support of so comparatively diminutive and feeble a being as man, while the largest, strongest, and most powerful, which require sustenance in proportion to their bulk and vigour, the horse the bull, the camel, the rhinoceros, the elephant, the hippopotamus, are supported entirely by vegetable substances.”

RITSON ON ANIMAL FOOD.

“ Who is sicklier than thei who fare deliciously every day? Who is corrupter? Who belcheth more? Who looketh worse? Who is weaker and feebler than thei? Who hath more filthie collor, flegme, and putrefaction (replete with grosse humours) then thei? and to be breefe, who dyeth sooner than thei? Doe we not see the poore man that eateth brown bread (whereof some is made of rye, barlie, peason, beanes, oates, and such other grosse graines) and drinketh small drinke, yea, some tymes water, feedeth upon milke, butter and cheese, i saie, doe we not see suche a one healthfuller, stronger, fairer-complectioned, and longer livying, than the other that fare daintilie every daie? And how should it be otherwise?”

STUBBES'S ANATOMY OF ABUSES.

“That animal food, and fermented liquors will more readily, certainly, and cruelly, create and exasperate diseases, pains, and sufferings, and sooner cut off life, than vegetable food, there can be no more doubt than in any proposition of Euclid.

“It is philosophically certain, that animal food is in its own nature more ready to produce distempers than vegetable food.”

DR. CHEYNE'S ESSAY ON REGIMEN.

“That animal food renders man strong and courageous, is fully disproved by the inhabitants of northern Europe and Asia, the Laplanders, Samoides, Ostiachs, Tungsooses, Burats, and Kamstchadales, as well as by the Esquimaux in the northern, and the natives of Tierra del Fuego in the southern extremity of America, which are the smallest, weakest, and least brave people of the globe, although they live almost entirely on flesh, and that often raw.

“Vegetable diet is as little connected with weakness and cowardice, as that of animal matters is with physical force and courage. That man can be perfectly nourished, and their bodily and mental capabilities be fully developed in any climates by a diet purely vegetable, admits of abundant proof from experience. In the periods of their greatest simplicity, manliness, and bravery, the Greeks and Romans appear to have lived almost entirely on plain vegetable preparations.”

LAWRENCE'S LECTURES.

These are the opinions of men, who have deeply studied the subject; and their conclusions, mostly drawn from actual experience, are well deserving our attention: the authority of one man who speaks from experimental knowledge, is, or ought to be, of greater weight, than the united voice of millions, who speak merely from custom, or momentary feeling. And if we admit the authority of these authors to be good, and their conclusions just, we must allow, that the question of a peculiar regimen, is of the utmost importance; if we value health, happiness, or even life itself. We find it laid down, as an almost unexceptionable rule, that those who live wholly on animal food, are not so healthy, finely formed, or live so long, as those who live on fruits and vegetables; and that even those who live on a mixed diet, shorten their days, at least, one tenth, compared with those who rigorously abstain from animal food of every description. These conclusions are drawn from an extensive and general view; not confined to a few individuals, or even nations, but embracing the whole of the human race. When we see a man, who has been addicted throughout his life to gross living, arrive at seventy or eighty years of age, at the first view we may ask, what danger can there be in following a course, which has been persevered in so long with impunity? But we should recollect, that the same indi-

vidual might have lived to ninety or even one hundred years of age, under a different regimen. The few instances we discover of this kind, only prove how much stronger some men are in constitution than others. We have had a Parr, and a Jenkins, and many others who have attained to extraordinary ages; all of whom have been remarkably temperate in their living. These instances, although so convincing when corroborated by universal experience, would not of themselves authorize us to draw conclusions against a different mode of life: a few exceptions may always be found, even to rules and principles the most correct. But when we find, by observations made on all the known nations of the earth, that simple diet produces men better organized, more healthy, and who attain to a greater age than those who live on gross animal food; and when we find them supported by the experience and testimony of past ages; it must be worse than blind prejudice, that could prompt us to dissent from deductions so fairly drawn, or to close our eyes against proofs so unanswerable.

Let it not be thought, that the writer is ignorant of how much it would detract from the honour of his country were all the noble "knights of the sirloin" brought down to the size of ordinary men: he is well aware how much their corpulency and rotund shape, advances the British character; and how serviceable their immense receptacles of "fish, flesh, and fowl," would be in case of a foreign invasion. He is aware of this; and while he contemplates their great services, and patriotic love of country in supporting the far-famed national feature of *big bellied*; and this too at the expence of their health and a considerable portion of their lives, to say nothing of the great burden under which they continually labour, he cannot refrain from acknowledging, that their disinterested sacrifices deserve the highest praise. But since, in this respect, the character of the nation is so well established, the writer thinks, that a few of these specimens of rotundity, might well be dispensed with; and that thus an addition might be made to the number of his healthy and happy fellow countrymen.

There are many erroneous opinions afloat concerning this subject; and surrounded as they are by long standing prejudices, it is very difficult to remove them. To be confined to fruits and vegetables, say some, is little better than starvation; it weakens the body, depresses the spirits, and makes life but one dreary monotony, without a variety even in feeling. But this is only the language of the debauchee and the sensualist: thinking, rational men know to the contrary; although with too many of them, the strength of habit overpowers their better judgment. That the bloated victim of high living, whose unnatural course of life has produced an unnatural series of sensations, should feel disordered by a sudden change, is no more than could be expected; and for this reason, except where certain diseases demand it, a gradual relinquishment of the deleterious matter, is the safest and most adviseable method. The sto-

mach, long used to gross and irritating substances, requires to be dealt with cautiously: the effects of the old system must be annihilated, and the mischief it has occasioned must be repaired, before we can expect to feel the good—the natural effects of temperate and natural living. But once restored to its healthy state, all the ill-portending symptoms vanish; the body gains new strength and activity, the mind obtains new energies, and the whole man becomes reanimated.

There are others who assert that the evil lies *only* in excess. They will confess that large quantities of animal food is injurious; but while they do not equal their more voracious neighbours, they consider themselves as wholly out of danger. It is true, the excess is the greatest evil, excess of any kind is bad, and perhaps a moderate mixed diet, may not be so hurtful as an excess of vegetables alone; but this is only of two evils choosing the least, when there is the means of escaping both. Vegetable food is not only sufficient, but is the best calculated, both to support the body, and to expand the mind: it generates fewer diseases, and is more readily attainable than the flesh of animals. With these claims in its favour, we should not hesitate a moment to decide in favour of a vegetable regimen, were we not by our habits prejudiced against it. There are situations, no doubt, where it would be difficult to obtain vegetables sufficient for use. In such cases temperance must do its best; but that is no reason, why others should not do better, who are better situated. But such cases are very rare: the main hindrance to the adoption of a rational and wholesome diet, is, in general, either a vitiated taste, or the force of custom.

If we study the organization of man, we are convinced at once, that in his structure, he is decidedly an herbivorous animal. Lawrence, considers man as omnivorous; and as to the capability of living, so he certainly is, and so are many other species of animals. Yet he says, “whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ; all of which in their natural state, are completely herbivorous.” He draws the same conclusion from the length of the intestines, which he says are even longer than in the monkey tribe. So it appears, that he did not consider man omnivorous from structure; but from habit. Men can live on flesh, so can the simiæ; but the question is, do they not live longer and more healthy on fruits and vegetables? Let the unprejudiced observer give the answer; and it will be found decidedly in favour of a vegetable regimen.

People in general are but too apt to be displeased with those who attack the popular prejudices of the day; and the best intentions are often misconstrued. But the writer trusts it will not be so in the present instance. He deprecates the use of animal food, under the persuasion that a vegetable diet is more wholesome—better calculated to procure health, happiness, and long life. With many the force of habit, is too powerful to be overcome; to such he

would recommend temperance in that which they pursue. Temperance, be our diet what it may, is indispensably necessary to the maintenance of health; but more especially so when the food used, is of itself unwholesome.

Let not those be offended then, who differ from the writer in their opinions on this subject. The man who devours his daily pounds of fish, flesh, or fowl, will not be the more injured thereby, for having read this article; and should he be inclined to lessen aught of his superfluous living, he may, perhaps, feel benefitted. Founded on correct principles, and corroborated by repeated experience, the superiority of a vegetable regimen, would at once be assented to by every rational being, were it not for the prejudice which exists against it. But it is to be hoped that enough has been said to awaken the attention of the reader, and to induce him to give the subject that serious consideration which its great importance demands. And further, that he may be led to adopt, and finally to feel the good effects of a simple, wholesome, and temperate diet.

R. HASSELL.

THEOLOGICAL REFLECTIONS.

No. I.

As Doctor Paley observes, in his "Evidences of Christianity," the Christian religion exists, and therefore, by some means or other, was established. This we are all agreed upon; but the question is, how has it been established? Is its origin, progress, and establishment to be attributed to supernatural means, or to the zeal industry, and fortitude of individuals? Dr. Paley has laboured strenuously through one half of his work to prove, "that many who professed to believe the Christian miracles, passed their lives in labours, dangers, and suffering, voluntarily undergone in attestation of the accounts which they delivered." This would seem to favour the latter opinion, that the Christian religion was established by human industry; indeed the Doctor affirms, that without the industry of the Apostles it could not have been propagated, against all the opposition it met with. But then, they were assisted by miracles, those of course were produced by some power or powers superior, at any rate, to the apostles. This power or powers, unfortunately I cannot describe, therefore I can only judge of the effects of those occurrences called miracles. But then, again, how am I to be assured, that I am not deceived by some artful knaves, in attributing certain effects to the production of a supernatural something

called a Deity? Supposing miracles to have taken place, they are only *partial* affirmations, made to a very small portion of the the human race; and one would naturally suppose, that what was good for one part of the people to know, would be equally good for the other, particularly on so important a matter as our future salvation. As Paine justly observes, a miracle can only be depended upon by those to whom it is made, it is merely *hear say* to all the rest; and this hear say upon hear say has descended to us from age to age, until it is impossible to trace whence it took its origin. The Christian religion is a miracle! Miracles are from God, therefore, the Christian religion is from God. What can be more plain, than that the whole matter is a mystery?

The Christian religion is a heap of miracles and mystery. The supposed founder is called the Son of God, or God himself. He has existed from all eternity with the Father; he never had a beginning, nor yet a Father, for the Father and the Son are one. God, it is said, created the world, or rather gave the matter which then existed, a different form, for we know, that he could not produce it from nothing. He subsequently made a garden, which all must allow was no great matter, after giving form to the world. In this he placed a man and a woman; but there was a fine tree in the garden, that he reserved for his own use, and gave an injunction that no one should eat of it but himself. Previous to this time a war broke out in heaven; some of the angels sought to usurp the throne of the Almighty; but as the latter was the most powerful, the former were turned out. The principal angel to be revenged sought to destroy the new creation; he therefore persuaded the woman to eat from the forbidden tree; this she did, and God was displeased, although he must have permitted it, or it could not have taken place. God is a jealous God, and therefore must have satisfaction for his fruit. The Son, who was as old as the Father, offered himself as a mediator between God and man; at this the Father was well pleased, and agreed to accept him. Recourse was now had to the Holy Ghost, who was of the same age as the Father and Son; for the Father, and Son, and the Holy Ghost, are only one, and have existed from all eternity. The Holy Ghost drove the Son into the body of a virgin, and after remaining there the ordinary time, he was brought forth quite a little fellow, in Galilee. He was taken great care of to be sure, and learnt a good trade. But he was not sent there to employ all his time in knocking nails in a carpenter's shop; he commenced preaching, he took the character of a divine law-giver, and performed many wonderful feats, such as raising the dead, and feeding a few thousand persons with nothing, and yet giving them a belly full. However, all this was not enough, he was accused of sedition and blasphemy, was condemned, and nailed to a cross. This was to satisfy divine wrath, or in other words, to satisfy himself! He remained a short time in the grave before he returned

to his own home, which no doubt he has reached before this. Surely this is a very sublime theology! and to those who cannot discern it, I must offer the advice of Doctor Paley, "once fix upon your mind the belief of a God, and after that all is easy."

Christian authors pretend to exalt their system over the mythology of the heathens; but what part of the latter can be more ridiculous than their own? It is true the Heathens, as they are called, had their Pantheon decorated with some thousands of Gods and Heroes. They had their all powerful Jupiter, and they had their miraculous births for their minor Deities; but they never attempted to prove that their plurality of Deities made only one Deity. The Christians have been shabby copyists; they have built their mythology, with some variations, upon that of the ancients and now wish to decry the latter in order to exalt their own. Their thundering Jehovah is but a copy of the thundering Jupiter—their Son of God is but the realization of the imaginings of Plato, their whole system, *as far as the superstructure is concerned*, is not a fraction better than that which was in existence for ages before. They do not offer sacrifices on the altars of their Gods; but I question if the number of human beings who have been destroyed during the quarrels and wars of the Christians would not equal the number of those sacrificed on the altars of the Heathen. If mankind are less ferocious now than they were some ages back, the change is to be attributed to the increase of knowledge, and not to the spirit of their religious systems; nor can it be said, that the Christian religion has made men what they now are, for during the early centuries of its establishment, it was the opinion of the Bishops and a many of the Christian authors, that the increase of knowledge was incompatible with true piety; and this, I believe, has been a very general opinion, and is so at the present day amongst the devout theologians. The priest has universally been found to decry the increase of knowledge, for as learning has advanced, priestcraft has been found to retrograde. It is this that makes them raise their voices against infidelity, and seek to punish it by imprisonment; for the infidel is no more than a doubter of the utility of every system of religion, and seeks to satisfy those doubts by increasing his knowledge, and the knowledge of those around him.

But to return. Doctor Paley has laboured hard to reconcile the minor occurrences connected with the progress of Christianity. He says very little about the mythology itself, but seems rather to give up that part as a bad job. I want to know, what proofs can be given of its divine origin; whether there is any certainty of the existence of such a character as Christ, and even if he had an existence, whether his followers might not have been fanatics, ignorant it is acknowledged they were, and therefore deceived as to his real character. We have many instances of later date, where numbers have believed in tales much worse in their construction;

such for instance as the followers of Johanna Sonthcote. Here was a notorious imposition practised by this woman, and yet her followers are increasing in many parts of the country. It can be no proof of the divinity of Christ, that numbers preached of him as a Saviour, and even suffered trials, hardships, and death for what they professed, for if this can be admitted as a proof, the same may be offered for almost every religion. Even the Unbeliever, the Infidel, the Atheist, might put in his claim to the same credit; but we are not driven to this extremity, we will not offer it, neither will we accept it from others.

Weak as must be those arguments which are built on the supposition of the early propagators of Christianity undergoing various species of persecution, yet such are the most prominent amongst the Doctor's "Evidences." He considers, that because men have suffered for what they preach, their preaching must be true; but this does not follow: men may be very conscious in their own minds, that their opinions are correct, and consequently if they are honest, will rather suffer than cloak them; but it has often been found, that the most universally received opinions have been subsequently proved to be erroneous. The Doctor's reasoning, I must own, is very accommodating; speaking of the Apostles, he argues, that they were men so ignorant, that they could not have compiled the writings attributed to them without a divine assistance, and yet they were possessed of all the knowledge that was required for their important mission; and that no other men, but such as were situated as the apostles are described to have been, could have compiled such accounts, because they contain matters of local information, which no others could possess. These are very convenient positions, which amount just to this much, that they could not be otherwise, than as they were. The Doctor says, that if any one of the Gospels is genuine, that one is sufficient to establish the truth of the whole account, and that trifling discordances does not detract from the main history they have delivered. Here the whole weight is thrown upon the apostles, while just before he had argued, that they could not have produced those accounts without divine assistance. Surely it will not be supposed that God would dictate different accounts! and we are informed, that the apostles were inspired by the Holy Ghost, who is God, therefore they should be free from any contradiction, and even so correct, that two meanings could not be put to the same passage. When we talk of the Bible or Testament, we are not to view them in the same manner as works of human composition; in the latter we do not expect to find a production without faults; but when we read a book, said to have been dictated by God, we naturally expect to find it without a blemish; and such a book as could not by possibility have been produced by mere man. Theologians exultingly exclaim, compare the Holy Scriptures with the productions of the Heathens or Ancients;

but if one is the work of God and the other of man, there can be no comparison between them; although I would stake the whole question upon this single point, that in the composition and consistency, the latter works are immeasurably superior to the former, to say nothing of the productions of more modern times.

The fact that the Scriptures were quoted by the early writers on Christianity, proves very little in favour of their authenticity; but merely, that they were in existence at the time these men wrote. This is acknowledged, but the question is not a whit the nearer being decided, than before the Doctor commenced this part of his argument, and proves no more, than he has taken a great deal of pains to a very little purpose. It is known that during, what is now called, the second century, not only the books that form our present collection were in existence, but a great many others which were subsequently voted as apocryphal, although the voters could be as little competent to decide between the word of God and the word of man, as the theologians of the present day. The clergy found it necessary to reduce the number of God's books, in order that they might augment their temporal jurisdiction. They had then obtained the power, and could either gull or compel the multitude to obedience.

Every circumstance respecting the rise and progress of the Christian religion seems to me very natural and accountable, if judged only as a human institution; but as soon as we rise above this all is mystery, folly, and inconsistency. That such a person as Christ might have existed, and was an enthusiastic preacher, are just within the degrees of probability; although I am more inclined to think, that his character was drawn after the new superstition had considerably advanced, than that he was a real personage, or that our gospels give a correct account of him. When once an extraordinary affair is related, there is little doubt, however marvellous it may be, that there will be found some to believe in it. Such may have been the case with the introduction of Christianity; the plot was not entirely new, but chiefly a reduction of the number of Gods and Heroes, to a few Gods and Saints. Their system had in some respects a better appearance than that which was previously established, and while the people are dissatisfied with their present possessions, they are prepared to embrace almost any thing that is offered, which may have a slight appearance of producing them a benefit. The Christian system preached an equality of rights, both of liberty and property; and this principle, it would appear, was practised amongst the apostles. Such doctrines must have been highly gratifying at such a time, and amongst such a people, a great portion of whom were in a state of slavery; and was therefore calculated to make a rapid progress. That the system should be defended by very learned men, is by no means surprising, after it had once obtained a degree of popularity; and that it should still find defenders, is equally natural

when we consider the profit and emolument that is attendant upon their services. Doctor Paley would never have been a writer in favour of Christianity had it not offered him a subsistence for himself and family. He was evidently an unbeliever, although he strove hard to give his profession the best appearance. This may be collected from various parts of his writings, and particularly from the sketch of his life. He says for himself, that "a man who takes up a system of divinity with a previous opinion, that either every part must be true, or the whole false, approaches the discussion with great disadvantage. No other system which is founded upon moral evidence, would bear to be treated in the same manner. Nevertheless, in a certain degree, we are all introduced to our religious studies, under this prejudication." It is affirmed, that while at the Cambridge University, the subject that he proposed to dispute upon was, "that the eternity of punishments is contrary to the divine attributes," But finding that this topic would give offence to the master of the college, he went to Doctor Watson to get it changed. The Doctor told him, that he might put in *non* before *contradicit*. Mr. Paley, therefore defended the opposite position, "that the eternity of punishments is *not* contrary to the divine attributes."

Thus we see, that interest will sway the most intelligent men, and induce them to defend any position that will insure them the most comfortable living. Some youths are educated for the church, as others are taught to make shoes; it is with both a trade by which their future lives must be supported; and however the churchman may be assured of the inutility of the doctrine he is compelled to receive, or however disgusted the shoemaker may be with his trade, they are alike compelled to follow that for which education has fitted them. On another occasion Paley was requested to sign a clerical petition for a relief from subscription to certain articles of religion, and although he was known to approve the measure, he declined under the assurance, *that he was too poor to keep a conscience of his own.*

W. CAMPION.

TABLE TALK.

No. 3.

THE bellowing fanatics of every age have amused themselves, and warded off enquiry, by imputing madness or knavery to their opponents. In the present age nothing is more common than to hear an ignorant and violent tirade against enquiry concluded with "Atheists are madmen, and Republicans knaves." To be

a Christian it is necessary to have a conviction of the being of God, and to respect the king it is necessary to believe him an useful officer. I purpose, in the present essay, to point out the utter absence of circumstances necessary to each belief. God is represented as a being of infinite power, goodness, and wisdom. Ask a priest how you are to ascertain the existence of a God; he refers you to the Bible, that, says he, is the word of God. To this bigoted interested animal, I shall only reply, that on this principle I am bound to believe, not only that Ajax and Achilles existed; but also that the latter was rendered invulnerable, by immersion in the Stygian Lake. The Deist will tell you, that in the wonderful order of the universe, and in the mechanical perfection of the human body, there is sufficient evidence of the existence of a God. This, at first sight, seems plausible; but do we find no departure from this order and mechanical perfection? Do the volcanoes of Europe, the arid sands of Asia, and the ice-bound shores of Labrador and Kamschatka attest the goodness of God? It may be said that volcanoes *are useful*. But what need had God of a vent for impurities, and burning lava? If God was obliged to create impurities, his almightiness is a mere fudge. If he was not compelled to do so, he by doing so proved himself either cruel or foolish. Is his mercy conspicuous in the crippled, the blind, and the insane, with whom every country abounds? Are there no bad harvests, no floods, no fires, *no wars*? Do the darkened eye, and the impotent limb, bespeak an intelligent creator? Do the screams of the imprisoned maniac, writhing beneath the lash of his brutal keeper, present to our minds the merciful God? Do the floods, the famines, and the ravages of hostile armies, attest the infinite power, and benevolence of God?

I know that great stress has been laid on the perfection of the human body—Christians will triumphantly ask, whether in the formation of the human body, we do not see the hand of an intelligent artist? When this question is asked, an Atheist is expected to be at fault; nor is it only in conversation, but in standard works of great authority, that this very contemptible sophistry is resorted to—are not persons afflicted, even from the cradle, with the most excruciating diseases? We frequently see persons who have an additional finger, a club foot, or a contracted limb, does God superintend the quickening and birth of these? We also see that diseases not unfrequently descend from father to son for many generations, has God ordained it so? If such a monster as the Christian God could exist, I would rather brave his vengeance, than worship a being so cruel as to afflict his creatures in the hour of their birth.

Another strong argument against the existence of a God is furnished, by the necessity for human governments. What! has God made the heavens and the earth, and all that in them is, and can he not rule his creatures but by proxy? Does the Lord of

Hosts, who ruleth the sun, moon, and the stars, world around world, stupedous rolling; who sayeth unto the turbulent ocean, "thus far shalt thou go, and no farther;" does he require the aid of his puny animals to rule each other? Oh Theologians! 'ere you framed your all-wise, all-powerful, and beneficent God, why did ye not banish from the world the tumults of man's begetting, and put a stop to the terrific and destructive effects of nature? Why did ye not deprive the serpent of his sting, the pestilence of its deadly influence?

But inconsistent as is the conduct of those who would have us to bend to the phantom of their imaginations; still more so is that of the prating puppets, who call on millions of their fellow men to submit to the yoke of a few, of the most worthless of their kind. It is abundantly evident, that the right of society to controul an individual, ceases as soon as that individual is deprived unjustly of the benefits arising from association. The very existence of the law of treason, and of the military banditti retained to enforce it, proves that the rulers are conscious of their own injustice. Is there any law existing, or required, to compel the son or daughter of a virtuous man, to reside under his roof, and to submit to his paternal authority? No: it is the interest of a son to listen to the advice, and submit to the commands of such a parent. There have been instances of parents ill treating a child, keeping him half fed and half clothed, while the other members of the family have fared sumptuously. In such cases the public has levelled its bitterest reproaches at the heartless unnatural parent, and the law has rescued the sufferer from his torments, and compelled his parents to minister to his necessities. Oh ye hypocrites! who strain at a gnat and swallow a camel, your bitterest invectives are heaped upon an individual, who is proved regardless of the ties of nature, ye rave about humanity and social duties, ye extend your pharisaical pity to an oppressed individual; but ye gaze unmoved on the famine-marked countenances of millions. Look, if you can, at Ireland; behold the state into which your barbarous policy has thrown her. Look at the splendid palace of the Viceroy. Behold the crowd of imitation courtiers, sated to loathing—see, they turn disgusted, sickened, from the luxuries; to supply which, the world has been ransacked from East to West. Mark the reverend Priest—he preaches before his patron—right earnestly does he conjure his audience to remember their creator. Bloated with debauchery he hurls his anathema at the impious wretch who dares to question the beneficence of God. Cast your eyes for a moment on you mud-built hut—that pale, shivering female was once a wife, a happy mother—content gave zest to her humble meal—the partner of her bosom struggled long and manfully against the torrent of oppression, and consequent misery. Long did he labour, and painfully did he rob nature of her due, that he might contribute to the revenue of a landlord whom he

never saw; and to the tithes of a vile churchman who ridiculed his fervent though mistaken adoration: he had fought for a country which persecuted him for an erroneous tenet; which shut him out from civil rights, and rendered him an alien in the land of his fathers, because, though worshipping the same God, he knelt not at the same altar. Himself beggared; his wife half frantic with despair; his children clinging around him, begging with infant eloquence the bread he could not bestow, he rushed wildly from his home; and joined a handful of his countrymen—traitors because powerless. The Christian harpies came upon them, bravely did the patriots fight; but half armed, and more than half famished, they were forced to fly—traced to his cottage by the tyrants' bloodhounds; he was forced from his home, dear though desolate, and consigned to a wretched dungeon. Well may the cheek of his widow be blanched; well may her glazed, vacant eye be so mournfully fixed on the door; for from the time her affectionate husband was dragged from that door, she beheld him not, until he was suspended from the gibbets, as a warning to future malcontents—she shrieked, but none pitied her; she lamented, but the voice of soothing fell not upon her ear. When the first paroxysm of grief had subsided; she sued for her husband's body; she embraced the knees of his *legal* murderers: and was repulsed, and her cries laughed to scorn. Denied even the poor boon, of her husband's corse, o'er which she might sing the wild coronach; she returned to her desolated hearth—her children in vain endeavour to engage her attention—she heeds them not—the once happy, busy, cheerful mother, is now a moping, heart-stricken maniac. A thousand purple-nosed debauchees will rise and cry, false: a hundred servile journalists, will dip their pens in gall, to contradict the statement; but a thousand “modern instances, can be given of thy picture.” Yet the perpetrators of this villainy live and breathe; and lord it supreme above their starving, plundered, fellow men. Freedom in England is but a name; and in our foreign possessions, even the name of freedom is extinct.

But to say nothing of our eastern possessions; where law and tyranny are synonymous terms; to take no account of the slave-driving enormities in the West Indies; let us stedfastly keep in mind, the state of *Ireland*. Let priests delude old women of both sexes with tales of the mercy and omnipotence of Jehovah; let the lying journals prate of the prosperity of the country, and of the chastity and gentleman-like behaviour of George the Fourth; but let the deluding, and deluded whigs, go on with their declarations of principles, let them laud to the skies the glorious constitution. But let us, unceasingly assert the non-existence of their devil-making, son-crucifying God; let us fearlessly point out the abuses of our self-constituted rulers, and the consequent misery of the people; and let us constantly warn the people against their worse than foes, the whigs.

We constantly hear of the disinterested views of the whigs; and of the *glorious* constitution. Fine words, but they are hollow. If we examine the views of the whigs, we shall find them very like those landscapes we may imagine on a variegated sky—*views* only, shadows, chimeras, as to form; and as to substance aërial, and untenable. We shall find that they are but torys out of place. Are they prepared to abrogate kingly tyranny and substitute a government in the formation of which, every man may have a voice? Are they prepared to disband the standing army, the tyrant's refuge, and the people's pest? Are they ready to refuse to grant one shilling of the public money to the preachers of bawdry and barbarity? Will any one of them stand up in the face of the nation, and protest against robbing the labourer of his scanty meal, in order to pamper in eastern luxury, the long string of royal bastards, and noble whores? No, but they are prepared to receive places and pensions whenever his majesty may think fit to offer them. This is the true end at which they aim—this is the consummation for which they so devoutly wish—they attack the more trivial points of misconduct of their opponents: but they will not go to the roots—they only wish for place and power—they would be staggered if it were proposed to them to send the Guelphs to Hanover, to seek their fortunes; and to compel the clergy to earn their living by other services than that of preaching a lying, delusive, mind-corroding doctrine.

It was once facetiously asked, where is the Constitution of England? The question might have been readily answered—the standing army is the Constitution. That is the charter by which one man is enabled to plunder the nation; and that not merely in his own person, but by his ministers, God's ministers; and all the crowd of dependants civil, military, legal, and ecclesiastical—pimping lords, and ladies of easy virtue. This is the *glorious* constitution that giveth to the king's power; plenty to the whole host of sycophants, and pauperism to the people. As for the boasted, ostensible constitution it is a thing of delusion and tyranny; promising liberty, but perpetuating slavery: appointing a house of commons to guard the rights of the people; instead of which there is a house of robbers—linked as they are in every possible manner, by marriage, consanguinity patronage, and place with that hermophratical monster the house of peers; it is absurd, it is adding insult to injury to tell the people of England, that their representatives are commoners. They are aristocrats in every sense of the word, though they wish to impress upon the minds of the people that a member of Parliament is the steward of his constituents; they give the lie to the assertion, by the excessive privilege they arrogate to themselves. Glorious parliament, and very patriotic whigs; by whom an act has been passed to banish any one who shall speak or write any thing tending to bring into contempt the most contemptible set of asses, that ever disgraced humanity. Glorious

land of freedom in which men are shut up in a living tomb for breathing their unbelief of an inconceivable, indescribable God. Inimitable Government which provides a Protestant Viceroy; and a court of infuriated orangemen, for Catholic, oppressed Ireland. Enviably religion; which not only promises eternal damnation to nine-tenths of the world; but as far as rope, sword, famine, clerical rapacity, and crooked dastardly policy can do so, hastens the devoted damned, on their road to perdition.

The people are oppressed in every shape. In one part of the united kingdom the peasantry have been shut up in their houses from sunset to sunrise under pain of transportation; in another part, in the very capital of degraded Scotland, the land of the Bruce; a Sheriff may, and does, with impunity, rob a bookseller to any extent of what they are pleased to call blasphemous books. In London, honoured as it is, with the presence of the *greatest* King in Europe (Louis the Large is dead) hundreds of persons are starving. Compare the Park and Palace, of some bloated slave-owning scoundrel, with the mud-built cabin of the poor labourer; and then, say if you can believe that there is a God. We are told that our sovereign is the most perfect gentleman in the world. Nero danced gracefully; but what does the world now say of Nero? The graceful person and elegant address of the royal puppet are lauded furiously by the Courier, and Blackwood's Blackguard. A graceful address and an elegant figure are great advantages to a dancing master; but would these qualifications, be allowed as a set off against a single murder or burglary? Decidedly not. Nor should they divert our attention from the wholesale murders, and kingly burglaries of an oppressor. Amongst all the besotted cringing animals, that crouch to the powers that be, and trample on the enslaved people, there is not one that would employ George the Fourth, to superintend a counting house—for such an employment honesty, sobriety, and economy are necessary—but to be a king, to dispose of pensions power and places neither is necessary; it is sufficient to be born royally. A madman was lately our prime minister; and the descendant of a drivelling dotard is our King. What is it to us that our ancestors preferred a Guelph to a Stuart—the Stuarts were expelled the country because they were tyrants; and the Guelphs reign because the people are fools. What has become of the privilege divine of George the Third? That tyrannical, opinionated, rude, and penurious man; who after wasting millions of money, and rivers of blood; after distressing his own subjects, and driving the new world to desperation; after bragging, lying, cheating, and murdering, was compelled to acknowledge the independance of America;

“ Now tame and humble, like a child that's whipped,
Shakes hands with dust, and calls the worm his kinsman.

What claim had George the Third, or has George the Fourth

on the love of the people of England? None—but if we look at the present and past state of England, we must execrate their names. The Spanish Inquisition, and the tales of martyr-praising Fox, are perpetually reverted to as arguments against the Catholics. But not a word is said about the atrocities of Pitt, Guelph, and their associates. We are teased even to loathing with praises of George the third. But not a word is said about his clownish rapacity; and royal cruelty. We constantly hear people inveighing against the oppressive measures of Government, and in the same breath, professing love for the king and his royal relatives. To me this seemeth to resemble much, the folly of one who on receiving a sabre cut, should abuse the weapon; but laud to the skies the wielder thereof. The Republican writer, must pursue another course. He must remind his fellow citizens that in the reign of George the Third the people of Ireland were driven to desperation, robbed and murdered with impunity. Their houses fired and their wives and daughters ravished before their faces. Our present praise-bespattered sovereign applauded the Manchester murderers, and persecuted his wife, even unto death. The members of this deadly, persecuting family, whose rule, like the march of the locusts, heaps misery as far as it extends; not content with the ruinous debt entailed on the nation by their royal father; not satisfied with their own enormous revenues, granted to them, for doing nothing; saddle even their bastards on the public. We must never lose sight of the fact that George the Fourth authorised the execution of five men whose only crime, was that they had been deluded by his ministers. We must not forget that the heir apparent, the next destined ruler of England, by right divine asked ten thousand per annum, for performing the most imperative duty of our nature; nor that the whigs in parliament assembled suffered him to obtain it; though thousands of their fellow countrymen, were pining in want and misery. In short we must bear constantly in mind that the God whom we are called upon to adore, is a mere imaginary being; who is misrepresented by the priests, as all powerful, and beneficent; but, that notwithstanding his beneficence and power; want, vice, disease, wars, kings, and standing armies exist: that the king is an earthly God, set up by a party, that under his name they may plunder and oppress the people. That his “divine right” is clearly a mere humbug, inasmuch as the Stuarts, divine right and all, were sent packing to make room for the house of Hanover. These things are clear, palpable, tangible—it follows then that an Atheist credits his own senses; and a republican burns with shame and indignation at seeing the few plunder the many: the Atheist rejects with scorn an airy phantom; and follows the laws of nature, instead of the impracticable laws of God-making dreamers. A Republican maintains that a king, even though he be a perfect gentleman, is a robber. “If this be madness, there is method in it.”

WILLIAM HALEY.

LIBERATION OF MR. HALE.

WE have been waiting with some little anxiety to hear the result of the arrest and imprisonment of this individual. Whether the "authorities" would carry their inconsistency so far as to bring him to trial, or abandon the prosecution; the latter has been the case: after being shut up for weeks in a prison, he is discharged, on the ground that no bill of indictment is preferred against him. Is the matter to end here? Is there no recompence to be obtained for false imprisonment? Are the Woolwich Magistrates to be protected in so shameful a proceeding? We should hope not: but rather for the *credit* of Christianity, that this interference should be highly censured by her ministers. This comes of uniting religion with the state; they are opposite institutions, which cannot be supported without abandoning the principles of either the one or the other. Religion *professes* to be wholly solicitous for a future life, while the civil government is wholly concerned for the present: religion *professes* meekness, charity, and good will one towards another; whilst the political government to support her stability, must exterminate by force, those who encroach by force upon her territories: thus, we see, that the two systems can never amalgamate; and however they may profess to unite, their unity exists no longer than their separate interests are supported; for when these are threatened, professions of peace, unity, and concord, are at an end.

In the case of Mr. Hale, we have a striking contrast in the workings of principle and practice. Mr. Hale has acted conscientiously; he has seen that the precepts of the New Testament were not followed even by their advocates; he has seen, that war was forbidden by Christ, and yet throughout the country in which his system is established, a constant standing army is supported; he, therefore, endeavours to rouse the people to *practice* what they profess; and for his exertions he is dragged before a magistrate, and finally committed to gaol. This is what must follow, if the precepts of the New Testament were taken literally for our guide: we are called upon to acknowledge them as the rule of our faith, and yet if followed, we subject ourselves to the civil laws of the country. O divine policy! O admirable laws! which are so consistent, and so beneficial to the people!

If Mr. Hale supposes that a government can be supported without troops to defend it from external opponents, and that war should on no account be undertaken, we should be apt to consider that such opinions are falacious, and should say something to that purpose; but the question now is, does the New Testament support war or not? If it does then is Mr. Hale in error; but if it

does not, then has he been unjustly imprisoned. The latter we presume is the case, and this must have been evident to the cabinet, or the prosecution would have been completed. We understand that a society has been in existence some time which has been distributing similar tracts to those for which Mr. Hale was committed; but Mr. Hale denied any connection with them, and indeed seems to have acted from his own notions of right; and also to have expended considerable sums in this manner. So far there can be little doubt as to the purity of his motives.

At one of the early examinations of Mr. Hale he seems to have warmly declared that he had no such views as Mr. Carlile and friends; but does not Mr. Hale perceive, that all have the same end in view, however, they may journey towards it? Mr. Hale wishes to realize "Peace on earth and goodwill towards men," and thinks that this can be effected by remodeling the old system. We also wish to see established principles which will lead to the same happiness of mankind, but we cannot see that this can be effected while the old system of idolatry remains. We wish the rising generation to be educated in good principles, and the government of the country established upon something like equity. Until this is the case very little good can be effected, the ministers of religion know well that it is to their interest to be incorporated with the state; their worldly power must be supported; whether it be by the precepts of Jesus Christ or of King George the Fourth, is to them of very little consequence.

W. C.

UNIVERSITY VICES.

THE laws of the University of Oxford are unlimited, and the Vice-Chancellor reigns quite despotic. He, like other despots, is surrounded by a set of debased sycophants, who are cringing and fawning to the movements of their master; they, like other slaves are ready to perform their masters orders be they ever so base; and I well know that his orders are not always of the purest nature. He not only governs the University, but with equal power predominates over the citizens of the town. To become an inhabitant, it is necessary that your nature should be of the most servile kind; or you will never be able to brook the insults you are sure to meet with; and should you attempt to resent them, you will be dragged before the Vice Chancellor, who is never slow in exercising his authority. But should a member of the University insult you, or any female belonging to you, and that frequently takes place, the most you can do is to summon him before the

Vice Chancellor, and the greatest punishment he ever inflicts, is the task of translating a number of the Spectator into Latin.

The tyranny which is practised by the Vice Chancellor over the town is easily accounted for; an independent man will not, cannot, live in the town, therefore, the office of Mayor, falls into the hands of some dependent slave who will swear never to strike a member of the university be the aggravation ever so great*: thus at once he acknowledges himself a slave. The Mayor seldom performs an act of importance without consulting, and obtaining the approbation of the Vice Chancellor. A tradesman in Oxford is nearly as dependant on the University, as one of the menial servants called "scouts:" he must be silent while being abused; he must smile and flatter even while he sees himself injured; he must never express a difference of opinion, be it ever so repugnant to his knowledge of truth. Should a man act in opposition to the will of the priest, he is what they call discommensed; that is, every member of the University is forbid dealing with him, under a severe penalty, and the displeasure of the Vice Chancellor. For the same reasons you dare not arrest a member of the University for a just debt; as you will be subject to the same restrictions. Thus a set of unprincipled boys meet with encouragement from the very powers which ought to put a restraint on their actions. They are enabled to indulge themselves in voluptuousness, by getting involved in debts they never intended to pay; and are thus led on till they have ruined many honest families, their own constitutions, and the peace of their parents, by the encouragement and example of a set of voluptuous priests; under whose care their unfortunate parents had placed them. I have known many virtuous young men who had been bred up by their fond parents with the greatest attention and care, enter the University with the intention of receiving instruction, practising morality, and cultivating virtue; and I have known them fall sacrifices to vices of the deepest dye. The instruction they have received, has been the art of defrauding; the morality they have practised, has been debauchery of the worst description; instead of cultivating virtues, they have eradicated from their hearts the very seeds which were sown by their anxious parents; and they have destroyed every hope of their promised happiness, by industriously gathering a ruined constitution. Thus they not only become useless members of society, but a decided pest. And this all occasioned by detested, hypocritical priests; who are well paid to give them useful instructions, teach them good morals, and strengthen their virtues. Yet amongst these very priests, and in this University, every vice is practised to an excess but rarely equalled.

* The Mayor of Oxford is obliged to swear that he will never strike a member of the University, be the aggravation ever so great, before he can act as Mayor.

Oh ! Parents, beware, never place your child under the care of a priest, or it is ten to one but he will be ruined ; for every priest is either a base hypocrite, or an ignorant fanatic. And, as a tutor, the one is as improper as the other. The one will make him a dishonest designing knave, who will be avoided by every honest man. The other will make him a melancholy stupid drone ; or a mad cruel, cold-blooded, revengeful fanatic.

I. H.

SUFFERING REFORMERS.

SOME account of the personal sufferings of the reformers may be collected from a statement lately put forth by Mr. John Knight of Manchester, on the decease of his wife. This statement has been addressed to the Editor of the Manchester Gazette, and subsequently published in the Leeds' Patriot, a new and independant paper. However as the actions of a corrupt and tyrannical administration cannot be too frequently exposed, we shall lay before our readers a succinct account from the statement of Mr. Knight ; for the conduct pursued towards him, may, with slight variation, be applied to other victims throughout the country, but particularly those of Cheshire and Lancashire. It appears, that in 1812, Mr. John Knight was arrested with thirty-seven others, and committed to prison, without any specified charge ; and, although he was subsequently discharged, his business, in the mean time, had received an irreparable injury. In 1817, under the suspension of the Habeas Corpus act, he was again arrested, and harrassed from prison to prison during nine successive months, at the end of which he was bound by recognizances of £100. to appear and answer *any* charge that might be preferred against him. In 1818 he had to undertake a journey to London in consequence of his entering into recognizances the year before, and after vexatious delays, it again appeared, that there was no charge against him. Not yet satisfied, he was again arrested in 1819 on a charge of *high treason*, but this proved only to be a case of misdemeanour, and for which he was *only* sentenced to *two years' imprisonment*. It need not be added, for the awful truth *must* flash across the mind of every reader, that these repeated arrests had a most destructive effect on the susceptible frame of his wife, and considerably hastened her decease. Oh ! ye who wield a despotic arm over a suffering people, reflect but on the consequences, the misery occasioned, by your mis-applied power, and endeavour to practise humanity, ere it becomes too late !

C.

FOR THE NEWGATE MAGAZINE.

EVERY religion is ill calculated for the human mind; it generally injures, and never improves its professor. Weak minds, where it ought to soothe, it always agitates; strong minds, where it ought to frighten, always treat it with contempt, and why? Because every religion is founded on error. Every religion is founded on the word God, and the word God has no real meaning. It is merely a cloak for ignorance, and to support superstition, intolerance, and tyranny; consequently, it becomes the duty of every man, not only to sweep it clean from his own mind, but to do his best to cleanse the minds of the rest of mankind. In effecting this object, Richard Carlile and his incarcerated friends have done wonders. They have aroused the reasoning powers of their fellow men; they have hung Christianity on a gibbet; they have shaken the throne of a despotic tyrant; they have exposed falshood; they exhibited it in its true colours; they have illicit truth; they have proved to the world its intrinsic value; they have shown that it embalms the mind and cherishes the heart in a comfortless and unwholesome prison. They have brought Christianity to a crisis—priests must bring their God to be demonstrable, or his house must fall—it will, it must be the latter.

There are vast crowds rallying round the standard of truth waiting with impatient anxiety the downfall of priestcraft and tyranny. And I, with them, am determined to lend my weak but willing arm to hasten their annihilation. But many thanks to the priests for their assistance: they have increased our numbers by their last *charitable* persecutions, to an extent they little imagine. The trials with the defences, which were unanswered and unanswerable, of these virtuous and intripid men, have found their way, where truth, on these subjects, had never before appeared. And the unjust treatment they have received for the exposure of falsehood, has awakned the sympathy of many sensative hearts, and led them to enquiry and examination; and I am well aware, that no candid person with a collected mind, can examine the Bible and not detect its inutility. Ye powers that be, I exhort you, to begin again your persecutions; and I will be answerable that you shall find willing martyrs, who will devote themselves as sacrifices on the altar of truth. The bars of a prison have lost their terror in a cause like this; for, as Byron truly says, "Persecution is not refutation nor even triumph: the wretched Infidel, as he is called, is happier in his prison than the proudest of his persecutors."

A priest had the impudence, a short time back, to tell me, that my principles would never hold me up in the hour of death. But I defied him to prove one instance, where a man who had become an

Atheist by conviction, whose principles had failed him at his death. He pointed out the disgraceful *Lord Rochester* as an instance. But Rochester was not an Atheist, nor yet a Deist by conviction; but merely for convenience, that he might indulge himself in his debaucheries with the greater ease.

A man was never known to change from Atheism to Christianity; but many have been known to scout Christianity and embrace Atheism, as the only source to attain true happiness.

I do not deny that there is a *supreme* power, but I deny the existance of an *almighty designing* power. That supreme power acts by necessity, not by design, is evident: it cannot for a moment impede its own course, it must still act as it always has acted; therefore it cannot be almighty. "But," says this cunning Priest, "do you mean to deny altogether immortality?" Certainly not. The particles of matter of which we are composed will always exist though insensibly to us. Matter may be changed, but cannot be destroyed. Strictly speaking, there is no such thing as death; we are material, and matter is life, and life matter. There can be no such thing as dead matter. The state which is called death, is but a state of insensibility: recomposition ceases being carried on in the same body; but decomposition continues its gradual, but more rapid course. As the body decomposes, its particles mix in the sea of matter, as a drop of rain which falleth in the running brook.

On another occasion this same cunning, hypocritical priest asked me to go to church and hear him preach; he said his sermon was calculated to instruct and improve the heart of youth. His text was taken from the eighth chapter of St. John:—"Neither do I condemn thee; go, and sin no more!" Of course he expostulated on the evils attending adultery, seduction, &c. As soon as the church service was ended, I know not how it was, but I suppose it was a mischievous act of his evil genii, I wandered to his apartment; and what should I there discover, but this *very* priest, who had been, not an hour before, denouncing the punishments of hell and eternal damnation on all who should commit adultery, in the very act. I cannot but say that I was somewhat surprised, but a great deal more disgusted. I asked him by what means he could excuse himself? He said, he was not aware that he needed an excuse, since we were all aware that we could not always guard against the temptation of woman. I said, I thought his sermon, if calculated to warn others, ought to have been a sufficient guard to himself. But I have now seen so much of the hypocrisy of the priests, that I am not surprised at any thing they do. I have witnessed their midnight revels, their brutal debaucheries, and their mid-day hypocrisy. It was the reversion of their preaching compared with their actions, that first dispelled the thick film of superstition from my eyes; it was long ere I read a Deistical work that I became a Deist. But now, thanks to Mr.

Carlile and my own exertions, the remaining cloud is blown over—my mind is freed from all Gods, Devils, Angels, and Ghosts.

I glory in asserting, that I have brought many of both sexes to my own way of thinking; and they have all, without an exception, become more virtuous and happy. They have begun to study their own nature, by which they have learned how much their own happiness is allied with the happiness of their fellow beings; which makes them more sociable and less selfish; they respect the happiness of others, for the sake of their own.

It must be gratifying to the sufferers in the cause of truth, to see, that even in the University of Oxford—in the very soul of superstition and bigotry—in the heart of priestcraft and hypocrisy, the seed of liberty and truth have been sown; that the *spirit* of Materialism has been industriously cultivated; and that the branches of Republicanism have made a promising shoot. It must be pleasing to the devoted victims, in the most sacred of all causes—the cause of truth, to see that their exertions *are* likely to cause a moral reformation in *this* debased and prostrated city.

Oh! my beloved countrywomen, and countrymen, suffer me for a moment to claim your sincere attention, not for my own, but for humanity's sake; you who are possessed of the highest sensibility, the tenderest sympathy, the sincerest love of moral justice; while you are kneeling, as you think, at the shrine of mercy, while you are singing praises to your supposed heavenly father, while you are offering thanksgivings to your just, merciful, benevolent, and charitable God, turn but your thoughts for a moment to Newgate; then think of the palid cheeks, the sunken eyes of its inhabitants; think of the *husband* unjustly torn from the bosom of his beloved *wife*; think of the *father* deprived of the means of protecting and supporting his infant *children*; think of the indignant feelings of innocent *men*, who are unjustly accused and sentenced for malicious wickedness. Think of these things, and then return thanks to your *just, benevolent, and merciful God*, for *softening* the *tender* heart of Newman Knowlys, to incarcerate the bodies of eight honest men in a “dungeon's gloom” for doing nothing but their duty. If that be not enough, think of the distraction of the bewidowed *wife*; think of the helpless state of suckling *babes* who are fatherless; think of the fond, the heart broken *mother*; think of the silent grief, the half suppressed sigh of an indulgent *father*; think of the forlorn hope, the eager anxiety of a *brother* and *sister*; think of the warm, the throbbing heart of a SINCERE FRIEND; think—but enough:—think of *oppressed truth* and *perverted justice*, and then you must think of all these things.

I. H.

REPUBLICAN SIMPLICITY.

From an Excursion through the United States and Canada, by an English Gentleman.

SHORTLY after my arrival at Washington, as I was one day coming with a friend, from visiting the public offices, he pointed out to me a well dressed gentleman, walking by himself. "That is," said he, "the President of the United States." When this great personage met us, my friend introduced me to him. I took off my hat as a mark of respect; upon which the President did the same, and shook me by the hand, saying he was glad to see me. I went soon after to pay my respects to him at his house, in company with the same friend. We were shown into a handsome room, where the President had been writing. When he came in, he shook us by the hand, requesting us to sit down, and conversed upon a variety of topics. I may here observe, that whenever, in America, you are introduced to any one, the custom is to shake hands. I like this custom, as it is more friendly, and puts you more at your ease than the cold formal bow, with which in England, and indeed in most of Europe, you are greeted at the performance of this ceremony. I was very much pleased at the unaffected urbanity and politeness of the President, so entirely different from which I should have met with on being introduced to a person of any thing like the same importance in Europe. When going to pay my respects to a Duke of Tuscany, or even to a petty German Prince, whose territory was not larger than a county in one of the United States, I have had to dress in a court uniform, and to pass by a whole file of soldiers, and then by half a dozen pages, officers, and chamberlains, with gold keys at their pockets, &c. But the President of the United States received me in my ordinary morning dress; and though he was a Commander in chief of the Army and Navy, has no need of sentinels at his door, being sufficiently protected by the love of his fellow citizens.

I can safely say, that the manly simplicity of the President impressed me with much more respect, than the absurd mummeries of European potentates. Yet surely, if pride can be tolerated in any man, it must be in him, who (like President Munroe) has been placed at the head of the government of his native country, by the unanimous suffrage of eight millions of his fellow citizens. How much more has he to be proud of, than the petty distinction of birth or fortune! and what an immeasurable distance between him and a German *Princeling*! Yet, to judge by their manners and bearing, you would fancy the *Princeling* was the greatest man upon the earth, and the President merely a private individual;

whereas the one is a most unimportant personage, except in his own opinion, and the other is really a great man.

A short time before my arrival at Washington, there appeared a fine example of Republican simplicity. Jefferson, Madison, and Munroe happened to meet together at the opening of a college at Virginia. I suppose this is the only instance on record, of three men, two of whom *had been*, and one of whom actually *was*, at the head of the government of the self-same country, meeting by chance, and in the most unceremonious and friendly way, passing the evening together. There were four Presidents alive when I was in the United States, Adams, Jefferson, Madison, and Munroe.

AN EXORDIUM TO THE HOLY BIBLE.

ADMITTING, that all created beings are the immediate productions of God, and also, that the book, called the "Holy Bible," is his word; the whole creation must then necessarily exhibit his wisdom and power, as exerted on matter; his book ought, by the same inference, to develope the conceptions of an Almighty and intelligent mind.

Is it not remarkable, that when the human mind is employed in contemplating the material word, it is lost in admiration of the wonderful extent, variety, and fitness of its parts, and when this same intellectual power is applied to investigate, what is said to be the intellectual production of a Deity, is it not truly astonishing, that the unprejudiced mind discovers scarcely any thing in the work free from contradiction, and that the doctrine it preaches, is continually falling short of the end proposed? These results are convincing and conclusive, that the book, commonly called the Bible, cannot be the result of the efforts of a mind possessing unlimited powers, for surely there can be no reason given, why the intellectual and material production of a God, should not, at least, present an equal degree of order and consistency.

An attentive perusal of the First "Book of Moses," as it is, perhaps, more properly called, is quite sufficient to prove, that God never conceived nor dictated such incongruous nonsense, amounting to nothing more than an ill constructed fable, and contradictory falsehoods; for which the extreme difficulty of the subject is the best excuse for the failure of composition; which should alone be attributed to the limited powers of Moses' or the author's mind, for it would be the acme either of ignorance or of blasphemy, to receive such a weak production as the literary labours of an Almighty mind.

Dr. Johnson says, "it is the essence of ignorance, to attach importance to what it does not comprehend."

Down such a road. When meaning can be attached to it.

*An old Poem extracted from a Preface of John Tolands's, written
in 1720.*

THE TRIPLE PLEA.

LAW, PHYSIC, and DIVINITY,
Being in dispute, cou'd not agree
To settle, which among them three
Should have the superiority.

Law pleads he does preserve men's lands,
And all their goods from ravenous hands:
Therefore of right challenges he
To have the superiority.

Physic prescribes receipts for health,
Which men prefer before their wealth:
Therefore of right challenges he
To have the superiority.

Then strait steps up the *Priest* demure
Who of men's Souls takes care and cure:
Therefore of right challenges he
To have the superiority.

If *Judges* end this TRIPLE PLEA,
The *Lawyers* shall bear all the sway.
If *Empirics* their verdict give,
Physicians best of all will thrive.
If *Bishops* arbitrate the case,
The *Priests* must have the highest place.
If *honest, sober, wise men* judge,
Then *all the three* away may trudge.

For let men live in peace and love,
The *Lawyers* tricks they need not prove.
Let them forbear excess and riot,
They need not feed on *Doctor's* diet.
Let them attend what God does teach,
They need not care what *Parsons* preach.
But if men *Fools* and *Knaves* will be,
They'll be ass-ridden by *all three*.

TO MR. CARLILE'S SHOPMEN, NEWGATE.

GENTLEMEN, Wisbech, November 3, 1824.

It gives me great pleasure to have it in my power, to forward the subscription of a few friends in Wisbech, to the great and glorious cause of universal liberty.

There is but one of you who is personally known to us, and that is Mr. Ryley Perry; but in the grand struggle for equal rights, no man is a stranger to us: it is enough that his exertions in the cause of liberty have made us familiar with his name. We are persuaded, that no man would engage in such a warfare, from any notions of pecuniary gain: it must be from motives far more noble, more philanthropic, more honourable to enlightened and exalted minds. It must arise from a complete conviction of the truth of what they publish, and a determination to raise their honest indignation against systems so repugnant to reason, and so injurious to the best interest of society. Allow me to animadvert a little upon the conduct of your most Christian persecutors. There can be no doubt but that all genuine Christians, admit the divine origin of their religion. They are continually boasting of the example and precepts of its humble founder; and although he expressly says, his disciples must love their enemies, we see them persecute humble individuals because they differ from them upon mere speculative opinions! John, or St. John if you please, in answer to a question put to him respecting the treatment of others, says, "do violence to no man." To make more quotations would be wasting time, suffice it to say, that a mere glance at the conduct of Christians generally, will soon convince any impartial person that the practice of Christians in all ages, has been diametrically opposite to the preceptive part of their profession. Your persecutors are as impolitic, as they are unjust; and if they were not entirely blinded by interest, and a fearful apprehension as to what would be the result of free discussion upon theology and politics, aided by a free and powerful printing press, they could not but see that persecution, so far from suppressing the sale of such books, that it not only accelerates the sale, but is one of the most powerful argument against the corrupt systems they are intended to support. It is an old proverb, and I think there is a great deal of truth in it, "that if you give a fool line enough, he will hang himself." It is just so with the present administrators of government; the very means they use to prop up their old rotten system, will prove its inevitable overthrow. And on its ruins I hope will be built an everlasting republic. Really how contemptible such creatures as your persecutors look in every thing but their power, when placed before honest and intelligent men, who dare to speak the truth heedless of its consequences. Permit me to recommend you to persevere in the great and glorious work of reformation, until you have banished from the minds of millions the ill effects of a superstitious education;

very
Be lieve the system
and the

** - I think you have*
also no power
if you are to be
abolished

which will enable them to see the sun of truth in all its meridian splendour. And then,

The curse of Priestcraft, I am sure,
The earth no longer will endure.
The power, O Priest! no longer thine,
Nor King shall reign by right divine;
But truth triumphant then will shine,
And say the conquest it is mine.
Then free as air, our thoughts relate,
Without a lodging in Newgate.
When Kings and Priestcraft once doth fall,
Then welcome Peace will bless us all.

That you, Gentlemen, may live to see the period when your exertions in the best of causes, shall meet with a more appropriate reward, is the ardent wish of your friends in Wisbech.

W. C.

*To be equally divided amongst the following persons:—*WILLIAM CAMPION, JOHN CLARKE, WILLIAM HALEY, RICHARD HASSELL, THOMAS JEFFERIES, WILLIAM COCHRANE, JOHN CHRISTOPHER, and T. R. PERRY.

Wisbeach.

An Enemy to Oppression	2	0	J. W.	1	0
Daniel Proctor	2	6	I. J.	1	6
An advocate for Free Discussion	4	0	S. G.	2	6
An Enemy to Persecution	8	0	T. C.	2	6
W. Thacker	1	0	Serjeant Bradshaw	1	0
J. R.	1	0	A Friend	0	6
An Enemy to Oppression	2	6	J. C.	5	0
S. S.	2	6	A Friend to Liberty	0	6
A. B.	5	0	Joseph Moore	2	0
T. Ash	1	0	W. W.	1	0
R. Howcroft	2	0	T. Newman	1	0
L. Y.	1	0	J. H.	1	0
B. H.	1	0	R. R.	1	0
T. W.	1	0	W. C.	2	6

Peterborough.

W. M.	1	0	R. M.	1	0
J. W., a detester of Persecution	1	0	W. H.	0	6
An Enemy to Priestcraft	1	0	J. G.	1	0
A Lover of Truth	1	0	H. Clarke	2	6
A Friend to Liberty	1	0	J. Alderman	1	0
D. Nichols	1	0	A Friend	0	6
R. H.	0	6			

T. R. Perry, acknowledges the receipt of £1. from Billingborough, through the medium of Mr. Drakard; and 2s. from W. P. of Spalding.

From a few Friends in Long Acre, for the ten imprisoned Shopmen of Mr. Carlile, by the hands of John Jones, One Pound.

Printed and Published by Richard Carlile, 84, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 84, Fleet Street, or to any of the Editors.

THE
Newgate Monthly Magazine;
OR CALENDAR OF
MEN, THINGS, AND OPINIONS.

No. 5, VOL. I.] LONDON, January 1, 1825. [Price 1s.

TO OUR FELLOW REPUBLICANS.

REPUBLICANS,

BEFORE our succeeding number appears, you will have done honour to the name and memory of Thomas Paine. Perpetuating the characters of such men, should never be looked upon as a matter of indifference; but, as an all important duty. You are called upon to cherish their names, their memory, and their actions; not only in justice to the individuals, but as a stimulant for others to follow their example. Numerous ages pass away, and leave comparatively but few names that are worthy of remembrance; while millions sink to the earth, as the flowers of the field, and are seen no more: the effigies of a few are retained as if by some interposeing genius, to preserve the memory of our race, and prove to succeeding generations, that such things have been. The height of intellectual eminence is scarcely reached through the lapse of centuries, and even then, is seldom attended by those principles of rectitude, which render talents honourable to the possessor, or beneficial to the community. While such is the state of human knowledge, and such it will long remain, we are bound by the ties of duty and interest, to foster these few honourable exceptions to the general rule; to entwine with the recollection of their services the wreath of gratitude, and exhibit them to an admiring posterity as models for their laudable imitation.

Of all the branches of human knowledge, there are none which can be cultivated with more advantage to the general benefit, than the science of government; for that indeed embraces the whole circle of sciences, and is of itself sufficient to exercise the industry of the community. Every human being should be more or less a politician; for every one is subject to the laws and regulations of a government. Was this science better, and more generally cultivated, we should never be astounded by these glaring acts of misrule which are so frequently perpetrated by nearly all

the governments of which we have a knowledge; every one would feel an interest in checking the inroads of tyranny, by subjecting the tyrant to the same laws which are enforced against the meanest citizen; and this would assuredly be the case were every one made sensible of its great importance. Those who are so ready to discourage an inquiry into the administration of the government, and to check all knowledge of its first principles, must be possessed of a weak head, or a heart already corrupted by the workings of despotism; for this is not an individual question, by which individuals alone can be benefitted; it is a question of general utility, and by which the interest of none can be advanced exclusive of the whole.

Few individuals have written upon the science of government unbiased by party feelings and political animosities. Their object has been to calumniate the reigning power, in order to prepare the way for their own advancement. Such have been the alternate struggles of Whig and Tory in this country, and such are the factious appendages of every monarchy; but this is not the discussion calculated to benefit the nation; it is not a change of men that is required, but a change of system. Thomas Paine, of all our political writers, has been the most unbiased by party feelings; he has fearlessly represented things as they are, and as fearlessly exhibited their remedies. He was one of the first and best of writers: he has shewn with the utmost perspicuity the first principles of all government: he has grappled with long established and destructive abuses, and with a few strokes of his masterly pen, shown them in their native deformities: he has advocated the rights of mankind against the usurpations of the tyrant: he has contended for the property of the poor, against the lordly aristocrat, who has wrested it from him. In short, his writings are an everlasting monument of his worth, talents, and independence; they bear testimony to his zeal, interested only for the general welfare. England has also produced a GODWIN, who has laboured to the same end; but, he has fallen short of that native simplicity, elegance, and strength of language which was the characteristic of Paine; the latter has expressed more in a few pages than the former has in volumes.

Citizens; we have heard much of the calumny heaped upon Thomas Paine; but why has this been? This is easily answered; by the same reasons that every other reformer of abuses is calumniated. Because these abuses of public property, are sources of profit to the abuser; because the millions that are squandered by the government, serve to retain a vast number of dependants; and these, fearful of any inquiry, set up their deadly yell against those who shall venture to approach their territories. But of all the men who have yet been subject to their venom, they have had the least real ground against Thomas Paine. He was strictly a moral, humane, and benevolent character; and the aspersions of

the ignorant to the contrary become daily cleared away, as the light of truth expands its benignant influence.

Let us take a review of his political career, that we may ascertain what real service he has performed. He left this country under the recommendation of Dr. Franklin, and arrived in America a short time before her rupture with this country. Seeing the situation she was placed in, and her brilliant prospect from a well-timed resistance, Paine advised her separation from the mother country. He wrote a pamphlet entitled "Common Sense," and in this was discussed the object and end of all government; and the benefits arising to America from a government of her own. There can be no doubt but this pamphlet prepared the people for the important change that ultimately succeeded. It became so popular, that numerous editions were printed in various parts of the country, and was sought for with avidity by all who felt interested in the great national question. The inhabitants prepared to act upon its principles, and finally resisted the British force. During their long and anxious struggle, Paine wrote a series of papers entitled the "Crisis," pointing out to the British commanders, the difficulties they had to contend against; and to the American people their hopes of success. Nor was he alone a writer in their cause, he also underwent the fatigues of the campaign. As affairs became settled he was called upon to fill the office of secretary for foreign affairs. This office he resigned some time afterwards, and formed the idea of returning to Europe and defending the principles of the American revolution. He came: his object was to publish a forcible appeal to the people of England, and an opportunity soon presented itself in reply to Edmund Burke, on the French revolution. Here he produced his noblest production, the *RIGHTS OF MAN*, a work that must render his name immortal as long as language is in remembrance. Paine now became so deservedly popular, that he was elected a member of the French National Convention, by three different places. He was received in France with the greatest acclamations of joy, and conducted to his seat in the assembly. Here his attention was first directed towards forming their constitution; but this was unhappily prevented by the excessive desire of the people to execute the King. Paine, with his accustomed humanity, endeavoured to save the life of Louis, but by this act, he had considerably endangered his own. The reign of terror immediately commenced; all who dared breath a sigh for the late King were hastened to prison or the guillotine. Paine was confined during ten months until the fall of Robespierre, and was then solicited to resume his seat in the convention, which he accordingly did; but, as he could accomplish no good with the French people, he subsequently returned to America. Here he was still active in combating the abuses which had crept into her government, until he departed his active and useful life, in the seventy-second year of his age.

There can be little doubt but the circumstances of the times tended much to influence the conduct, and form the character of Paine. He had witnessed the beneficial effects of one revolution, and he desired that the same should be felt throughout Europe. The spirit of enquiry was raised, and he, as a citizen of the world, extended his views of amelioration to all mankind. His principles were adapted to every country, because they were founded on the nature and condition of the human race. The old and worn out despotisms of the earth, received from him no adulation. He traced their origin; he exhibited their effects and mischievous tendency; and, however the time may be deferred, it must come, when the people, no longer able to bear their burden, will rise with an irresistible force and sweep them from their foundations. It is inconsistency, it is madness to suppose, that the present state of things can last; there must be a change, and the sooner and more effectually this is effected the better. Let us, therefore, prepare ourselves for this important period; for such a change without preparation, would most likely place us in a worse situation than we are in at present. The choice between anarchy and despotism is not great; to place the people in a better situation, we must teach them the best principles to be adopted at such a time. We must not only prove, that the present measures are bad, but show to a demonstration that others would be better. This fellow citizens, we can do; and it behoves us to increase our knowledge upon this subject, and extend the same, each to our neighbour. We cannot be wrong in preparing; for should we not be called into action, we shall have not only improved our own minds, but shall have the consolation to reflect, that, as individuals, we have done our duty.

In all our discussions it should be borne in mind, that we have no right to insist upon *our* opinions, or measures being adopted in preference to others. Our only course is, to obtain as many converts, or rather to convince as many as possible, that our measures are the best. If we cannot convince them of this, we have no claim to a superiority; but, if we can, and a majority of the nation be satisfied that such measures would be beneficial, then we have a right to insist, that such should be adopted; and under any government that represented the disposition of the nation, such a desire would not remain unattended with a trial. The greatest evil is, that we are not represented by our government; the people have not an influence over their servants; and the consequence is, that the government and the people are kept in a state of perpetual hostility.

Thomas Paine has, in the first part of his *Rights of Man*, defended the three following propositions:—

1. The right to choose our own governors.
2. To cashier them for misconduct.
3. To form a government for ourselves.

One would imagine that these propositions were so self-evident, that none could be found to question their authority. But, excepting the American, where is the government that would acknowledge their influence? We have also writers who deny that such powers exist in the nation. Such was the chief position of Edmund Burke. Paine has in his second part of the "Rights of Man," proceeded in a more methodical manner to establish his principles, and exhibit their practicability. He proposes, that all sinicures should be abolished, with every portion of wasteful expenditure; and that the current expences of the government should be reduced to a moderate estimation. The expences of the present government amount to a sum very little short of seventy millions, without including the church establishment, poor rates, &c. &c. Now, let us see what would be about the average expenditure, according to the calculation, and plan of Paine.

Allowing five hundred pounds each per annum for
three hundred representatives fairly elected, the
expencc would be £75,000

THE OFFICIAL DEPARTMENT.

Three offices at ten thousand pounds each	30,000
Ten ditto, at five thousand pounds each	50,000
Twenty ditto, at two thousand pounds each	40,000
Forty ditto, at one thousand pounds each	40,000
Two hundred ditto, at five hundred pounds each	100,000
Three hundred ditto, at two hundred pounds each	60,000
Five hundred ditto, at one hundred pounds each	50,000
Seven hundred ditto, at seventy-five pounds each	52,500
	<hr/> £ 497,500

As nations became more enlightened, and their governments more equitable, there would be less occasion for a standing army, and the expence might be reduced to, even within the following sums:—

Army 500,000

We will suppose the navy the same.

Navy 500,000

We will also suppose, that the sum of 500,000 pounds, should be reserved as miscellaneous expenditure, the gross amount would stand thus:—

Representatives and official department	497,500
Army and Navy	1,000,000
Miscellaneous expenditure	500,000
	<hr/> £ 1,997,500.

Thus we see, that the current expenditure would be within two millions; and this would be found sufficient for all the useful purposes of government. The United States government is supported at a considerably less amount than this; and even at some periods of our history, the government expences have been under this sum of two millions. This is but a mere sketch of what might be done; but it is sufficient to show, that a government acting for the *RES-PUBLICA*, or public good, would not be guilty of that wasteful and extravagant expenditure, which we find to be the case in this country. In lieu of poor rates being collected by the house keeper, Paine proposes that the government should provide for the young, the aged, and the infirm in the following manner:—

To pay as a remission of taxes to every poor family, out of the surplus taxes, in room of poor rates, four pounds a year, for every child under fourteen years of age; enjoining the parents of such children to send them to school, to learn reading, writing, and common arithmetic; the ministers of every parish, of every denomination, to certify jointly to an office for that purpose, that this duty is performed. The amount of this expence will be,

For six hundred and thirty thousand children	
at four pounds per. ann. each	£2,520,000

To pay every person at the age of fifty years, and until he arrive at the age of sixty, the sum of six pounds per ann. out of the surplus taxes; and ten pounds per ann. during life, after the age of sixty. The expence will be,

Seventy thousand persons at £6. per ann.	420,000
Seventy thousand persons at £10. per ann.	700,000

The sum thus remitted to the poor will be, to two hundred and sixty two thousand poor families, containing six hundred and thirty thousand children	2,520,070
---	-----------

To one hundred and forty thousand aged persons	1,120,000
	<hr/>
	£3,640,000

Paine has also made other provisions for births, marriages, employment, &c. &c.; but the former of these are subjects, the policy of which have yet to be decided. Provisions for the aged, and schooling for the rising generations, are of so much utility, and so consonant with our feelings of benevolence, that the candid politician will scarcely be found to raise his pen against them. The first and most important object is to obtain a *FAIR REPRESENTATION OF THE PEOPLE*; and then will be the time to offer plans for general discussion, and adoption. All plans before such a time can have no other effect than to expose the present mea-

asures, by exhibiting others which are better. We have a straight course to pursue; let us unite our exertions in order to obtain a representative government; for this is the only one that is worthy the adoption of any people. Let us strenuously expose that burlesque on civilization, called monarchy, and its attendant aristocracy. They are the weeds from which spring the greatest evil attendant upon human society. They are the drones of mankind, and until they are reduced to their proper level, in vain shall we look for freedom, prosperity, or happiness. Their interests are decidedly hostile to those of the people: the two bodies cannot unite, for their services are not reciprocal; the pageantry of nobles kings, &c. must be supported by the people without the people receiving any corresponding benefit. While such is the state of society; where are the benefits of civilization?

Government may be comprehended under three general forms: the monarchical; the aristocratical; and the democratical. To form our judgment as to which of these are best calculated for promoting the end and object of government; the public good, or the greatest portion of general happiness, we must examine the effects of each; we must judge of them by experience; for this is the surest guide we can follow. It matters little what names we give them, or by which form we are governed; so that we are governed justly; for undoubtedly, as Pope says, whatever is best administered is best. The monarchical, though it is always considered as a separate branch, can scarcely be said to have an existence distinct from the aristocratical. They are entwined with each other; they govern on the same principle, and have arisen on the same means,—power and usurpation. Neither the one nor the other could have obtained their origin from the proper source; instead of being appointed by the people, they have by force of arms conquered the people, and subsequently claimed the right of governing them. Such have been their origin in this country, and such has been the same in every country. They have ever governed by right of conquest; they have acknowledged no laws but those of arms—and no rights but those of power.

In all governments the various parts should be so constituted, that no body of men should have the power to increase their own interests to the exclusion of the rest; for if this power is possessed, it is a principle in human nature, that the possessors should exercise it to their own emolument. The British government, has therefore, been the subject of the highest encomium as being established on principles which were calculated to check the over-exercise of power on either the one hand or the other. But do we find any thing like checks or ballances throughout the whole system? Have not the monarchical and aristocratical parts united to destroy the influence of the Commons? Have they not corrupted the source of the representation? Have they not the power to carry any measures they please, even if those measures be in direct opposition to the wishes of the people? Where

then are the checks? There are none: neither can there be any; the two will unite to destroy the influence of the third, and the only means to prevent this, is to give a corresponding power to the third to enable it to bear up against the others.

The people may by possibility be well governed under a monarchy; but the chances are always so much against this being the case, that the best policy is not to place it in the power of a bad king to render the people miserable. The number of good kings have been very small, while the number of bad ones have been innumerable great. The education of a king is generally the most unfitting for his station. Pampered in a court, amidst fashion, pomp, and luxury, he is left unacquainted with the situation of the country of which he is destined to be the governor. He is treated from his birth as a being of superior nature, and views the majority of mankind as the mere play things of his idle years. His exaltation depends not upon his merit to the throne; and while the most intelligent men are required for ordinary offices, the stripling or the idiot would not be excluded from the "throne of his ancestors;" Oh no! the boy, forsooth, was born a king! and this seems all that is necessary to fill the all-important station.

There may be evils in democracy, but they cannot be greater than those of monarchy. While we have few venerable kings, we have seen that the most flourishing ages have been governed by a democracy. The best periods of Greece have been those wherein the Republican has been the predominant government. We have the most glorious example in the people of the United States. Here is the government approaching the nearest to a Republic; where representation is the most universal. There have been governments calling themselves Republican, that have been very far from deserving that appellation; it is not from these we must form our estimation; but from the broad principle of UNIVERSAL REPRESENTATION. It is here we must fix our standard, round which may triumph the peasant, the tradesman, and the noble; and in the engagement of equal rights each may proclaim his fellowship as a man and a citizen, unbiassed by these political distinctions which have engendered only strife, contention, and animosity.

Fellow Republicans, let us hope that this pleasing prospect will ultimately be realized; when mankind shall, as brothers of one fraternity, unite in their social duties, and banish from their presence and recollection, the odious epithets of tyrants and slaves. Let us hope, that as the progress of knowledge tends to civilize and cultivate the understanding, men will perceive their true interests; will no longer be viewed as a herd of swine before their drover; but as intelligent men preserve their freedom and dignity against their lawless oppressors. Every man has a right, for humanity cannot be practised otherwise, to the protection of his pro-

tection of his property, and this, to a great extent, must be the object of the government. But should this government, instead of performing this duty, injure his property and his means of producing more, then does it cease to be a government for him; he is no longer under allegiance to it, because it insures to him no protection. Civil rights consist in his being freely and fairly represented by the government he is subjected to; and that he shall be subject to no laws but such as he had a share in making. No man, or body of men can claim a right to make laws for a community, or to act upon laws which have no other authority than that of antiquity. Every age is best qualified to enact such laws and regulations as are best calculated to insure its immediate interests. It is not presumed that all old laws are bad; but in case they should be so, the nation, through their representatives, should have the power to alter or amend them. In every other branch of science we willingly adopt the improvements which are continually exhibiting, then why in the science of government, the most interesting and most important of all sciences, should we resolutely reject all improvement in its form and jurisdiction? If the reason is good in one case it must be so in the other; and especially as in the latter a greater number of beings are subject to its influence. But the interested few resolutely decry all improvement, and all examination into the present system; yes, easy souls, they fatten on the "good things as they are;" they have usurped the civil rights of the many; they have increased their own power by depriving others of theirs, and will retain it until the many are sufficiently awakened to regain their own and protect it. May such an event be much nearer than is most generally expected!

Let us persevere in the good cause; meet Republicans, celebrate the natal day of one to whom we are so much indebted; for in doing this, you not only show, that you have gratitude towards those who have well performed their parts, but you extend the principle for which we are all struggling; you form a rallying point for all who choose to follow, and you do credit to your own spirit in assembling in defiance of the odium and persecution to which you are subjected. Meet, for by numbers and perseverance you will soon remove the malice of your enemies. It is by the numbers that exert themselves in any cause, which soon change the opinions of mankind; an unsuccessful riot is termed an insurrection, but a successful one soon becomes a glorious revolution. You have hitherto been considered as impotent, and few in number, but this has arisen solely from your not assembling in societies as others have done. You have acted alone and independantly, while others have exhibited their strength at every opportunity. Be it your object to strengthen and consolidate your number; and this cannot be done better than by meeting to commemorate worthy characters, or glorious actions. Think of

what has been done, and reflect on what may be accomplished. The despotisms of the earth now shake beneath the progress of knowledge and the spirit of inquiry. Thrones established by ignorance and supported by fraud, now totter under the glorious example of the new world; where not only the Americans have established their independence, but the abused and depressed Blacks are obtaining their emancipation. While the work of reformation goes on, who will proclaim where it shall cease? Republicans! yours is an important cause, and deserves your utmost exertions. We know, that you form an important body in this country, whenever you shall be called into action. Go on therefore, and extend your influence: do your duty, as will your sincere friends—

THE EDITORS.

ON THE USE OF SPIRITUOUS AND FERMENTED LIQUORS.

THE use of spirituous and fermented liquors, forms a prominent feature in the habits of the people of all those countries where such liquors are to be obtained. But in no one country is it carried to so great an excess as in England, and in no one country are its mischievous effects more clearly discernible. When entering on an inquiry concerning the evil tendency of customs and habits generally, this subject, considering the multitude of evils which excessive drinking engenders, deserves our early and serious attention. To a person devoid of prejudice, to one who could commence an inquiry on the merit of this almost universally followed system, without even the wish to decide in favour of its continuance, an appeal to past experience would be sufficient to convince him of its being one of the principal evils which afflict mankind. But the generality of men hold so tenaciously to long established customs, and their favourite habits, that the whole mass of past experience, together with the most powerful arguments, prove unavailing: they either flatter themselves that the effects they have seen experienced, proceed from other causes, or that there is some peculiarity in their individual cases, that either exempts them from the evil, or prevents them from avoiding it.

Could the force of prejudice and habit be destroyed, the task of convincing mankind of the evil tendency of their present modes of living, would be comparatively easy, and by far more pleasing: the exertions of the philanthropist would be duly appreciated by his fellow men, and himself rewarded with the pleasing assurance of having added to the sum of human happiness. But at present, the encouragement to proceed in this task, is confined to the con-

sciousness that we are thereby performing one of the first duties of a civilized moral man; for the benefits likely to result from such a labour, are so far distant as to be scarcely discernible. Yet why this despair? May we not hope for better things? May we not hope that the force of prejudice is on the wane? Surely men cannot always be prating of happiness, and yet refuse to listen to the means of obtaining it? Let us cheerly then to our task; and let us hope that these lines will meet the eye and receive the attention of men, free from the sway of prejudice and habit; men, who, instead of being governed by the voice of the ignorant multitude, will dare to reason, and, directed by their reason, will dare to draw such conclusions as the subject demands.

Although experience speaks powerfully against the use of intoxicating liquors, if we had not other means of ascertaining their pernicious qualities, we should find many apparent contradictions, which it would be difficult to reconcile. When we see an apparently healthy man of sixty years of age, who has been an habitual hard drinker, we are led to doubt the cause which has carried off another of the same habits at thirty. But here we must take into the account, the probability of there being a difference in the original strength of the constitution. That there is a great difference amongst men in this respect, we have ample proof; and that this difference enables some to withstand the mischievous effects of strong liquors for a longer space of time, must, of course, be allowed. The weaker constitution, with great care, will, doubtless, last out the stronger where it is not so guarded, and may even last nearly as long where they are guarded alike; but against the effects of deleterious matters, the stronger has so decidedly the advantage, that in comparison with the weaker, it scarcely appears to be effected. But let not these fallacious appearances deceive us; let us examine deeper into the subject, and we shall find that the use of intoxicating liquors, universally tends to shorten our lives. And although this, in regard to society in general, is the least of its evils, to the individual it is the most important. Of hard drinkers it is often said, "they enjoy a short life and a merry one." Were the latter as true as the former, it might be some compensation for their lack of days; but that the contrary is the case, no one can deny: their pains and vexations are increased even faster than their days are diminished.

It is likewise argued that "strong liquors increase the strength of the body, and enable it to perform labours which it otherwise could not." Appearances may at first favour such a supposition; but it is, nevertheless, totally groundless. Strong liquors undoubtedly stimulate to greater exertion, but they do not add strength; and this stimulation continues but a very short time, and a corresponding debility ever follows it. Men who drink one dram to raise their spirits, must have another and another to keep

them up: and once began the attending evil is sure to follow. If they cease to drink, their spirits sink below their natural level; if they continue to drink, they are either driven to a state of madness, or sunk to a state of stupor.

It is erroneous to suppose that all matters which stimulate the body to action, or encreased action, add strength to it: stimulants only bring into action the latent powers; they add no new strength. Give a man, *apparently* without strength to leave his room, a few glasses of spirits, and he will rise and walk with the best: convince him that his house is on fire and expected to fall every moment into one mass of ruins, and the effect is the same. In the latter case, we are convinced there can be no increase of strength; then why should we presume it in the former case? It may be said, that, "in one case a substance enters the body, in the other nothing; a substance may produce strength, but nothing can produce nothing." To give a complete answer to this, it will be necessary to describe the nature of spirituous and fermented liquors, in order to shew how unequal they are to the task of sustaining the body, or making any addition to its strength.

The principal part of the compound, is the alcohol or spirit. This is the product of the saccharine or sweet matter, but wholly different in its nature. In its original state, the saccharine matter is the best part of our aliment; and those articles of our food which contain the most of it, are the best calculated to support the animal frame: it forms in the stomach a fine and soft fluid, which finds an easy passage through those minute vessels which serve to convey the chyle for the nourishment of the body. But the case is different when it becomes a spirit—when it has undergone the process of fermentation. Instead of contributing to form the chyle, it quickly expands into a thin vapour, which forces its way over every part of the body, but more especially towards the head. The effects which immediately follow, are too well known to need much description. Its irritating action, at first stimulates or gives increased vigour to the whole body; but by continued action, it deadens the feelings, and eventually, by causing a pressure of blood on the brain, deprives the man of all feeling: his organs of sensation cease to perform their functions, and he is dead to all surrounding objects—as the common expression goes, dead drunk. It is this unnatural stimulation, and the consequent debility and stupor which are the most injurious to the health. These effects are so fully corroborated by universal experience, that more of proof or argument is not wanting. Whoever hath witnessed the drinking freely of spirits, hath witnessed these effects; and the connecting links between cause and effect, though not to be correctly known without laborious investigation, might be ascertained, sufficiently correct for our purpose, by observation and reasoning analogically from the process of distillation: had we any thing answering to the

cooling tub of the distillery, situated between the stomach and the brain, we might make as free with the use of spirits as we now do with water.

The other parts of the compound—the matters added to the spirit and water, to give the liquor a colour or flavour, are, comparatively, but of little importance. But of these, the greater part are deleterious: some few may possess good qualities, but the silence of those connected with, and whose interest it is to support, the spirit trade, makes it doubtful whether their compounds are formed of any one ingredient calculated to prove beneficial to the body: had they aught to plead in favour of their productions, we should soon be made acquainted with it.

Hitherto we have only considered the effects of spirit drinking on the animal frame. Did the evil rest itself here, it would be comparatively trifling; but when we view its effects upon society—when we view the evils it hath brought on mankind, and the miseries it hath entailed, not only on the stupid and infatuated followers of the custom, but on their friends, their families, their children, and their children's children, we must be possessed of callous hearts indeed, not to heave a sigh over such a scene; and he deserves not the name of philanthropist, nor even the name of man, who will not do his utmost to explode and extirpate such a system. The evils are not few and hidden, they stare us in the face at every turn, and every day adds to our painful experience. With what horror must a man, who feels for the happiness and rationality of his species, view the besotted inmate of an ale-house! With wounded feelings, he contemplates the misapplication of the means of happiness; and with still deeper wounded pride, he witnesses the degraded state of the self-named lord of the universe; and while with hurried pace he flies the disgustful scene, a heart-rending soliloquy attends his steps. Perhaps the being who causeth his solicitude, is the husband of an amiable and deserving woman, and the father of a young and numerous offspring. These, while the husband and father is squandering his time and property on a poison which deprives him of his senses, saps the main spring of life, and sinks him beneath the brute, are without garments sufficient to screen themselves from the winter's blast or the summer's sun, and nearly starving for want of the bare necessities to support life; the mother dividing her pitiful remnant of bread to stay the cries of her famishing children, while the father is spending in riot and confusion the last shilling of their united earnings. O! man! man! when wilt thou strive to deserve the title of which thou seemest so proud! Thou stilest thyself a rational being! but where, where wilt thou find the brute that even neglects the means of obtaining food for its offspring, much less to squander it when obtained? Or where wilt thou find the animal, except thyself, that eateth and drinketh to its own destruction? Step to the mountain's brow or the fo-

rest's shade—view the scenes of busy life which pass around thee—apply the lesson to thyself—see the manner of life pursued by other animals, and if thou wouldst be thought something superior, endeavour to deserve the distinction.

It would be an endless task even to name the many evils which result from this system; neither is it necessary to enumerate them; as the philanthropist will be witness of sufficient in his own circle, be it ever so small, to supersede the want of description; and to the miserable sufferer, neither appeal nor argument can be of any avail—he is deaf to the voice of reason, and dead to every call of nature.

It is often the case, that in attempting to trace an evil to its source, we lay the blame on the wrong object. It is so, in a great measure, in the present instance. We curse the hour and the man that first produced a spirituous or fermented liquor; but instead of this, if we curse at all, we should curse the ignorance, the want of discrimination, and the weakness of man, who applies that to his own destruction, which, under proper government, might often prove highly beneficial. It is not to be disputed that a spirituous compound, will, as a stimulating cordial, in many cases prove a great benefit; especially if free from the many poisonous drugs which but too generally form a considerable portion of the ingredients. But it can only be so to those who do not at other times use it to excess; for this, like every other species of irritation, deadens the feelings by a continued action. But let not this allowance be taken in too wide a sense; many half-reasoners will attempt to stifle conviction, by persuading themselves that their particular cases demand what would be injurious to another; and thus they sink almost as deep in criminality, as those who never reason nor reflect on the probable consequences. The best method is to endeavour rightly to understand its nature and effects, and to use it rather as a matter of necessity, than to gratify the taste.

It may be asked by some, what liquors will be the best substitute if we refrain from the use of those you condemn? To this question the writer is not prepared to give a direct answer to suit all cases; but he is inclined to believe, that pure water is alone sufficient for every ordinary purpose of life. Perhaps for those of sedentary habits, an infusion of pure, unadulterated tea, taken in small quantities, may prove beneficial; as tea acts very strongly as a stimulant on the nerves, which are apt to become feeble and enervated from want of action. But there are few situations wherein a man may not, if he choose to exert himself, obtain sufficient exercise to keep the body firm and healthy: half an hour's good exercise every day, and a pure vegetable diet, would supersede the want of stimulants altogether; and, to a considerable extent the want of diluents.

It is by many erroneously supposed, that a large quantity of fluid matter, of some kind or other, is necessary to carry on the

process of digestion—to support life. This error they have imbibed from custom and habit; and, perhaps, in some cases from their own feelings: to those who live freely on animal food, a large portion of diluents is requisite to allay the heat of the stomach; and thus, judging from their own manner of life, many may think that drinking, is as necessary to support life as eating. And it will be difficult to convince them to the contrary, except they can be persuaded to change their diet; but this effected, they would feel from experience, that drinking, except to a very limited extent, is amongst the superfluities, not the necessities of life.

This may appear an odd doctrine, to those who have been in the habit of swallowing several pints of some sort or other of liquor daily; they may persuade themselves that their own sensations, when only deprived for a short time of their regular quantity, are a sufficient proof that this doctrine is unfounded—that their daily potations are indispensable. But the feelings of the moment, are not to be depended upon. The pipe to one, the quid to another, and the rappee to a third, are as indispensable according to their own feelings, as the dram, the can of ale, or the cup of tea is to the fourth; each follows a custom which he believes it is almost impossible to do without. But they are all alike, useless habits, and the sooner they are dispensed with the better. Habits are easily acquired, but hard to be got rid of; the man who tickles the inside of his nose with snuff, and he who tickles the outside with his fingers, will equally suffer if deprived of the accustomed irritation.

The subjects treated of in this article, and in the preceding one on Regimen, are in every way deserving the attention of mankind. Neither subject is treated of to the extent, and with the ability it deserves; but it is to be hoped that the few remarks here thrown out, are sufficient to arrest the reader's attention, and prevail on him to seek more extensive knowledge from other sources. Should this prove the case the writer's aim will be fully accomplished; for he can hardly believe that any rational being would run into the excesses here complained of, if well convinced of their ultimate tendency. If it be the part of the wise man to seek after pleasure, and by all possible means to avoid pain, it is the part of the wise man to study deeply the nature and effects of those matters of which his diet is composed.

R. H.

TABLE TALK.

No. 4.

AMONGST the errors which abound in society, none are more dangerous, none produce more mischief, than the common one of allowing the magnificence of the proud animals who arrogate to themselves the title of the higher order; to stand them in the stead of real virtues.

Men complain of the arrogance of the rich, and cry shame on their wanton extravagance and selfishness; but, never reflect that by the homage they pay to riches and titles, they nourish and increase hauteur and arrogance. A man who finds that the splendour of his equipage, and the number of his acres will procure him the respect and obedience of his *inferiors*, will seldom trouble himself much about deserving them.

Why do we seldom see a *Nobleman* possessed of great talents? Simply, because he has been taught that ability is only necessary to, or fit for, the lower orders. In his infancy he has been accustomed to the servile homage of servants, his boyhood has been passed in idleness, or at best in acquiring useless accomplishments, and on arriving at manhood he finds every one eager to praise him. His insolence and rudeness are softened down, or more properly speaking exalted to wit, and easy manners. If he be a supercilious and saturnine companion, his flatterers praise his dignified deportment, in short; unless he be possessed of a greater portion of wisdom than is generally acquired by a gentleman, he is led to believe himself of a different species from the industrious citizens on whom, though from them he derives his only claim to importance, he scarcely deigns to cast his lordly eye.

If *nobly* born, he is *jure divino* a legislator, and with impudence enough to face a public assembly, and a memory sufficiently retentive to enable him to learn thirty or forty lines of sophistical rant, he protests against the innovating spirit of the age; calls upon his brother tyrants to enact laws to restrain the violence of the *mob*; and sits down amidst rapturous applause from all parts of the house. The servile journals give a report of his speech, carefully excluding the hums and hahs, which would increase its length to too great an extent; compliment the *Noble lord*, on his eloquence and patriotism; and open the Slogan on any public writer, who may be bold enough to expose the ignorance or reprobate the wickedness of the noble and wealthy coxcomb.

How can it be expected that a man so circumstanced will ever either wish or endeavour to earn the esteem of his fellow men? His pride being thus encouraged and fed in all quarters. The Sovereign smiles,

the Minister flatters, the Journals sound his praise, and, to complete his ruin, the peasantry almost worship him; for what? Because he has the honour to be the Son of a Right Honourable Father, whose ancestors for many centuries have lived upon the spoils of public rapine; and because he shews no disinclination to run the same unprincipled career.

If on the other hand he be a rich Commoner, become so, by surrendering honour, principle and feeling to the Minister of the day; the rising generation is taught to look up to and emulate his industry. His talents and his consistent conduct are praised by all the herd of sycophants, and rewarded with knighthood or a place.

The King and Constitution rabble, are in the frequent habit of referring to the feudal system, and of expatiating on the superior condition of the people in the present day; but in truth vassalage and seignorage, though abolished in name, exist in principle and practice. The vassals of the olden time, were in most respects better situated than the working classes of the belarded nineteenth century; and as for the absolute power of the barons, I much doubt if it were half so dangerous or galling as the "excellently balanced" despotism of King, Lords, and Commons.

What for instance can be more despotic than to call upon twenty millions of persons to obey laws, in the enacting of which not the twentieth part of them have had a voice? What can be more despotic than to call upon the starving people to subscribe a large part of their earnings, for the support of a Government which does not even allow them to talk of freedom? Let any reasonable man travel through England, let him view with a scrutinizing eye the condition of the people in the several ranks, from the noble to the labourer, and let him if he can assert, that the feudal system is extinct.

It is a matter of perfect indifference under what name despotism exists. All that we have to do with, is its existence and the circumstances by which it is perpetuated. It is true that in England the monarch cannot decapitate *instantly*, an individual against whom he is prejudiced, but he can, no less certainly, though less promptly than the Dey of Algiers, remove an obnoxious person. The Trial by Jury, in praise of which so much has been said, is in reality rather favourable than otherwise to the despots of a mixed Government. The same people, who would rise indignantly and snatch from tyranny her victim, if she attempted to put him to death without trial, will with the most edifying apathy, see him led to the scaffold, when a jury has pronounced the magic "guilty." Where then is the benefit of Trial by Jury? Can any unprejudiced person, who is acquainted with the packing system, call a jury a palladium? Or will he not rather pronounce it to be the most desirable cloak to the real mode of proceeding? For my

own part I cannot see much to choose, between the prompt command of an Eastern despot, as promptly obeyed by his mutes, or his Janissaries; and the more specious mock trials of enviable England. In the former case the business is done off hand; there is no attempt at humbug the word is given, and the victim ceases to breathe. In England the proceedings are more circuitous; but not less certain. A man has made himself obnoxious to the government. An emissary insinuates himself into his confidence; by inflammatory language and much apparent zeal, he urges him on to attempt the destruction of the government; betrays him at a convenient time, withdraws and leaves his worthy employer to finish the business. A jury is packed and finds him guilty; what then remains but to execute the sentence; and who would not prefer the short pithy "strangle him," of a three tailed Pacha, to the drawling smooth-faced "God have mercy on your soul" of old Knowlys; and the contemptible, ungrammatical and ill-read condemned sermon of our precious dunder-headed Chaplain?

But, it may be urged, that a prisoner can challenge a jury. Most true, and he may go to Richmond to fish for whales. The jury list is perfectly well understood by the master of the Crown Office, the Clerk of the Arraignment, *et id genus omne*. Indeed it is my opinion, that the most staunch pack is generally reserved for an amended jury, as the powers rely upon the prisoner's challenging the first.

These are the advantages of a mixed government; and while the laws are administered by the servile toadeaters who now disgrace the Bench, there can be no such thing as justice, where the Ministry is hostile to the defendant. It may appear to some to be rather a bold assertion, but I assert it with a sincere belief of its correctness, that we owe the major part of our political evils to a false delicacy on the part of the people; and to the prostituted adulation of the press. There is a sickly, maudlin propensity amongst editors generally, to deal tenderly with the *higher orders*; an instance of which was afforded by the almost universal silence of the London press, on the detection of St. Jocelyn.

I do not mean to assert that all the low bestial practices of our much lauded aristocracy should be blazoned forth to the world. Forbid it decency, our journals would then present only a mass of indignity; to describe which, in even tolerable language, would be impossible. But it is not impossible to expose the mal-practices of Ministers and their tools; it is not impossible to print *verbatim et literatim* the speeches of our Collective, with suitable comments; that the people may see by what sort of persons their property is torn from them, and humanity outraged. In short, it is not impossible to strike at the last root of corruption's tree. At this season of the year the papers are generally cram-

ed with notices of the liberality of Dukes, Dowagers, and Corporations. "The Duke of Buckingham gave a supply of coals to the *poor* of his neighbourhood," &c. &c. Very true a Duke with an income of thirty or forty thousands per annum spends twenty or thirty pounds at Christmas to relieve the poor of his parish, very kind, very generous, but pray do dear Dr. Slop, let us know how the Duke this, or the Duchess that, became so rich. Let us know what useful art they have discovered, what exertions they have made to benefit society, and do pray tell us what charity there is in robbing the nation of thousands, and returning fractions!

Here, next to priestcraft, is the besetting evil, we never go to the spring. The people are told of some paltry affair, such as the tyranny of ministers in laying a tax upon certain articles; in which only a part of the community is interested, or the whole but very partially so; and, then as an antidote comes the long list of societies, Foreign, British, and Auxiliary, for the distribution of Bibles, blankets, and baby-linen; such charity; "the Royal Duke made a very eloquent speech and gave twenty pounds;" but not a word about the thousands annually received by the said Duke; no syllable about the thousands nightly squandered at the card-table or in the brothel. No, these things must be kept from the people; and the people thus deluded are ever ready to cheer a boroughmonger for his patriotism; or to celebrate the charity of a demure old demirep, who after spending forty years in extravagance and dissipation, exchanges her box at the opera, for a pew in the church; gives ten pounds annually to a charity school; spends a cool hundred on mice, monkeys, and paroquets, and is puffed in every journal in England as a charitable woman. I never consider a man sincere in his expressions of hatred to tyranny, who allows any merit to the aristocracy for charity or generosity, because, if he see his way clearly, he must know that for every pound these philanthropists give they expect a certain quantum of flattery.

It is of great importance that we call things by their right names, and charity in the present acceptation of the word, is merely an ingenious way of tubbing the whale.

Let me not be supposed to ridicule the kindly feelings. Charity is a truly amiable one, but "charity vaunteth not itself, is not puffed up." It is in the middle and lower ranks of life that charity exists; it is there that the gentle heart bleeds at the sight of woe; it is there that pity's tear is shed over, and compassion's hand extended to, the unfortunate. Oh! if every one possessing the requisite ability would but lend his aid towards undeceiving the people, how glorious would be the result! We wish not to destroy the finer sympathies, we would nourish them, and direct them to a right point.

Let man, in the words of the great Mirabaud, "strew flowers

over the tombs of an Homer, of a Tasso, of a Shakspeare, of a Milton, of a Goldsmith: let him adore the virtues of a Titus, and of a Trajan, let him bless the memory of all those benefactors to the people, who were the delight of the human race." But let him also carefully distinguish between generosity, and ostentation, between justice, and specious falsehood. Let him boldly expose the artifices and tyranny of his self-created rulers, during their lives, and hold up their memory to the bitter scorn of future ages. Let him not be enticed from the pursuit of his natural rights, by the crafty praises of hired sophists. Let him persevere unallured by partial concessions, and undaunted by *judicial* tyranny, and sooner or later he must triumph. Already by the bold and continued attacks of an individual, gaunt superstition already trembles upon her throne; she must fall,—may her fall be speedy!

W. HALEY.

ON CIVILIZATION.

Les préjugés n'ont qu'un temps; et nulle puissance n'est durable, si elle ne se fonde sur la vérité, la raison et l'équité.

MESLIER.

CIVILIZATION, or rather that state of things which is so denominated, is doubtless a great conquest achieved over the habits and condition of mankind, when contrasted with the state of nature; yet, much as has been said and written on the subject, when we take a retrospective view of the progress, and reflect upon the present state of society—when we consider the misery, which millions of our species inflict either upon themselves or their fellows—to say nothing of the cruelty which is exercised upon other animals—the exterminating wars which are at present carried on in all *civilized* nations—the devastation and astonishing mass of suffering engendered, and endured, we are led to believe, that the human race has gained very little by this change in society, this boasted state of civilization.

In order to estimate properly, the advantages derived from civilization on the one hand; let us take a cursory glance at those discoveries and attainments which are the necessary results attendant on all enlightened communities; and on the other hand, the disadvantages which by far the greater part of mankind experience from political causes, aided by religion, arising out of the narrow-minded views of those who preside at the helm of states and em-

pires, and thus, as it were, hold in their hands the destiny of millions.

That England, France, Germany, &c. nations which are held in the highest point of view, in the scale of European civilization, are at present in possession of a voluminous mass of literature, is admitted; the fine arts are patronized and cultivated to an extent never before witnessed, each nation can boast of having produced individuals who have been an honour to their country, and who have deservedly secured the meed of approbation for their discoveries in the abstruse and liberal sciences. Yet notwithstanding all these discoveries, the science of jurisprudence and political economy seem rather to have retrograded than to have advanced, and that nearly in the same ratio as the other sciences have been improving. But of all the discoveries which the moderns can boast, the art of printing is by far the most useful, and consequently ought to be the most encouraged. Before this valuable and important acquisition was added to our stock of knowledge, books, that is to say, MSS., were either hoarded in secret, or kept in national depositories, for the benefit and improvement of all who had the talent and leisure to decypher them. Of course whatever accident tended to destroy or obliterate them, the loss must have been irreparable. By the invention of printing the destruction of knowledge became less probable, and the means of arriving at a literary eminence became accessible to those who never before dreamt of aspiring to such pursuits, until it has reached a height, the most gratifying and consoling to all who have the moral and intellectual improvement of their fellow creatures at heart. These real, solid, and palpable advantages are still sought to be suppressed by the despotic wiles of knaves in power, under the specious pretext of checking licentiousness; but who, in fact, aim at nothing less than subverting the march of thought—the intellectual freedom of the human mind.

But there is abundant proof in history that books are not learning, and that learning does not always lead to practical civilization; at least if we take the actions of many learned men for our criteria. It would be useless to refer the present age to Greece or Rome, as standards of excellence, even at the brightest periods of their histories; yet the Romans had no books when they expelled the Tarquins, and all posterity have applauded that exploit. If books were wisdom, we should not see so many tyrants in existence. The Neroes, the Caligulas, and Mariuses infest the earth in the present day, and there are men to be found, calling themselves enlightened and civilized, who instigate others to deeds of blood and cruelty, and afterwards reward and caress the perpetrators—there are beings to be found at the present moment who will drag peaceable, harmless men from their homes, their wives, families, and connections, confine them in prisons and dungeons, treat them like common felons, and this too for selling books con-

taining opinions merely—books which, if read, would lay the foundation of better ideas, exhibit clearer views to those who are ignorant of their situation in society: in short, would open the eyes of the blind; yet such is the fact, and such transactions are witnessed in England, *and this is the vaunted enlightend and civilized nineteenth century.*

To say that a nation can be civilized where such scenes are witnessed, must surely betray a most wanton perversion of all the ideas which we commonly attach to the word. Either it must be a total ignorance of human nature, or how political institutions ought to be framed. There are many elaborate writers upon systems of political governments, but with the exception of those who have advocated the republican or pure representative system, there is a deficiency in extensive views of human nature, in profound investigation. Hitherto the whole science of politics have consisted in the recriminations of different factions. The Whigs have abused the Tories, and the Tories have retorted upon the Whigs; each have been ingenious in discovering unexpected errors and superficial glimpses of mis-rule. Few have ventured to raise their voices against the whole superstructure of King, Lords, and Commons, to insist that every individual belonging to a community ought to have an equal voice in making the laws, and choosing the executors of those laws from the lowest to the highest offices. Few have dared to assert, that kings are useless animals and by far too expensive. Thousands have been applauded and caressed as the highest political characters, for having discovered errors in administration; but such discoveries are not sufficient for the great purpose of political governments. It is upon the most comprehensive view of the nature of man, that the whole science of government depends. To those who are inimical to the smallest innovation towards a reform in our present House of Commons—to those who are interested in the upholding the present system of things, it would be useless to address ourselves; but there is a certain class in society who take the tone of their ideas upon the opinion of others, and indiscriminately adopt every notion of those who they suppose to know better than themselves. Ask such persons if some concession ought not to be made to the whole body of the people at large? They will answer no, every thing is wisely administered, and could not possibly be better. Can such people be really civilized?

But man would probably have seen his way through the maze of politics long ago, but when governments called in religion to their aid, and taught the people that “the powers that be were from God”—they were able to hoodwink and lead them about at their pleasure. The name of God has ever been a terrible sound in the ears of the ignorant, and tyrants have availed themselves of the opportunity which the fears of the credulous have given them of bandying about the words “God and Religion” to their own ad-

vantage. It is to this monster Religion that we owe all our oppressions, all our afflictions and miseries, and a country can never be thoroughly civilized until this wretch is driven from their territories—till they have banished the hag to those barbarous regions which could alone have brought her forth. To her we may apply the epithet “*Ecrasez l'Infame*,” which Voltaire used when speaking of Christ, and we should perhaps be speaking more to the purpose; for the existence of Christ, to say the least of it, is an uncertainty; but we all know and feel the fatal effects of Religion: it ought, therefore to be the end and aim of every friend to mankind, to use all his efforts in order to CRUSH THE WRETCH.

It is an undisputed fact that those men who have made themselves the most remarkable for their discoveries should be the most persecuted; particularly if those discoveries should clash with the interests of Religion. From the era of the origin of printing, the priests began a new career; perceiving the effects it was likely to produce, they instigated the people to acts of violence on the persons of the first printers by the ignorant, detestable, and abominable accusation of witchcraft. In the reign of Louis the XI. of France, the first volumes which were shewn to that monarch at the French Court, were pronounced to be the effect of magic; and poor Faust, the German printer, was very near being burned as a conjuror, because every dot in all his Bibles were alike. Galileo was obliged to deny that the earth moved, and that the sun was the centre of the system; in short, thousands have been necessitated to resort to subterfuge and all manner of shifts, to evade coming in contact with religion. Descartes, Malebranche, Buffon, Leibnitz, and many others are sufficient instances; these philosophers were obliged to enwrap themselves in the veil of precaution and hypothesis at the risk even of being absurd and unintelligible. Religion has been at all times the bed of Procrustes, wherein every useful science and every valuable discovery has been mangled, to square with the barbarous and savage notions which priests and tyrants have inculcated.

Though many volumes have been written upon the manifold evils which the religious and political government of *this* country have brought upon the inhabitants at large; many more will yet be filled ere they adopt other measures. But if we were to revert to one topic more than another we should say, look at Ireland—*O sacred name of Justice!!* we can never mention even the *name* of Ireland, without feeling our indignation roused to the highest pitch, at the manner in which that unfortunate country has been treated. It would appear as if ministers were experimenting upon the precise point where patience ceases to be a virtue. Who can read of the hangings and floggings, together with other species of shocking barbarity inflicted upon the poor wretches under the despotic Castlereagh, without cursing his memory, and execrating

the tyrants who could be found to recommend such proceedings? Is it to be wondered at that they have been driven to the most violent reprisals? Even their most bitter enemies, the Protestants have begun to exhibit something like feeling for them, and it is to be hoped that petitions will be sent to the House, from all quarters, when the Parliament sits, praying that more conciliatory measures may be adopted, and that the feelings of human nature may not be continually outraged by a perseverance in the system hitherto pursued. We, of course, shall not be accused of favouring the Catholic religion, when we say, grant them their claims, there can be no fear that they will ever have the ascendancy again in this country in regard to numbers. Besides, what right can a Protestant government, professedly Christian, and professedly emanating from the Catholics shut out their brethren from all participation in the offices of that government; at the same time calling itself tolerant, and actually rendering other branches of secretaries equally hostile to the establishment, to all intents and purposes, eligible to those offices.

The Catholics have at last hit upon an expedient, which appears to be, at least, calculated to give their enemies some chagrin, if not ultimately to beat them out of the field. If the discussion now carrying on between them and the Protestants relative to Bible Societies, or whether the Bible be or be not a fit book to be generally circulated, does not tend to make more sceptics, we shall be much mistaken. What with Infidels on the one hand, and Catholics on the other, Protestants are in a dilemma. The Christian Evidence Society, too, is a host in itself, and though its ostensible motive is to put down infidelity, it may be clearly seen it will be the means of extending universal scepticism towards Christianity.

But this is a digression from the subject of Ireland. Perhaps among all their grievances none is felt more than the abominable system of collecting tithes, which the poor Catholic is obliged to pay to enrich a church which he is taught to believe is an heretical one. The poor cotter who possesses nothing but a small plot of ground for the rearing of potatoes, loses every thing if he is dispossessed of this; and rather than be deprived of it he will offer any thing. There has, been ever since the rich proprietors ceased to live upon their estates in Ireland, a third class of men called middle men, who act between the proprietor and the occupier; these persons who cannot be honest will give to the full value of the farm, and then squeeze out a still higher sum from the wretched occupier. This system, which holds out a bounty for extortion and rapacity on the one hand, and fraud and chicanery on the other, calls aloud for redress. To complete the monstrosity of the thing, the opulent Protestant occupier is exempted from all exactions of this kind. If he be a sincere Catholic, his conscience will induce him to bestow something for his own priest,

although they do not force it from them; yet, bigoted as they are, and much as they reverence their own priesthood, if the Pope himself were to come in person and seize the tenth potatoe, the poor peasant would hardly endure it. What then must be his feeling, when he sees his property tossed into the cart of the heretic rector, who has a church without a congregation, and a revenue without duties.

The following picture taken from Mr. Wakefield's Account of Ireland, it is presumed will not be unacceptable:—

“Judge what must be the feelings of the half-famished cotter, surrounded by a wretched family clamorous for food, when he sees the tenth part of the produce of his potatoe garden exposed to public *cant*; or, if he has given a promissary note for a certain sum of money, to compensate for such tithe, when it becomes due, to hear the heart rending cries of his offspring clinging round him, and lamenting for the milk of which they are deprived, by the cow being sold to discharge the debt. Such accounts are not the creation of fancy; the facts do exist, and are but too common in Ireland. I,” continues Mr. Wakefield, “have seen the cow, the favourite cow, driven away, accompanied by the sighs, the tears, and the imprecations of a whole family, who were paddling after, through wet and dirt, to take their last affectionate farewell of this their only friend and benefactor at the pound-gate. I have heard with emotions, which I can scarcely describe, deep curses repeated from village to village as the cavalcade proceeded. I have witnessed the group pass the domain walls of the opulent grazier whose numerous herds were cropping the most luxuriant pastures, whilst he was secure from any demand for the tithe of their produce, looking on with the most unfeeling indifference. But let us reverse the picture, and behold the effects which are produced by oppression, so insufferable as to extinguish every sentiment in the breast, but a desire of revenge. I have beheld, at night, houses in flames, and for a moment supposed myself in a country exposed to the ravages of war, and suffering from the incursions of an enemy. On the following morning, the most alarming accounts of Thrashers and White Boys have met my ear; of men who had assembled with weapons of destruction, for the purpose of compelling people to swear not to submit to the payment of their tithes. I have been informed of those oppressed people, in the ebullition of their rage, having murdered tithe proctors and collectors, wreaking their vengeance with every mark of the most savage barbarity. Cases of this kind are not rare in Ireland; THEY TAKE PLACE DAILY. And were a history of such tragical events collected, they would form a work which could not be read without horror, and which would be the best comment upon the system.”

MR. WAKEFIELD'S ACCOUNT OF IRELAND, VOL. II., p. 486.
VOL. I. 28

But Ireland is only a solitary instance of mal-administration, with regard to England who arrogates to herself so much superior civilization, to the rest of the world. Her deeds are stamped in blood on the plains of Hindostan; and wherever she has had the power, that power has been severely felt. America has shaken her off, and the consequences have been most happy. England once attempted to pass a double church upon Scotland, but Sawney drew his sword; and had Ireland resisted in the onset with more vigour; although the immediate consequences might have been fatal; the result must have led to her internal welfare, and instead of witnessing her own degradation, and disgrace as the consequence of the UNNATURAL UNION, she might have been left to find that equilibrium, which her own laws and her own Parliament, might have procured for her.

If we trace the histories of nations as far as we have any authentic record, we find them gradually emerging from a state of comparative ignorance to a knowledge of personal comforts, either in building their habitations, or in procuring themselves luxuries in food and dress. 'Tis true the abstract and physical sciences are pretty generally understood throughout Europe; but the science of man and his *real substantial happiness* is left far behind. People have been so long bewildered with phantoms and shadows that they follow every *ignis fatuus*, which the noxious soil engenders, to delude the incautious traveller by its false glare; the improvement and perfection of the body is left in the pursuit of that bugbear the soul.

In short whatever tends to man's destruction is preferred even in the present day. War and its attendant horrors must still be perpetuated, and a patent has been obtained for an instrument which will propel one hundred and eighty bullets in a minute, while a peaceable individual has lately been persecuted and imprisoned for demonstrating, that war is contrary to the doctrines of that religion, which has cost so much blood to establish.

In what direction soever we turn our eyes, we perceive no traces of that superior civilization which ought to distinguish a nation like England, which possesses in an ample manner materials and requisites for placing herself in a conspicuous situation so as to command respect and admiration. It has almost become a question as to what nation on the face of the earth is at the present moment more civilized than another. We are unacquainted with any people on the Globe who can be truly said to be in a state of nature, or in that state which once ranked man on a level with (or probably below) the brute species. Geography points out to our view no nation however barbarous, who are not governed by some kind of legislation—who have not made some advancement in the arts—who are not the authors of some inventions: but history has furnished us with instances, of whole tribes of the human species, having been destitute of either of the above acquire-

ments; and if we reason by analogy, we have no right to stop short here. If man, like the world of which he forms a part, has existed from all eternity, he doubtless has acquired the faculty of speech, by his own assiduity and by which he has raised himself superior to other animals; but there doubtless was a time before he had learned to make use of those organs, by which he is now able to combine sounds into a system called language: and it is to this circumstance alone that we may attribute, that instead of inhabiting crowded cities—peopling populous towns—and living in the social compact, he is not thinly scattered over the face of the earth, a prey to every other rival animal, to which accident or stratagem might give the superiority.

Viewing man then in a state of nature, without the use of speech, without a single idea, beyond animal pain and pleasure and the instinct of procuring his food; and contrasting him with his present state of knowledge, which has been acquired by very small advances, and almost imperceptible progression, it requires very little sagacity to discover, that he is far below what he is capable of attaining in the scale of civilization, as the present state of society is from a state of nature.

In animadverting on the flagrant actions of mankind which partake more of the savage than the civilized character, we must not omit noticing the cruelty which is exercised towards those animals that he has domesticated to his necessities or his pleasures. Indeed the more harmless and inoffensive the animal, the greater the pleasure appears to be derived from their sufferings. Montaigne has somewhere observed, that “it is a reflection on human nature, that few care to interest themselves in the sports and playful caresses of animals, but all seem to be delighted in seeing them tease and worry each other.” In short as if man hated the very idea of affection (except where self is concerned) as if he revelled in groans, blood and misery; a cock-fight, a bear-bait, a horse-race, or a pugilistic contest is sufficient to engage the attention of half the nation. The conceit that a cat has nine lives, has cost at least nine lives out of ten of the whole race of them. The alledged reason for destroying toads is, they are supposed to be venomous; but convince people of the contrary and they will tell you, they ought to be destroyed, because they are ugly; and the only reason for destroying frogs is because they resemble toads. These propensities to cruelty, exist in a greater or less degree among all who are so far uncivilized as to be unacquainted with the finer feelings of the human heart; and it will remain so until men are better educated. While so much remains to be done let us no longer boast of the age in which we live, for future historians will speak of it at the best but as a half-civilized period of which they will be ashamed to boast at all.

T. R. PERRY.

ON THE CULTIVATION OF THE MIND.

THE cultivation of the mind is at once the principal duty, and the greatest pleasure of the rational man. It is the foundation of virtue; the strongest antidote to vice; and the handmaid, both of physical and intellectual happiness. It forms the honest citizen, the sincere friend, the kind husband, the affectionate wife, the just father, and the grateful child. In short, the cultivation of the mind, is the most agreeable labour; and the cultivated mind, the most valuable acquisition.

On a first view, the cultivation of the mind may appear a matter, wholly unconnected with the duties of a citizen: it may appear a matter only of taste, and entirely at the option of the individual; whose choice either for, or against, could in no way affect his moral worth. But widely different will the case appear to be, on a closer examination. If it be the duty of man, to be an honest and useful citizen of the community in which he resides; if it be the duty of man, to endeavour to increase the happiness of himself and those of his species; if it be the duty of man to practice the moral duties; it is the paramount duty of man, to cultivate and enlarge his understanding. With a narrow, contracted view of men and things, he can no more perform the duties of a moral man, than he could complete the curious mechanism of a watch, without a previous knowledge of its powers and the art by which it is constructed.

The first duties of the civilized man, are those of the political kind. In order to perform, usefully, his share of these, his mind must be well stored with political knowledge. To judge rightly, he must be well acquainted with the merits of different forms of government, both in theory and practice: that is, of the arguments adduced in favour of each theory, and the results experienced from those which have been put in practice. If he be well versed in these matters, it is not to be supposed, but that he will perform the duties of his citizenship, in such a manner as appears to him the most likely to retain the rights, and encrease the happiness of himself and of his fellow-men. It is true, he may err—the best cultivated minds *may* form erroneous judgments, but then the chances are a thousand to one in his favour; and, if he fail, he has, at least, the merit and consolation of having done his best. But the man who, ignorant of the political science, steps forward to perform these important duties, is almost certain to err: the chances are many against him; and in most cases, he is made the tool of a designing few, who, taking advantage of his ignorance, enrich themselves at his expence. This could not be the case, if the generality of men, were to study the nature of society

and political institutions. If they erred in judgment once, they would soon correct it; and the error would, as a caution, remain deeply impressed on their memory. And, as a matter of course, those who are now rogues would become honest men: it is the ease with which roguery is now carried on, that occasions it to be so much followed. Had the multitude the knowledge to detect the impositions which are practiced, they would soon cease to be imposed upon; for I am led to believe, that men would not naturally prefer vice to virtue, if the chances of succeeding were equally divided. In all ages, a few have been found with enough of cunning to impose on their more ignorant neighbours; and until knowledge becomes more generalized, so it will ever remain.

The second class of duties, in point of importance, are those which relate to that portion of society, amongst which the individual may happen to move. To perform these, there is not that extensive knowledge required, as in the former case. But even here, the more superior our knowledge, the better shall we be able to perform that which is required. The neglect of this portion of the moral duties, does not effect so extensively as those of the political kind; but where it does effect, it is felt as a far greater evil. There are few, who are not aware of the superior usefulness, of a man whose mind has been well cultivated. In whatever situation of life he may be placed, we recognize his superiority and the benefits which result from it. But the sphere of action of those who possess this inestimable treasure, is greatly confined; owing to the illiberality, or the want of discernment to appreciate real worth, which is but too apparent amongst the generality of the people of the present day. But when we find, even in spite of these discouraging circumstances, that a few cultivated minds are so beneficial, what might we not expect from a society constituted wholly of such? Perfect happiness, is but a dream, which serves to amuse those warm-hearted philanthropists, who have not seen enough of human nature to discover its impossibility. Yet, the condition of mankind, might be made as much superior to its present state, as their present state is to that which they held in the most remote and barbarous ages. And all that is wanting to complete them for this superior condition, is an extensive knowledge of themselves, their situation, and the state to which they are capable of attaining.

Hitherto, I have only considered the cultivation of the mind in regard to the duties of an individual towards his fellow-men; I now come to mention it, as relating to himself. In the former cases, he is benefitted, only in proportion as the benefit is felt by the society of which he is a member; but, as relates to himself, the benefit is certain, and in real worth, incalculable. The well performed political duties of a small number, may be lost against the prevailing influence of ignorance and venality; but the cultivated mind, besides pointing out to man his duties and the means

of performing them, produces a never failing source of pleasure to its possessor. And although in some instances, what is pleasure to one person is not so to another; yet in this case, I believe the effects to be universal. While the mind is gathering improvement, there are no listless hours; no want of variety to kill time; nothing of that painful state of inaction, so tormenting to people of idle habits, is ever felt while the mind is occupied in this pleasing task. But let me not be misunderstood; do not think that I am arguing for that pedantic sort of knowledge, or improvement, if it deserve the name, to be obtained from the study of the learned languages, or of abstruse sciences. No: for these I am well aware, are neither pleasing in the acquirement, nor useful when acquired; they neither make the man, nor improve the mind, except in a very trifling degree. But it is that knowledge of mankind, that insight to the nature of men and things in general, which is to be obtained from an attentive perusal of history, and a keen observation of objects as they pass under our notice. It is this valuable, yet easily obtained knowledge, to which I would have my fellow-men aspire: valuable beyond price, yet at the command of every one who has the inclination to learn.

There are doubtless many who will question my last assertion; and some, who will attempt to find arguments to contradict me. But these, know not the capabilities of the human mind. It may be said, that "books are indispensable, and yet every one cannot obtain them." I allow that books, are a very necessary auxiliary; yet, not to such a degree as many may imagine: the mind may arise, by observation and reflection alone, far above mediocrity. But I cannot allow that books are beyond the reach of any one; at least not in this age and country: the principal thing wanting, is the desire to improve, not the means of improvement.

I can speak on this matter from experience. I was "born and bred" in one of the most non-intellectual counties in the kingdom. My education, according to the general acception of the word, was entirely neglected: I was neither sent to school, nor placed under the tuition of a master. But this was amply compensated for, by, what I stile, an education of a superior kind. My sire was averse to schooling, in all its present forms. He thought that tasking the *child*, was the surest way to form the ignorant *man*. When I became of an age to see the use of learning, I could not help thinking myself slighted; and when I found those of my companions, who were of a similar age and situation in life as myself, could repeat lessons of this, that, and the other, of which I was ignorant, I set it down as certain, that my sire had not done me justice. But I now see the matter in another light—I am now convinced to the contrary.

Without either master or task, it may seem surprising how I obtained any knowledge beyond the common prattle of the house. But this surprise will vanish, before those who understand the

nature and powers of the human mind ; before those who can see beyond, and dare arraign, the prevailing customs of the day.

It is allowed by all, that man is by nature inquisitive ; that he is ever eager to dive into the secret of every object around him ; and that he is more particularly so in his youth. Yet this love of learning, this inquisitive spirit, must neither be satiated nor forced : it must be cultivated, kept on the alert, and gratified only when the gratification is sought. That a contrary system damps the youthful mind, and even causes the youth to detest that which otherwise, he would naturally seek, is but too lamentably verified. How seldom do we see a youth return from school, without a detestation of books and study ! What with tasks and stripes, he has been forced to repeat lessons ; but the most necessary part, reflection, has been neglected : thus he leaves the school, as ignorant of the principles of what he has been repeating, as when he entered it. Thus not only his past time, and his parents' property, have been uselessly expended, but he is, as it were, rendered incapable of improvement for the future. But I luckily escaped all this : I had neither master nor task, I received neither threats nor punishment. I had objects around me calculated to excite my curiosity ; and when excited, those who would gratify it to the best of their ability. And what has been the consequence ? I never could, parrot-like, repeat long sentences from "Enfield's Speaker ;" nor gabble over the rules of arithmetic ; but I obtained a knowledge of the principles of language, arithmetic, &c. without being satiated with the practice : the little I learned, made me anxious to learn more ; and although, in comparison with my companions, I was a dunce at fourteen years of age, I can say, without vanity, that I was equalled by few of them when twenty-one.

But, although, I condemn the present system of schooling in general, I am aware that there are many honourable exceptions. There are school-masters, who have exploded the old system ; and who have the spirit and honesty to attempt a reformation. These, endeavour to inculcate the principles of knowledge, instead of burdening the memory with long and difficult tasks ; and to command attention by exciting an emulation, instead of the common method of threats and punishment. And when I view the good effects of such a change, my only regret is, that such masters are not more numerous. But to return from this long, but I hope not unpardonable, digression on self.

That the cultivation of the mind is a source of the highest gratification, I am confident few will be found to dispute. Unlike the momentary pleasures derived from the gratification of our grosser passions and appetites, self-improvement can neither be carried to such an excess as to surfeit and cause a disgust, nor produce pain and repentance on reflection. The further we proceed, the further we strive to go ; every progressive step adds to our pleasureable sensations, and no possible circumstances can

ever make us regret that we pursued them. But it is not only in the positive pleasure derived, that we are benefited; the cultivation of the mind prevents us, in many different ways, from following those courses which would ultimately produce pain. Idleness, is the parent of pain and misery; but to him who is eagerly seeking knowledge, there cannot be an idle moment: according to the common saying, he has no time to call his own, yet, rightly considered, he makes every moment his own—the use he makes of his time, ever tells to his own account, as it ever tends to increase his happiness. Few are content to remain completely idle; those, who having time to spare after fulfilling their ordinary occupations, do not make use of it to a good purpose, generally make use of it to an evil one. But the principal beauty of the cultivated mind is, that it points out to us what actions are best calculated to ensure us happiness, and what to lead us into misery; and this in such a manner that it is almost impossible for its possessor to err unconsciously. And who would follow a course, even though it produce a momentary pleasure, if confident that it must end in producing pain? I believe but very few. Happiness is the effect of virtue: act virtuously, and you will obtain happiness; practice vice, and you will not escape misery. But how can a man be virtuous, except he know in what virtue consists? or how can he escape vice if he know not how to distinguish? Without this knowledge, he is as likely to follow the one as the other.

Reader! whoever thou art, for one moment listen to the voice of reason and truth. Do not discard this momentous subject because the writer has not the ability to interest you in its behalf—he is aware of his inability, and regrets that he is not a more powerful advocate—but weigh its claims, think of it, as it really is, of all subjects the most important to mankind. For wouldst thou taste of happiness; where canst thou find it but in the paths of virtue? and how canst thou tread the paths of virtue, if thy mind be not cultivated? Obtain, then, that of which no one can deprive thee, the cultivated mind; follow that which it will point out to thee, the path of virtue; and thou wilt ensure that for which thou sighest, the highest attainable state of happiness.

L. D.

LIFE IN NEWGATE.

A HAPPY new year to our friends. Who, possessing health and liberty, does not enjoy this jocund season? Pshaw, what a question, when the glow of exercise and animation beams in each

youthful countenance, and even old age, forgets its spleen and *ennui*. This is a month calculated for pleasure of every sort. Walking, riding, skating; every robust amusement, can now be enjoyed out of doors: and within, seated by a blazing fire we can travel with Anacharsis, or soar into fancy's regions with Leigh Hunt; and when twilight approaches wonder how the hours have flown.

And then the Theatres! Fine times for managers—pit, boxes, and gallery, are crowded to suffocation, and “good *standing room*” still allures the holy-day folks by dozens, to pass forward to witness the pranks of their old friend Pantaloon. The crop-eared knaves of Cromwells’ time inveighed against the theatres, and so do some bright God-mongers of the present day; and well they may, incapable as they are of enjoying an innocent and instructive recreation. I saw the Coronation, and I have seen many other grand fooleries. The only feelings, I experienced on witnessing the Coronation, were pity for the man who to be called a King and waited upon by a herd of servile sycophants, could consent to resign all the endearments and solid happiness of private life; and contempt for the crowd of gaping idiots pleased with the extravagance for which they laboured and fasted, and applauding a man of whom they knew only that he was a king. But the interior of a Theatre presents to me a delightful spectacle. Aye, gentle cynic laugh scornfully if you will; I heed not your scorns for in every joyous countenance I have an antidote!

What can bemoire delightful than to look from the pit, at the bright galaxy of beauties; their eyes sparkling with pleasure at Harley’s liveliness, or dimmed with tears, while listening to the plaintive melody of Stephens. Then the naïveté which characterises the remarks of play-going novices, and the orchestra with its bold martial music, unite to recall to our minds the days when we were young, and our hearts unsophisticated; when strangers to the world’s stony hearted selfishness, and treachery, every scene gave pleasure, every thought was bliss.

Out of doors, and in the day time, the same joyous feeling pervades. Great coats and pelisses, have now taken the place of nan-keens, and India muslins. If you meet a friend, he presents you his gloved hand—“devilish cold, is it not? Yes fine weather though. Yes good day!” And then steps on as sharply as though Parson Hay and the Cheshire Yeomanry were at his heels.

The ladies should pray for January to last all the year round. The sharp clear air gives lusture to their beauty, and their modest pelisses become them so well, that each one we meet presents to our imagination the idea of Venus on a journey! But then to damp our pleasures, in come all the squalid consequences of misrule—shivering disease, and pale-faced want. Oh! ye lordly robbers, wrapt in your furs, and mounted on your stately barbs how scorn-

fully ye gaze on the unsheltered poor man. Is not his form as erect, and his mien as manly as yours, and oh! is not his mind more pure? Poor lordlings! Poor, amidst all your wealth, I pity ye—rather would I be the poor wretch, rudely repulsed by your partly-pampered menial; than possess your boundless riches, and with them, your cold selfish minds. Pleasure, ye know only by name; ye hurry from place to place, from idleness to dissipation, but ye cannot escape from the undying worm of your own corrupted, guilt-worn hearts. “But what has all this to do with Life in Newgate?” Very true, gentle reader. We prisoners, have a knack of substituting the remembrance of pleasure, for its reality, though I much question if Old Knowly’s feels half the real pleasure, in the enjoyment of his legal powers, which we feel, when we see his underlings writhing beneath our castigation. But proceed we to matter of fact;—Since our last, two of our friends, Messrs. Christopher and Cochrane, have left us, and are ready to have a little conversation with little Jef, whenever he thinks fit to *Maule* them. Should they be again arrested, Renegado Phillips may shut his oracular jaws; and Mr. French will be spared the pain of listening to Blasphemy, which is so shocking to his pious ears. Christopher will plead *Not Guilty*, and defend himself. Cochrane says, “Throw law to Christian dogs, I’ll none on’t.” He will defend himself, and if the learned and impartial Recorder, is simpleton enough to imagine, that he cannot read, as Mr. French insinuated, he will find himself most miserably deceived.

Liberations, executions, passing bells and condemned sermons, are mere every day occurrences. We have been present at two condemned sermons since our last; and we have been astonished, by one of them. We thought Dr. Cotton a little soft headed or so, from our first interview, but we now think him a perfect ninny. The first of these two sermons, was preached *at* a lad, named Harwood, and as he was merely a vulgar highwayman, the sermon was in the usual strain—“warm blood coursing through thy veins; the bloom of youth upon thy cheek,” and all that sort of thing; with an occasional sprinkling of Cockaigne particular, and Tillotson and water.

The second sermon demands our notice, as the criminal at whom it was preached, had made a great noise in the world, and a tolerable hole in the present years profit of the Bank of England. Mr. Fauntleroy was convicted of forgeries to an enormous extent, and sentenced to death. He begged most earnestly, that he might be spared the pain of setting in the Chapel to be gazed at by an unfeeling audience; but he was told that, “*That part of the sentence must be carried into effect!!!*” Here ye mouthing Christicoles! Look at this—here is a specimen of your tender mercy. You condemn a man to death for a crime, which bad as it is, is exceeded by the every day practices of your very religious govern-

ment; and not content with taking from him the conscious existence which ye cannot restore, you torture him during the few hours, spared to him by your unfeeling policy! I do not say that in the case of Fauntleroy there was any extenuating circumstance. On the contrary, his crime was great; but, I question the justice of punishing forgery with death. In the United States, this crime is I believe punished by a long imprisonment; which is of the two, the more equitable law.—It is a common remark, that when we are unusually anxious to shine, we generally fall short of our common standard. Dr. Cotton had an itching to become a popular preacher—he wished to be very profound, when preaching at Fauntleroy, instead of which he was—very ridiculous.

I shall not pretend to follow Dr. Cotton through a dull prosing sermon, the delivery of which occupied three quarters of an hour; I shall merely select two or three of his choice bits; referring those of our readers who wish for a more detailed account; to an exceedingly stupid publication called the “Pulpit,” in which Dr. Cotton’s vanity has led him to insert his sermon. The text was the 12th verse, of the 10th chapter of the 1st Epistle to the Corinthians—“Let him that thinketh he standeth: take heed lest he fall.” When I heard the text, I imagined, that the Doctor was about to favour his audience with a professional description of the new drop, a striking feature in the contrivance of which, is the suddenness, with which the condemned is precipitated from his apparently secure standing place. I was mistaken—all the ceremonials of snuff taking, lighting candles, &c. being duly performed, the Doctor informed his audience that the prisoner afforded a melancholy instance of the instability of human affairs. This case, said he, “presses more heavily than usual upon the mind of the preacher, because the *public curiosity* has been excited.”

Pressed upon the preachers *pocket*, I presume he meant; for not content with filling the gallery which is sufficiently capacious to hold a hundred persons; even the pew in the body of the chapel, which had till then been appropriated to our use, was filled with gaping visitors.

The Dr. proceeded to call upon his auditors to “mark the *impartiality of the laws*.” “The generality of offenders said he, “are poor and ignorant. But in the present instance the culprit has moved in the first circles. Some persons have raised a clamour and have sought to arrest the arm of Justice. But she hath kept the even tenor of her way, thus proving that in our *happy land there are none above the law*.”

Now, before I quote another line, I beg of my readers to digest that *morceau*. I challenge the world to produce a more base, false sycophantic lot of twaddle than that. Justice keeping the even tenor of her way—“think of that Master Brook,” but pray forget the Manchester Yeomanry and Parson Hay; drink deep

of the waters of Lethe, lest the name of Percy Jocelyn flashing o'er your mind, lead you to doubt of Justice, *keeping the even tenor of her way*. But proceed we: "The opinions of the people of England *demand attention* and respect, but the people have not been *unanimous*!" Bravo! Doctor, never stick at trifles! What in the name of old infinite Justice had the opinions of the people of England to do with the execution of Henry Fauntleroy? You know as well as I do, that it is the unanimous opinion of *the people* of England, that your holy meek and chaste brethren are too well paid; you know that it was the unanimous opinion of the *people* of England, that the authors and conductors of the Manchester Massacre, ought to have hanged as murderers; and you know that it was the unanimous wish of the *people* of England, that Dr. Dodd should be spared. You know all these things, and you know also, that the people have no more voice in the administration of Justice; or controul over their own affairs, than a priest has over his passions, or an eastern Slave in the councils of the Grand Seigneur; and yet could you with unblushing front, stand up and talk of their want of unanimity! Oh! shame, where is thy blush, priest where is thine integrity? But the best part of the above quotation, because the most laughable, is your assertion that none are *above* the law! Why Doctor were you dreaming, or were you as the French say, *entre deux vins*? You were not preaching at Lord Courtney, nor at the Reverend Father in God Percy Jocelyn Bishop of Clogher. No Doctor you were preaching at a mere tradesman, and if we set aside the fruits of his forgeries, a very *poor* tradesman. Your sophistry is as shallow, as your logic is bad. "There have been some who have called with unfeeling severity for justice, as if deeming that they are exempt from a like fate." I shall pass over the incorrect structure of the sentence, and only just ask the exceedingly queer old individual, who delivered it: what he means by *unfeeling severity*! Did any individual call upon you to preach personalities by the half hour, at an unhappy man who was sufficiently tortured by his own reflections? can any thing be by possibility more unfeeling than the manner in which you deport yourself towards condemned prisoners?—In one part of this stupid tirade, the Doctor made use of the following bright language, "Surely *omniscience* could want no *further information*! Pray Dr. Cotton at which College did you matriculate? Did you never learn Latin enough to be aware that *omniscient*, is compounded of *omnis*, and *sciens*, knowing every thing? Surely Doctor, your God is a *devilish* strange fellow, if he could want to know *more than all things*, and as surely your Three Hundred Pounds per annum, but ill requite you for the immensity of research necessary to the discovery of such an important, and obscure truth. And, now that I am about it Doctor, I must read you a lecture on your demeanour and pronunciation.

Firstly, then Doctor, it is not essentially necessary that you should display your massive rings, to your audience; by doing so, you withdraw their thoughts from things celestial, to things terrestrial.

Secondly:—It is by no means elegant, nor is it even decorous, to close your eyes, and draw your jolly countenance into wrinkles, in order to appear deeply interested, while your vestals are singing psalms. Every one can see that you really are not interested, and that, in endeavouring to seem so, you overdo your part. And lastly, Doctor, there is no such word in the English language as *cow-cumber*; nor is the word inimical to be pronounced in-i-mi-cal! Really, Doctor, I am in the main a very good natured fellow—I can occasionally manage to sit during *divine* service, crowded amongst the felons, with my arms so confined, that I can scarcely contrive to use my pencil.—I do not like it; but to accommodate your two and sixpenny customers, I will do so occasionally. But, Doctor, if you persist in committing such atrocities on the English language, I really must give up the job of attending.—I think, that by dint of great persuasion, I might be induced to listen to the “Soldier tir’d” by a street ballad singer, or the overture to Lodoiska on a hurdy-gurdy; but in-i-mi-cal and *cow-cumber*! faugh! I shall not be able to bite a crust these three weeks.

You are a very punctual reader of our Magazine; and I am highly pleased to find, that you smart under our castigation. You have, by your officious meddling, drawn it upon yourself. You are a priest, and priest like, you bear a deadly hatred to us. But your hatred is impotent. It is true, that we are annoyed by the manner in which visitors are treated. It is no less true, that we are shocked to see the effect produced upon the health of our female visitants, by the damp, cold, and miserable passage in which they stand to speak to us. We are indignant at being compelled to peep through an iron grating at our friends. But, Doctor, we are not to be conquered by brute force, or clerical cunning. We know that you have been our enemy, and that you have caused the *continuance*, of our annoyances; but we know also, that in a very short time you will have the mortification of seeing them abridged. It is in vain that you give orders, that even the Gaol Barber shall be excluded from our yard.—I have no wish to see any one connected with the prison; for, from no one connected with it, do I receive, or ask any information. You can neither find out my informant, nor intercept the information. You have done all that was in your power to that end, but you have failed; a proof of which I will give you ere long. I will occasionally print an official copy, of your invectives against us of Chapel Yard; and I will drag to light your proceedings, whenever they are ridiculous enough to excite laughter, or base enough to raise indignation.

In short, Doctor, neither over-acted politeness, nor privately instigated persecution shall serve you,

“ Kiss as you please, or not, the rod,
But if you don't, I'll lay it on—by God.”

W. HALEY.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

I HAVE been highly gratified, with the perusal of your new established work, and feel consequently a lively interest in its welfare; each number, will, in point of talent and discrimination, vie, with any other periodical paper of the day, it wars with the prejudices of the times, and in doing so, it certainly requires more energy of mind, to maintain throughout its pages, a boldness of independence, than the efforts necessary, to support, many of those ephemeral productions, which have in view, no other study, but, to pamper with idle tales, the vitiated taste of a thoughtless community. That you may, with success, continue your exertions, is my warmest wish; let your discussions, however, be carried on with temper, dispassionately enforce your arguments, and while you strike deep, at the root of those popular errors, that tend, to support, an intolerant, and haughty priesthood, evince to mankind, that even under the tyrannic sway of barbarism, and immured within the gloomy walls of a hideous prison, you can wield the pen, with the calm energetic feeling of philosophy, which has ever derided with scorn, these puppets of monarchial shew, who in luxurious idleness, exist upon the credulity of superstition.

My intention, however, at present, in addressing you, is not to enter into any length, with my remarks. I merely wish to offer you my individual approbation, of your literary labours, and at the same time to communicate to you a short extract, from the Journal of a young, but intelligent friend of mine, who is at present in London, passing a winter, principally, for the purpose of deriving a larger prospect of „*men and manners*,” than he possibly can obtain, in the more retired, and peaceful vales of *Scotia*. Congeniality of sentiment, is always pleasant, but, when found connected with a subject, that requires energy of thought, combined with honesty of feeling, it certainly renders it doubly interesting, therefore I hope, that if my friends ideas, do not encroach upon more important matter, you will be able to give them a place in the pages of your Magazine. They convey, upon a topic, of an interesting nature, the sentiments of a youth, who, though he has not

yet attained, his one and twentieth year, has lived long enough, to discover, the vile imposition, that surrounds him; his observations are sufficiently cogent, and I believe, will be found, in unision, with many of those intelligent young men of the present day, who are now taught, to cail into action, those powers of reasoning, which the advantages of an enlightened education forcibly inculcate. In former days, by the conspiracy of Priests, every thing that could improve the human mind, was nipped in the bud; the dark and gloomy period of monkish times, we may truly deplore, for, "*many a gem of purest ray serene,*" has shared the unhappy fate, of sad oblivion; in the present state of society, we can, however, say, that the sun of science, has truly arisen, and every lover of freedom may, with justice, anticipate, that, it will never set, till our countrymen be more illumined, with those emanations of truth, which no donbt will lead them, ultimately to enjoy a system of civil government, more congenial to human happiness, than the history of past ages, tell us they have yet experienced.

With my best wishes

Believe me yours respectfully

CANDIDUS.

London December 13, 1824.

Extract from the Journal of a Gentleman now resident in London.

In the evening I went into the English Opera House, and saw Mr. Matthews in his "*Trip to America.*" He has, I beleive made more money by it, than all the travellers who have published upon the subject. No one was better qualified to carry away the eccentricities of the national character, than Matthews. I am convinced, that the shrewdness of his remarks joined to his admirable acting, will give the lower classes, a better idea of America, than any volume could do; when the audience were laughing heartily at Yankee peculiarities, I thought them far more excusable, than, the stiff frozen manners of those half natural, half, artificial, beings who were seated in the boxes around me. Were a native Republican, to see the Londoners squeezing and running one another down, in order that they might see a performance, on which a large fat man called King, is feasting his eyes, he would naturally exclaim "*where was he caught? How old is he? what's his wife's name?*" The Yankee may be ignorant, but his unaffected simplicity makes amends for it. The cockney is ignorant, but the presumption, which is joined to it, renders him contemptible. For my own part, I would rather have for a companion, a cockney of the woods, than a cockney of the streets. The nearer peculiarities approach to nature, the less odious they are; but the

ignorance of the Americans, is more an assumed, than an actual case, for science, comes in the train of commerce.

Indeed, the state of America, proves that universal liberty is not incompatible with civilization, and you will there find men, as enlightened, and, free as they are, from the restraints of an aristocracy, and monarchy, far *more* liberal, in their sentiments, than the generality of Europeans. Europe has been her teacher, but is now only her *rival* in arts and sciences, and far her *inferior* in arts of government. This young country has not suffered her baby-hood, to be trifled with, she is already rearing her head with dignity; and fanaticism and tyranny, have not been able to crush her. She has suffered herself to be amused by no sounding empty name, often the cause of substantial evil, and as her youth has been pure, and healthy, she is not likely to be corrupted in her maturer years.

When tyrants begin their work, they conceal their aim, under a mask of splendour and shew; they amuse the people, with trifles, who little think, that the golden chain which dazzles and adorns them when free, is soon to become the collar of the slave. Kings and their worshippers, acquire such expertness, in deceiving the populace, that when monarchy is once established, ages are required, to remove the prejudices which are urged in its favour. As it is, at present, this country is only supported by the placemen, who live on its bounty, and as these are curtailed, freedom will gain strength, but certain it is, that the time will come, when Kings and Thrones, (may I add Priests too) will be heard of, only in history, and when the voice of all, will be the ruler of all.

REVIEW OF BOOKS.

The FAIRY MAID, and other poems. By Elijah Ridings. pp. 36.

WE confess, that we notice this little work under some degree of partiality. To one of us, at least, the author has been a companion, and to all, he has long been known as a staunch friend of the principles we advocate. But we avow this partiality, as one proof of our intended impartiality.

Elijah Ridings, is a Lancashire weaver, and to all who delight in human genius, a poem from the loom, with a few imperfections, must yield more gratification, than polished and well measured lines from a seat of learning.

But though hitherto untutored, or only self tutored, our author is evidently one of Dame Nature's poetical sons. He is a Byron at the loom—a Milton with good eyes, though yet obscured from

situation in life—a Voltaire in verse—a Bacon in philosophy—a Sterne in sentiment—and a Cowper or Thompson in philanthropy or love of animal happiness. He wants nothing but pecuniary aid, that sort of assistance by which Gifford of the Quarterly was removed from the lap-stone, to make as good a poet and a more useful man than Gifford has made.

To any part of the reading public, our author is not known beyond the circle of his acquaintance. He has appeared in "The Republican" under the signature of "Epicurus;" but this was an anonymous appearance. That publication was not the right sort of work to help on a rising genius, and the youth of the author has rendered him as yet unpractised in the way of placing himself more conspicuously before the world. The little pamphlet before us is his third effort at independence as a pamphleteer; this only in poetry, the two former in polemics.

His "Fairy Maid" is a sweet and sympathetic poem; though, as lovers of truth, we feel bound to reprobate his claim to the licence of poetic fiction. Fiction should be banished from poetry, as well as from prose, and genius, high and low, should exert itself to body forth concealed realities; to polish our sentiments of the things that are, and not to fill young and weak heads with ideas of things that are not. With this impression, we give the preference to his secondary poem, his "SCENES AROUND MY HOME." Mr. Arthur Brooke, of Canterbury, in his little volume of poems, has set an excellent example on this head, and has shown, that genius can mount on its pinions without the aid of fiction.

Like all young and true poets, our author is over head and ears in love too; and we are treated with love stanzas, with an acrostic to his mistress, the only real beauty in the world! with an invitation, or rather, an invocation, of

"Come to me ere I die for thee,

O! come to me straightway, Jane."

enough to make any young feeling and responsive lady fly to him bare-footed and with disheveled hair. Poets are not necessarily handsome, for Gifford was the reverse, but our young poet has a person not to be despised; and if Jane has read his invocation, and has not yet fled to him, then Jane must be cold and loveless indeed, unless Jane herself loves elsewhere!

The little collection concludes with an elegy on a late departed relative, and comes in well to exhibit the extent of the young poet's powers and feelings.

AN ELEGY

ON THE LATE MR. THOMAS COLLINSON.

Come, mournful muse, and with thee bring,

Thy sable cloak, and darkest weeds:

Enwrap the bard who now would sing

A dirge to him, for whom he bleeds.

He bleeds in deepest heart-felt grief,
 His tears bedew a Brother's clay ;
 Whose span of life was sad and brief,
 And now is wither'd all away.

The violet rears its modest head,
 Thro' gentle summer's sunny time ;
 Bleak winter comes in gloomy dread,
 And rudely blasts it in its prime.

The happiest life is nothing more,
 Awhile it shineth here below :
 Then perishes—then friends deplore,
 And wrap themselves in weeds of woe.

The deepest grief I feel for one,
 Who felt for all' while he had life ;
 His remnant being now is gone,
 For ever left this stage of strife.

His death-moan broke upon mine ear,
 Like sighing air in winding cave ;
 I fix'd mine eyes on his, in fear,
 They dimn'd—he passed into the grave.

O Brother ! if thy classic mind
 Had been imprinted on the page ;
 Thou wouldst have shone in light refined,
 Among the mind-stars of thy age.

But preying thought with rangling fangs,
 Too keenly seized thy tender frame ;
 And rack'd thee with a thousand pangs,
 Too strong—too quick—too keen, to name.

In thy cold hands sweet flowers were laid,
 And scattered o'er thy snow-white shroud ;
 The fun'ral throng—the fun'ral parade,
 Are vanish'd like a summers cloud.

But soft affection's moist'ning tear,
 Will long bedew thy mem'ry's shrine :
 And keep that memory fondly dear,
 Enduring thro' my life's decline.

The epicedium of the bard,
 May bear thy name down time's broad stream ;
 Posthumous honour's thy reward ;
 Now life is vanish'd like a dream.

The poorest, meanest child of fate,
 The actor in the mimic scene ;
 The king enthron'd in high estate,
 Must turn to dust—for dust they've been.

Death never strikes a partial blow,
 To his decree we all must yiel'd ;
 The forest oak, by Time's laid low—
 Soon fades the wild flower of the field.

The gentle maid, with ruddy cheek—
 The beautiful boy, with white locks curl'd—
 The happy couple, young and meek,
 Grim death will drag from this low world.

Death is the universal doom,
 The last short step of life's quick race :
 The grave is but our happiest home,
 Our ever-lasting resting-place !

We shall be very glad to assist the author, in his future flights toward the top of Mount Parnassus, with our at once partial and impartial pages.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

GENTLEMEN,

SHOULD you consider the following address of a female Materialist to her countrywomen, worthy a place in your highly interesting miscellany, it will much oblige one whose greatest and most fervent wish is, for the establishment of truth and reason; and, if you cannot comply with this request, she will still continue the warmest admirer of your patriotism and devotion to the cause of freedom.

COUNTRYWOMEN,

AN advocate of freedom and reason, a friend to truth, and an enemy to oppression and persecution, ventures from her obscurity to address you, and to place before your eyes, those duties, which errors of education, and deep-rooted prejudices, have hitherto concealed from your view. Actuated by a firm conviction that no complete reformation in the mind, morals, or situation of MAN, will ever take place till WOMAN shall burst the fetters which have been imposed on her for ages—assert her right to be free, and convince him, that she is worthy to be treated like a rational and a thinking being; I will not shrink from the task of exposing those errors and prejudices, however unable to perform it, till some one more capable, shall relieve me from the necessity of so doing.

Customs, odious and ridiculous, have rendered men and women two distinct species of beings, and introduced the most absurd disparity between beings naturally equal. Woman, in the present state of society, from her infancy, is treated like a doll, considered incapable of reason, and occupied through life with the most trifling concerns: but it is time for her at least, to make an effort

to be free; and if she cannot entirely break the chains by which she is at present confined, at least to expose them to view. Many writers of the first genius and talent, have endeavoured to arouse man from his present state of mental and political sluggishness, and most happy am I to acknowledge, that, in some instances, they have been crowned with the most brilliant success; still, in all their exertions, with very few exceptions, WOMAN has been entirely neglected; her emancipation from the shackles of superstition and bigotry, considered as a matter of no moment, no efforts have been made to enlighten her understanding, or to interest her in the great cause of freedom and truth; and in many cases which have fallen under my own immediate observation, men of the most liberal principles have studiously kept their wives in ignorance of their real sentiments on all subjects connected with religion. As if by some supernatural means it were possible for one sex to be free while the other is in bondage—as if it were possible for the children of a bigoted and superstitious mother to escape imbibing part of that bigotry and superstition, and by that means becoming unfit for members of a genuine, free, and enlightened republic. The least reflection must convince thinking minds of the impossibility of such circumstances, and convince them also, how important it is, that every mother should be capable of giving her children just and rational ideas on the subjects of government and religion; capable of teaching them, that all the necessary offices of the one may be filled by representatives elected by and for the people, without crushing the greatest and most useful portion of society to the earth with taxation; and that the other is but a bugbear, a scarecrow, invented and supported by knaves to enrich themselves, and to enslave, cheat, and frighten fools withal.

The great mass of mankind have immense improvements to make in mental and political freedom and knowledge, before they will be able steadily to contemplate and perfectly understand, in all its bearings, that happy state of society to which all good minds look forward with hope, either for themselves or their descendants; and, if such be the case with Man, how much has Woman still to perform, who is so many degrees behind him in freedom and knowledge. That she is so, is no reproach to her intellectual capacity; to man alone it is entirely attributable: he has been enthralled, enslaved, deprived of his natural rights, by the odious inventions of kingly tyranny and priestcraft; and the natural consequence of his degradation of mind has been, that in all the relations of domestic life he has become as great a tyrant as the king or priest; recompensing himself for the loss of public freedom by being a private despot. Of course, in domestic as well as political government, it is necessary for the oppressed to be ignorant, and for this reason ignorance has been represented as perfectly meritorious in woman, and the severest sarcasms, and

the most clamorous invectives, have been by men heaped upon those, who have had the temerity to think for themselves and venture from the beaten track. Even now, when Women are certainly more instructed than formerly, it is only in arts perfectly useless both to themselves and others—mere inventions to kill time: and for a woman to interest herself in any question, either of government or religion, is considered as the very height of arrogance and presumption; even though she has, as it were, a double interest in the cause. Thus has Man, in debasing and degrading the mind of Woman, by the natural re-action of the sentiments which he has inculcated, prepared the way for that state of abject slavery and superstition, in which almost all the nations of the earth are at present involved.

But you, my Countrywomen, possessed as I know you are, of minds capable of the very highest improvement, shake off that lethargy which has so long benumbed your faculties—exert your reasoning powers—read, reflect, and inquire—prove yourselves worthy of being, not only conducted, but *conductors* on the great march towards truth and freedom; and your exertions will animate Man with double zeal to proceed in his arduous and glorious enterprize. Prove yourselves, therefore, worthy of being wives and mothers to future citizens, of a future, enlightened, and happy republic.

A FEMALE MATERIALIST AND REPUBLICAN.

MORALITY.

MORALITY alone is the parent of happiness. To be a happy man you must be a moral man. A vicious man may, for a short time, enjoy fancied happiness, but that happiness is neither real nor lasting. It is a common saying, that there is no such thing as real happiness; but that idea is as erroneous as it is common: the virtuous man is by necessity happy. There can be no such a state as unruffled, unalloyed happiness; for, if the mind could be in such an inactive, in such a gloomy state; it would cease to possess happiness. It is the very things which arouses our slumbering minds; it is the evils arising from the actions of the vicious, which causes the virtuous man to feel the happiness which attends his just actions. A moral man may be oppressed by ruling tyrants; he may be robbed; he may be torn from the bosom of his friends; he may be imprisoned for *three* years; and still he is happy; still he is aware of his right doing, and he can look with a smile of honest contempt on the racked minds of his base persecutors. He is conscious of having done his duty; he has assisted the oppressed; he has succoured the cause of truth; he has

cherished virtue, and he must be happy. Is it not surprising, since it is so well known, that virtue is the only foundation of happiness, that it is not more practised? Every man wishes to be thought moral, and it is much more easy to practise morality, than it is for an immoral man to feign to be virtuous. Since happiness is the pursuit of all, and morality is the only path to happiness, how is it that so many miss this already beaten track? Is it from an evil education? or is it emplant in our hearts by nature? It is certain that nature, at least our natural reason, tells us, that virtue and truth alone produceth happiness. Then the real cause of vice, falleth on the mistaken, or the evil designing heads of our teachers. If we do not happen to fall under the tuition of a knavish Priest, we unfortunately do under those who are influenced by his craft. We are from our infancy taught, that of ourselves we can do nothing. We are told, if we do not act as our priest directs us, we shall be eternally damned; he bids us debase ourselves in every possible manner; if a man should smite you on the one cheek, turn to him the other also. If a man should thief your coat, give to him your cloak also. But above all, he bids us give to him the tenth of our industry. Thus the nature of man is degraded and debased; thus he loses all sight of the laws of nature, which teach him, that virtue and morality are productive to the happiness of his fellow man; and that our own happiness is indispensable with that of our fellow beings.

Since morality, the beautiful child of liberty and truth, is enthralled by the baleful influence of priestcraft and religion; since the healthful blossoms of the virtuous heart are mildewed and blighted by the accursed fangs of superstition; is it not praise worthy in the men who have forfeited fortune, friends, and freedom, to increase the happiness of their fellow beings, by ridding the country of such a detestable pest?

Let the malefic son of sable preach, that morality and happiness are inseparable from religion; but he will never make it such. Morality is independent of religion; religion is the wormwood which embittereth the prolific stream from whence happiness floweth; and all those who have once tasted of the pure fountain of morality, must for ever scout the idea that happiness is connected with religion. The surest way to happiness, is to study ourselves, to learn what natural relation we bear toward our fellow men. The favourite child of morality will conduct us to the sacred shrine of nature, and there show us that our own happiness depends on the portion which we shall cause our fellow beings. The study of nature, of causes and effects, opens a fine field for the ever active mind to practise in. On the other hand, religion only serves to shackle the reasoning faculties of the mind, by having an idle faith in an incomprehensible God; and in an useless hope of the enjoyment of a heaven of which we can form no idea.

J. H.

ON NIGHT.

The sun withdraws his animating light,
And now the landscape seems quite dim,—and night,
With all its shadowy hues now wings its flight
Across the skies.

And hark! from yonder branchy tree,
The Nightingale, love'd bird, with unfeign'd glee,
Chants his sweet melodious lay; and see!
The beetle flies.

Tis now, and O how beautiful the scene!
That lovers meet; and, as dark shadows intervene,
The little feather'd tribe, so dimly seen,
Do homewards wing.

The peasant, too, from manual labour free,
Hies to his lowly cot, right glad to see
His lovely wife and playful family
That round him cling.

How pleasant now, to walk along
The murmuring brook, or shady trees among,
While deep and deeper still dark shadows throng
Along the deep.

But ah! 'tis now quite dark, and not a sound
Amidst the hills or neighbouring cots is found,
For now one half the world is sweetly bound
In solemn sleep.

TO MESSRS. CAMPION, JEFFERIES, COCHRANE,
CLARKE, HALEY, HASSELL, AND PERRY.

London, November 29, 1824 Years of
Christian Delusion.

CITIZENS,

Christian Delusion.

RECEIVE with this, the second subscription from the following Materialists, as a trifle towards supporting the great cause of free discussion, whilst being dungeoned for boldly attacking superstitions Hag, and disbelieving a book containing such inconsistent nonsense, as the "Resurrection of dry bones" 37 Ezek. and the abominable picture of "Aholah," and *her* Sister, "Aholibah," 23 Ezek. We have had a forceable instance of the Bishops notions upon the heaven born subject, surely, then there is a RIGHT for others to express theirs.

How long will man render himself a criminal, when will he raise himself, from his degrading posture, and, assume the attitude of a thinking being? and unfasten his mind from the pestiferous charms of mental hypocrisy, which is the source of all that treacherous, and cruel tyranny exercised towards those who cannot beleive in those horrible tales told in the Jews Book.

Go on you brave men, and lash and expose such cruel upholders of all that is immoral and destructive to human happiness, is the wish of fellow citizens.

YOUR ZEALOUS SUBSCRIBERS.

L. J., no friend to the fire-shovel race, but a Materialist	8	8	in any shape, but a Materialist	8	8
F. a firm one	2	0	R. W., an admirer of all good men, and a Materialist.	8	8
C. W. a detester of tyranny,					

Subscriptions received through the hands of Mr. Carlile, from Mr. William Butler of Birmingham.

Subscriptions collected by			Barhutier	1	0
R. B.	11	9	J. Sedgwick	0	6
Thomas Francis	1	0	J. M.	0	2
William Butler	3	6	James Blake	0	6
George Daniel, Jun.	5	0	Joseph Plowman	0	6
Subscriptions left at G. Raggs, Dale End	12	0	Charles Barnet	0	2
From Mr. John Baxter, Sunderland	8	0	John Lawrence	2	6
Mr. Nobbs, Norwich	7	0	G. R.	7	0
John Christopher	1	0	John Musgrove, for Mrs. Perry	1	6
			Ditto, for Mrs. Jefferies	1	6

Subscription in Liverpool for the benefit of Richard Carlile, and his imprisoned Shopmen.

November 21, 1824.

John Hobson	1	0	0	J. Smith	0	5	0
O. M.	0	5	0	W. B.	0	1	0
F. T.	0	10	0	Charles Hughes	0	5	0
A Friend	0	5	0	J. Wood	0	2	6
William Harvey	0	10	0	J. Crook	0	5	0
James Harvey	0	10	0	W. S., a Calvinist	0	5	0
John Harvey	0	5	0	R. H.	0	5	0
Samuel Harvey	0	5	0	E. S.	0	5	0
Enoch Harvey	0	10	0	November 20, received from Peter Woods, on account of monies collected by him	3	10	6
Samuel Parks	0	5	0				
J. A. Bates	0	10	0				
W. T.	0	1	0				

The following persons desirous of alleviating, in some measure, the severity of the imprisonment of those Advocates for Freedom, Mr. Carlile's late Shopmen, have come to a resolution to subscribe weekly as follows.

December 19, 1824.

John Christopher	1	0	James Sedgwick	0	6
William Millard	0	6			

December 26, 1824.

William Millard	0	6	Robert Strickland	0	6
John Christopher	1	0	Mr. Rubidge	0	6
James Sedgwick	0	6	A Friend	0	2
A Friend	0	4	A Friend	0	6
John Harrison	0	6			

Printed and Published by Richard Carlile, 84, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 84, Fleet Street, or to any of the Editors.

THE
Newgate Monthly Magazine;

OR CALENDAR OF

MEN, THINGS, AND OPINIONS.

No. 6, Vol. I.] LONDON, February 1, 1825. [Price 1s.

RELIGIOUS PERSECUTIONS.

IN a former number we have given some account of the cruelties practised by the christian clergy ; we have followed them from their establishment, and have found them through every age to have been the most haughty, over-bearing, and tyrannical set of men that ever inhabited the earth. We have found them the most intolerant, and the most cruel towards all who came within their influence : men who have practised every vice attendant upon human nature. Under the pretension of piety they have sacrificed virtue, truth, honour and humanity. The body of the Priesthood, has been the mental Upas of mankind, destroying every germ of intellect, and spreading its pestiferous influence to all around, without distinction, pity, or remorse.

This picture will not appear overcharged if we view the clergy as a whole, a distinction which will be necessary to bear in mind, for wherever we speak of the clergy in general terms, we mean it to apply to the body, and not to individuals. There may be humane and well meaning men amongst the Priesthood, but this does not detract from the general character, or destroy the conclusion of the utter uselessness of their profession. These men would act as well were they placed in other situations ; the mind once directed towards virtuous objects would not be drawn into the practice of vice, without much difficulty and the most pressing example.

Mr. Cobbett has lately stood forward the avowed champion of Catholicism, under the impression that one church, or one universal religion, was preferable to the same church divided into a multiplicity of sects. Now was there any one *true* religion, under the acceptation that the words true religion are generally taken, we have no hesitation in affirming, that that one religion would be universal. If such an intelligent Deity were in existence, as theologians would endeavour to persuade us there is, there can be no doubt but he would *make* that religion universally accepted

which he willed mankind should possess ; the very fact of religion being spread into a number of branches, is a proof that *there is no one true religion* ; for if any supernatural power willed a particular religion, there can be no power to prevent that religion being accepted, the very absence of an universal religion is a proof against *any* emanating from a Deity, and shows that the whole system of divinity is a fraud upon the human race, established by some of the more cunning of its members. At what time does Mr. Cobbett imagine, that the Catholic or Christian Church has been in unity with itself ? For really we are wholly unacquainted with such a period. We have perused their Ecclesiastical History and have found throughout each century, that the number of heresies have been augmenting. In the second century we find upwards of thirty sects all seceding from the infant establishment ; and these have rapidly increased, notwithstanding the vigilance of the Priesthood to prevent them. Mr. Cobbett has published the names of about two hundred and fifty sects, enumerated by some Catholic priest ; but upon examination it will be found, that more than two thirds of them were in existence previous to that period distinguished by the Reformation, and some of them as old at Christianity itself. How then could this priest have the effrontery to put them forth, or Mr. Cobbett to exhibit them, as the result of the Reformation ? Mr. Cobbett may sigh for an universal religion ; but it is not the Catholic, the Protestant, or any other religion that has yet been established, that can ever become universal.

So far as Mr. Cobbett contends for the protection of the civil rights of the Catholic, so far are his efforts praise-worthy. The protestant has no claim superior to the Catholic, beyond what he has obtained by power ; and this power has been obtained by usurpation. The Catholics are at present degraded, plundered and oppressed ; they have the mede of religious persecution now returned upon themselves ; the Protestants have obtained the sway ; and, as is the natural consequence of a religion incorporated with the state, they seek to destroy all who bend not the knee in the same manner as themselves. We, who have good cause to detest the tyranny of the Protestants, cannot but lament the sufferings of the Catholics ; but in our pity for their situation, let us not forget that they also have been persecutors. Think of the millions who have been sacrificed throughout the Christian world, under a fanatical zeal of obtaining converts to their doctrine ; think of the cruelties of the inquisition under the influence of their most holy Pontiffs ; and then ask where are the benefits of Catholicism ?

In an " History of the Spanish Inquisition by Leonard Gallois," lately published at Paris, we find the following general table of the victims to the Holy Office, from the year 1481 to the year 1820.

	Burnt alive.	Burnt in effigy.	Condemn- ed to the galleys or to impris- onment.
From 1481 to 1498			
Under the ministry of the inquisitor general Torquemada.	10220	6840	97371
From 1498 to 1507.			
Under the ministry of Deza	2592	829	32952
From 1507 to 1517.			
Under that of Cisneras.	3564	2232	48059
From 1517 to 1521.			
Under that of Adrian	1620	560	21835
From 1521 to 1523.			
An inter reign	324	112	4481
From 1523 to 1538.			
Under the ministry of Manrique.	2250	1125	11250
From 1538 to 1545			
Under that of Tabera.	840	420	6520
From 1545 to 1556			
Under that of Luesia and the reign of Charles I.	1320	660	6600
From 1556 to 1597			
Under the reign of Phillip II.	3990	1845	18450
From 1597 to 1621			
Under that of Phillip III.	1840	692	10716
From 1621 to 1665			
Under that of Philip IV.	2652	1428	14080
From 1665 to 1700			
Under that of Charles II.	1632	540	6512
From 1700 to 1746			
Under that of Philip V.	1600	760	9120
From 1746 to 1759			
Under that of Ferdinand VI.	10	5	170
From 1759 to 1788			
Under that of Charles III	4	0	56
From 1788 to 1808.			
Under that of Charles IV.	0	1	42
Total	34658	18049	288214

“Thus the general number of the victims to the Spanish Inquisition from its establishment in 1481, to the year 1820, amount to 340,921, not including those who were condemned to imprisonment, to the galleys, or to exile under the reign of Ferdinand VII, whose number is still very considerable.

“If we add to the condemnations which have taken place within the Peninsula, those of other countries subject to the Spanish Inquisition, such as Sicily, Sardinia, Flanders, America, the Indies, &c., we should be astonished at the number of unfortunate beings that have been condemned by the Holy Office in order to render them better Christians.”

How futile are the efforts which tend to support a religion by persecution! Here we have displayed the most powerful measures adopted by the papal authorities; but what have they effected? Have they rendered their creed universal? Have they retained their superiority? No! the very measures they have adopted

have produced their overthrow. Even *they* could not suppress the freedom of thought, or prevent its expansion. Oh persecutors for conscience sake, look ye at this mighty lesson? Learn the futility of forcing upon a nation *your* opinions! Judge by the success of your predecessors, whether it is in your power to perform more than they have done. Your only alternative from your present conduct, must be either to shrink from your iniquitous proceedings, or totally annihilate (if you can!) all who question your authority.

It now remains to be considered, whether our much boasted Reformation, has really been beneficial to the bulk of mankind; or whether it has been merely a change of masters without a corresponding change of principles. If we view the Catholic Priesthood *distinct* from their cruel persecutions against all who were not strictly orthodox, we shall find in them more to admire, than in those of the Protestant profession. One thing may be said in their favour, they did not drain the whole of their revenue from the working class, but by far the greater part was from the opulent and wealthy portion who had the most to spare. Nor was the whole of their revenue devoured by the Priesthood; they constantly supplied the destitute with food which was given at their convent door to all who made application. This it may be said had only the effect of increasing laziness; but supposing this might have been the result in some cases, there was at any rate, some *humanity* on it; and was the estimation to be made, it would be found, that the number of lazy fellows was not greater at that time, than it is at the present. Neither were our jails more crowded with felons, or the labouring people half so miserable. The austere character of a Monk, Friar, or Catholic Priest, is more to be admired than our present haughty, Protestant Magisterial Parson. The former were generally men of laborious habits, and industrious at least in supporting their religion. In France, may be seen, at the present day, the Catholic Priest attending mass by seven in the morning, a practice that is attended with considerable benefit, if it be only to secure the health and increase the industry of his flock. There they are performing what they consider their duty, while our lordly opulent Parsons are wallowing in luxury. A comparison of this sort might be drawn much to the disadvantage of the Protestant clergy. Again. In their religious persecutions their conduct was governed by some degree of consistency; they adopted the only means likely to produce a church universal; they sought the total annihilation of all who would not subscribe to their doctrines. They were also aware that the greatest safe-guard to their profession was ignorance; they, therefore, taught their flock no more of religion than the forms, shows, and ceremonies, which excited their admiration, without raising doubts of its utility. But what does the Protestant? In order to weaken his adversary, he tells you, that

religion does not consist in show, pomp, and mystery; but in a perfect conformity with the rules laid down in the Gospels. Read the "Testament," saith the Protestant, for this contains the doctrines God wishes you to receive; God hath made you free to judge for yourself. But if he does so, what is the consequence? Why, if he should form an opinion on those books, different to that of the orthodox Protestant, he is told that he is blaspheming God and religion, and is therefore confined in a jail for a series of years. Thus doth the Protestant thrust the fruit into your possession, and punish you should you dare to partake of it!

There are a variety of causes which tended to produce the Reformation, none of which were originally for the improvement of religious worship, nor were its actual promoters actuated by the impression that the Catholics had abandoned what they termed the true faith. Luther became an opponent to the Church of Rome because he, as an Austin Friar, was deprived by the Pope, of the power of profiting by the sale of indulgences. He had enjoyed the benefit of the sale, and when deprived of this, he questioned the authority of the Pope to confer them at all. He first engaged in a controversy, which by degrees increased until numbers were engaged in the same contest. From a moderate disputant, he became a violent opponent; not from a consciousness of the errors of the church of Rome, but, that he could no longer participate in her benefits. He continued to attack the powers of the Pope with increased fury. Various arts were employed in Saxony to obtain a conciliation; the dissensions in Germany, were increasing, and the enemies of Luther succeeded in persuading the Pontiff to grant a Bull against him. But previous to this, measures had been taken with the Pope to obtain a cessation of hostilities, between Luther and the Roman Church, and it was upon this occasion, as Dr. Mosheim observes "Luther made submissions which showed that his views were not as yet, very extensive, his former prejudices entirely expelled, or his reforming principles steadily fixed. For he not only offered to observe a profound silence for the future with respect to indulgences, provided the same condition should be imposed upon his adversaries; he went much further; he proposed writing an humble and submissive letter to the Pope acknowledging that he had carried his zeal and animosity too far! and such a letter he wrote soon after the conference at Altenburg. He even consented to publish a circular letter, exhorting all his disciples and followers to reverence and obey the dictates of the Holy Roman Church.

"Had the Pope been so prudent as to accept the submission of Luther, he would have almost nipped in the bud the cause of the reformation, or would at least considerably retarded its growth and progress. When he had gained over the head, the members would, with greater facility, have been reduced to obedience. But the flaming and excessive zeal of inconsiderate bigots

renewed the divisions, which were so near being healed, and, by animating both Luther and his followers to inspect more closely the enormities that prevailed in the papal hierarchy, promoted the principles, and augmented the spirit, which ultimately produced the blessed reformation."

Thus we see, that persecution recoils upon the persecutors. The inconsiderate zeal of the Pope and his advisers drove Luther to espouse principles which previously he had never advanced, and, most probably, had never conceived. He was forced without the pale of the Catholic Church, and finding he could no longer share in the benefits, he became the leader to those who were already discontented with her authority; and ultimately become the instrument by which a total revolution was effected. Let it no longer be said, that the efforts of an individual are useless, when directed against established customs; for against flagrant abuses, every word that is uttered becomes a link in that chain of causes, which finally lead to their desolation. It is true Luther was not unassisted; he was supported by men considerably his superiors in mental acquirements, although perhaps deficient in that daring quality which is so necessary for great actions, and which was a prominent feature in the character of Luther. The discontent of the people was another great source of assistance; but, in all probability, they would have continued in the same state for ages, had not such a man by his courage and activity, roused them into action. All great improvements have originated with individuals who have struck out in a new path and called upon the multitude to follow them.

It would be incompatible with our design to attempt to follow the reformation step by step: we shall confine ourselves to its progress in this country, as being of the most immediate interest. It will answer our purpose, if we can discover the *causes* which lead to this event, that we may deduct from them the most fair conclusion. If it was occasioned by circumstances in themselves trifling, it will be seen that its establishment mainly depended upon others as widely removed from the interests of religion.

Henry the Eighth was long a defender of the Catholic faith, and had, during the early progress of Luther, written a work directly against him. But this monster of cruelty, bigotry, injustice, and presumption, was not to be governed by any principle of religion, or such only as tended to feed his caprice, to augment his power, or glut his immediate appetite. His opinions were never stable; he drew up professions of faith to be observed by the whole nation, but as new whims rose predominant, he drew up others, and required also that they should be immediately received. He had entered as a disputant against the reformers; but a circumstance occurred that soon rendered him an opponent to the Church of Rome. He had married his brother's wife; but, when come on "the dull edge of sated appetite," he pretended some qualms of

conscience as to its legality; though in fact his lascivious eye was fixed upon another. He applied to the Pope to obtain a divorce; but this he was unwilling to grant. Henry then appealed to the Universities throughout Europe, considering that their authority, if given in his favour would not fail to influence the Pope in his behalf. But all this did not succeed, and he was resolved on the divorce, a breach between him and the Church became inevitable. The nation was in some measure prepared for this change; and although Henry still wished to be considered orthodox, the gratification of his passions was of much more importance.

During these proceedings Henry had been principally advised and assisted by an artful, insidious and hypocritical Priest by the name of Cranmer, who secretly favoured the reformers, and therefore endeavoured to widen the breach between Henry and the Church of Rome. After the death of Henry and during the minority of Edward the Sixth, Cranmer obtained considerable authority; and was the theological preceptor of the young prince. The reformation was in some measure completed, and methods of severity were employed against those who refused a compliance with the new order of things. Power was given to Cranmer to search after all heretics, anabaptists, contemners of the book of common prayer: accordingly numbers were examined, and such as persisted in their opposition were imprisoned or excommunicated. Amongst the rest was Joan of Kent, who was condemned to the stake as a pernicious heretic. Edward was unwilling to sign her death warrant, and was induced only by the assurances of Cranmer, that if any wrong were done the guilt should lie upon him. However, under the reign of Mary the Catholic faith was restored, Cranmer was accused of heresy, and finally suffered at the stake.

Thus perished the man to whom may be attributed the introduction of the reformation into this country. He had been the secret adviser of Henry, and though he did not avow himself in favour of the Protestants; his crafty policy tended much to inflame him with the desire of a separation; and to increase his own authority until it become safe to throw off the mask, and declare his full intention. He exclaimed against the tyrannical measures of the Church of Rome, and yet, when in power, persued the same against other dissenters. As he condemned others to the stake, he was in return condemned; and although he offered a recantation that his life might be spared, he now figures as a glorious Martyr to the Protestant profession!

The short reign of Mary was one continued scene of unrelenting cruelty. She was a bigot to her religion, and to promote which she exercised her authority, with the most wanton barbarity, to subdue the enemies to the Catholic religion. During three years of her sway, it is computed that, *two hundred and seventy seven persons were burnt at the stake*, besides those who were con-

demned to imprisonment or to excommunication. Oh religion ! what miseries hast thou engendered ! Catholicism was again deposed in the succeeding reign of Elizabeth. But while there was some cessation to the cruel persecutions in this country, it was making rapid strides elsewhere. In France the dissenters were allured to the capital, and there, at the eve of St. Bartholomew, a general massacre was commenced. The partizans of the court and the priesthood led on their forces and indiscriminately slew, men, women, and children to the number of ELEVEN THOUSAND !

The reign of Elizabeth was one of peace and toleration compared with that of her predecessor, but still it was not unattended with some acts of severity. An act was passed for uniformity of worship and even dress of the church ministers. Numbers refused to comply with this injunction, and was therefore, called before the Star Chamber and suspended. And that these proceedings should be the least known, a decree was issued, prohibiting any person to print any book against the Queen's injunctions, or even against the meaning of them. These proceedings caused a separation from the Protestant Church, those who were styled the Puritans, returned to private assemblies ; but the Queen and her prelates soon made them feel the effects of their vengeance. Their meetings were disturbed, and those who attended them were sent in large numbers, men and women, to Bridewell, for conviction, subscriptions to articles of faith were violently imposed upon the clergy, and about one hundred of them were deprived of their livings for refusing to submit to them. Some were closely imprisoned and died in jail through poverty and want.

"Eleven Dutchmen, who were anabaptists, were condemned in the consistory of St. Paul to the fire, for heresy ; nine of whom were banished, and two of them burnt alive in Smithfield. In the year 1583, Copping and Thacker, two Puritan ministers, were hanged for non-conformity. It would be endless to go through all the severities that were used in this reign upon account of religion. As the Queen was of a very high arbitrary temper, she pressed uniformity with great violence, and found bishops enough, Porker, Aylmer, Whitgift, and others, to justify and promote her measures ; who either entered their sees with persecuting principles, or embraced them soon after their entrance, as best benefitting the ends of their promotion. Silenceings, deprivations, imprisonments, gibbetts, and stakes, upon account of religion, were some of the powerful reasonings of those times. The bishops rioted in power, and many of them abused it in the most cruel oppressions. The cries of innocent prisoners, widowed wives, and starving children, made no impression on their hearts. Piety and learning with them were void of merit ; refusal of subscriptions, and non-conformity were crimes never to be forgiven."*

* Chandler.

The high commission court established in this reign, was another source of grievance to the people. The commissioners were empowered to examine into all misdemeanors, by such ways and means as they thought necessary; to examine persons upon oath, and to punish such as refused by fine or imprisonment. The high stretch of power assumed by this court, rendered it in effect, very little better than the Inquisition.

James the first, who had been bred in the doctrine of the Puritans, soon abandoned his brethren after he had mounted the throne. Supported by the bishops he pursued every violence against the Puritans, assuring them, that if they would not conform, he would either hurry them out of the kingdom or use other measures of greater severity. Numbers were compelled to seek a refuge in foreign countries, and others who remained, were subjected to fines or imprisonment.

The King was supported in these acts of severity by his bishops, particularly Bancroft, Neal, and Laud. Neal when Bishop of Litchfield prosecuted one Edward Wightman, for broaching what the Bishop termed erroneous doctrines, and having condemned him, he obtained the King's warrant for his execution, and he was accordingly burnt in Litchfield. One Legat, who had denied the divinity of Christ, was prosecuted and condemned by King, bishop of London and perished in the flames of Smithfield. But as these sacrifices were unacceptable to the people, James preferred, that heretics hereafter, though condemned, *should silently and privately waste themselves away in prison, rather than to amuse others with the solemnity of a public execution.* Laud proceeded with the same violence and cruelty against all who refused a strict conformity. His treatment of Prynne and Leighton are sufficient instances of his cruelty. Prynne, had published a book against theatricals, and as the Queen had taken part in the performance of some pastorals, he was supposed to have directed his complaints against her. Laud therefore, summoned him to appear before the Star Chamber, and for his offence, he was declared incapable of his profession; to stand in the pillory at Westminster and Cheapside, and to loose an ear at each place; to pay a fine of five thousand pounds, and to suffer perpetual imprisonment. Leighton who had published a work entitled "Sion's Plea against the Prelacy," was seized by Laud and confined in the Fleet, in the most wretched and distressed state. He was afterwards whipped; stood in the pillory, had an ear cut off, his face burnt, his nose slit, fined ten thousand pounds and lay in prison for eleven years! The wretch who instigated these proceedings was an archbishop of the christian church!

Charles endeavoured to force the book of common prayer and his form of church government upon the Presbyterians of Scotland. But here the people rose in great numbers and opposed such of the ministers as attempted to read the paryers or liturgy in their

churches. The Scotch government seconded the wishes of the people, and imposed fines upon all who attempted an alteration in their church. A covenant was signed by the people, wherein they agreed to resist all religious innovations, and to defend each other against all opposition. The covenanters were successful against Charles the first, but after the commonwealth and restoration of Charles the Second, they were harrassed and oppressed in the most severe manner. A law was enacted against them. Fines were imposed upon the Priesthood and hearers, if the meetings had been in houses ; but the field covenanters were subjected to the penalty of death and confiscation of goods : four hundred marks, Scotch, were offered as a reward to those who should seize them ; and they were indemnified from any slaughter which they might commit in the execution of such an undertaking. And as it was difficult to get evidence against these conventicles, however numerous, it was enacted by another law, that whoever being required by the council, refused to give information upon oath, should be punished by arbitrary fines, by imprisonment, or by banishment to the plantations. Oppression the most barbarous was persued against these unfortunate beings, but still they were not subdued ; but rather rendered the more resolute, as persecutions were heaped upon them.

In England acts of like severity were in force ; the ministers were compelled to declare their assent to all contained in the book of common prayer, those who refused this, were ejected from their chapels, to the number of two or three thousand. In the year 1670, another act was passed against them, by which it was provided, that if any person met under the pretence of performing religious worship without the concurrence of the established church, not only the minister, but the congregation should be subject to fines and imprisonment. The effect of these acts was, that great numbers of ministers and their people were laid in jails amongst thieves and common malefactors, where they suffered the greatest hardships and indignities ; their effects were seized on, and themselves and families reduced to almost beggary and famine.

James the second commenced his reign with a pretended act of toleration towards the dissenters ; but this in fact, was merely a prelude to his introduction of Catholicism. He made advances towards the dissenters, in order that he might weaken the established church, and therefore introduce popery with the greater facility. But in this he failed ; his reign was one uninterrupted scene of difficulty, strife, and animosity ; the whole of which may be attributed to this one source, religion ; and through which he was ultimately driven from the kingdom. His " glorious " successor (William) gave further liberty to the dissenters, though not without the opposition of the ministers of the establishment. While the church was in danger from popery, she was humble

and meek towards the dissenters; but this fear removed, she turned upon them, and made some efforts to renew her former prosecutions, bills were in preparation for this purpose, and were only prevented by the death of their sovereign.

This sketch of religious persecutions must, from the lapse of time and the extreme caution of the historian in displaying such disgraceful proceedings, remain but imperfect, if it is desired that the *whole* should be brought under our view. Some authors have affirmed, "that it pleased God in his providence to undertake the removal of those evils which had crept into his church," but we have displayed enough of human affairs, to prove that their God had very little to do in the matter; that if he took any part it must have been a very subordinate one: for surely the religionist cannot suppose that his God participated in the whoredom, debauchery, and tergiversation of Henry the Eighth, or in the imprisonment, roasting &c. which followed his "blessed" reign. Religionist! thou can'st not make use of thy God, without degrading him with the same passions and infirmities as thyself. If thou wilt attribute every change to his interference, thou dost make him as capricious as thyself; thy God is of no use to thee, unless it be to throw the follies of thine own conduct upon him

We have shown sufficient to establish these positions:—that the Reformation was the consequence of circumstances which at their commencement were in themselves trifling, but being augmented by the inconsiderate zeal of parties, ultimately produced this important change; that this change was much assisted by the caprice of an English monarch, and was introduced into this country as a matter of state policy, and not from a desire of rendering religious worship more pure or more valuable: that the same principles of persecution actuated the Protestants when in power, as had been exercised by the Catholics; and that the only point upon which religionists have been agreed, is, in persecuting all who have less power than themselves.

W. C.

ON SUPERSTITION.

Comment a-t-on pu parvenir à persuader à des êtres raisonnables que la chose la plus impossible à comprendre était la plus essentielle pour eux? C'est qu'on les a grandement effrayés; c'est que quand on a peur, on cesse de raisonner; c'est qu'on leur a surtout recommandé de se défier de leur raison; c'est que, quand la cervelle est troublée, l'on croit tout et l'on n'examine plus rien. LE BON SENS, Chap. ix.

OF all the causes which have conspired to retard the progress of

the human mind towards perfection, and of the human species towards happiness, superstition has proved the most effectual. It has ever been, and still is, opposed to every thing that is beneficial to mankind; it has been a dire enemy to the progress of knowledge, and the fountain from which have arisen nine-tenths of the evils which afflict our species. No nation has escaped its deadly influence: all have suffered, all continue to suffer; and long will it be ere any one can be wholly emancipated from the bondage. When that era arrives, when there shall be a nation free from superstition, then, and not till then, will men be enabled to pursue the road to happiness with any probability of success; or to evince the real powers of which they are possessed—to prove what the mind is capable of attaining to, if left unshackled to pursue its course.

In all countries and in all ages some few have escaped the contamination; but overawed by the superior number, and the blind, rancorous enthusiasm of their superstitious brethren, they have scarcely ever dared to proclaim their knowledge to the world. Many have passed their lives in retirement lamenting as hopeless the state of mankind, who, but for the knowledge of the consequences which always attended an attempt at reformation, might have proved their best benefactors. So it has been, and so it is, in a great measure, at the present day; for although a greater number have become enlightened, still the rancorous spirit of superstition sways the multitude and drives them to persecution. Hence thousands with cultivated minds, and in every way calculated to dispel the dark cloud of superstition, and its attendant ignorance, from the minds of their fellow men, are constrained to be silent, and in many cases to adopt the detestable mask of hypocrisy.

But fortunately for the welfare of future ages, all men are not thus intimidated: with the pleasing prospect of ameliorating the condition of their species, there are those whose minds soar above every difficulty, and who, in contemplating the benefits which must accrue to their posterity, value as naught the inconveniences which their honest conduct procures them. And all good examples tend to produce good imitations: where half a century since there was, in this country, one man who dare attack, even covertly, the superstitions of his day, there are now an hundred who do it openly; heedless of the rant of their ignorant brethren; thankful that they have escaped the same mental slavery; endeavouring, by every means in their power, to hasten the downfall of error and the erection of the standard of truth; and proud of the part they are enabled to perform towards the prosperity of their country, and the happiness of their species.

To recount the baneful effects of superstition, would be to recount the greater part of the past and present misery of mankind. Under the shackles of superstition, the natural energies of mind

have never been brought into action; they have been either smothered or destroyed, before their possessors were aware of their strength and utility. Thus the only powers which distinguish man from others of the animal world, and which, if properly cultivated, would conduce most to his happiness, have been so perverted as to procure for him a numberless series of evils. While confined to one dreary, monotonous view of things that be, and bent on the contemplation and acquirement of things that be not, the mind of man proves a most tormenting fiend; while on the contrary, when allowed to expand—when fortunately it escapes the bondage of superstition, it proves the greatest blessing of the human race. In the former case, it sinks mankind below the lowest brute, and makes him the most miserable of animals; in the latter, it rises him superior to all animated beings; it makes him, truly, the lord of the intellectual world, and procures for him a species of happiness, infinitely superior to all mere animal pleasure, both in amount and duration. Here a question naturally presents itself:—Why is it that men prefer superstition and misery, to intelligence and happiness? This can be answered in a few words:—They are too ignorant to discover the superiority of the one over the other. In short, they are slaves without being conscious of it; they know not the bondage they suffer, consequently they strive not to be free.

Many different causes might be adduced as tending to support superstition; but the root of all, is ignorance. The many crafts which infest the earth, might be assigned as principal causes; and so in fact they are; kingcraft, priestcraft, and all other crafts, are for the benefit of the few, and to the detriment of the many. But these could not prosper, but for the ignorance of the people. While the great mass of society remain ignorant, they will have crafts to rob them, and a superstition to torment them. When the greater number become enlightened, they will annihilate both the one and the other. To substitute knowledge, then, for ignorance, should be the aim of every one, who, feeling the superiority of intellectual freedom, would that his fellow men should partake of its advantages. And every man who adds to his neighbour's sum of knowledge, encreases his own happiness. The increase of happiness to society from the progress of knowledge amongst its members, is like the geometrical progression of numbers: it is not merely an addition of numbers to the happier portion of mankind, but it is a real addition to the sum of happiness possessed by each individual.

No one is aware of his own superstition. It is a belief, or rather an assumption without belief, of the existence of things, powers, and capabilities, which do not exist. But as soon as a contrary conviction enters the mind, the error and deception vanishes. As we increase in knowledge we can discover how superstitious we *have* been; but we know not the superstition retained. The only

way to escape, is to put faith in nothing which cannot be demonstrated; have proof or believe not; better to be hard of belief, than to adopt and follow error. Were these precautions generally practiced amongst mankind, all obstructions would quickly be removed; they would be enabled to pursue the path of improvement without fear or molestation, and to enjoy in peace all the happiness to which they are capable of attaining.

There are those who will say, that these remarks cannot be applied to the present age. They will tell us, that whatever sway superstition might have had over the minds and actions of the people a century or two since, it has now lost its influence. They will tell us, that these remarks might apply to the dark age when a Galileo suffered for maintaining the truth of the solar system; but that now all these things are allowed, the cultivation of all sciences encouraged, and every man left unmolested to pursue the path of discovery and to enlarge the sphere of knowledge. Fortunate would it be for mankind, were the case true as thus stated! But alas! there are no such good tidings to cheer the philanthropist on his way. He can view what has already been achieved; he is aware of the progress which knowledge and truth have made in spite of every obstacle; he is a witness of the benefits which have thereby accrued to society, and he is thankful that even thus much has been accomplished; but he is likewise a witness of how much there is still left undone. Truly the times are altered; but that mischievous, persecuting spirit, the offspring of superstition, is as prevalent as ever; and only wants the same power, to complete the same portion of mischief. Shall we be told that the spirit which persecuted Galileo is extinct, when we have a parallel case before our eyes? What is the difference between those who condemned Galileo, and those who attempted to degrade Professor Lawrence? Not a jot, save in the extent of power to punish; the same virulent spirit is apparent in both cases: in the former, they could condemn to death, and condemn they did; in the latter, they could only degrade the character of the man in the estimation of the superstitious—the bulk of the people, in order to injure him in his practice and future prospects in life, and they did it to the utmost of their power.

This one case, selected for its notoriety, is sufficient to prove that neither superstition, nor its effects, is yet extinct. Many are the cases which crowd on the writer's mind in illustration of this position; and though falling on humbler individuals than in the former case, are equally convincing. He has known instances of men, moral men, men glowing with philanthropy towards the whole human race, who have been persecuted, villified, discarded by their friends and relations, and driven from their homes and occupations, for no other cause than dissenting from the superstition of their neighbours—for seeking after and embracing truth, in preference to placing confidence in fable and falsehood. How can er-

ror be extirpated, how can truth triumph while things continue thus—while malicious persecution and neglect of friends await every one who shall point it out? With such difficulties before them, and a feebler and less stimulating cause for their support, men would, undoubtedly, give up the case as hopeless; be it our aim to combine patience and perseverance, and to proceed onward in the good cause without fear or dismay.

No sciences are more immediately interesting to mankind, than those which relate to their own organization; the method of supporting the body in a healthy state; the correcting of abuses which unavoidably befall it; and its probable duration and final end. Yet on these subjects, are the generality of men most superstitious; and, consequently, the most ignorant. The sciences of Anatomy and Pathology have had, and still have, to struggle against innumerable difficulties; all, at least all of any moment, arising from the same source, the ignorance of the people. Instead of this valuable species of knowledge being universally understood, not one out of fifty even of those whose professions are grounded on it, can be said to understand aught of the subject. Nor will this appear extraordinary, if we examine the matter closely. These men follow a practice, under the name of a science, in order to obtain a livelihood. At their first setting out, they are, undoubtedly impressed with the notion, that to succeed it is necessary to understand the sciences under which they are enlisted. But they will soon perceive—a short progress will serve to convince them, that the name only is wanting. They will see that the knowledge to which they are aspiring is opposed to the superstition and prejudices of that portion of mankind by whom they expect to be supported. They will see that however meritorious and necessary the acquirement may be, the propagation of this species of knowledge when acquired, ever proves detrimental to the interests of the propagator. Thus, with a difficult task before them, and wanting that stimulus to proceed, the prospect of ultimate reward, they, generally, sink into a state of indolence: they follow the fashionable practices of the day; succumb to the superstition and prejudices of their neighbours; obtain a comfortable living with little exertion; and, amongst their ignorant supporters, pass for very learned and useful members of society.

There are exceptions, but they are very rare; and wherever discovered they will tend to support this assertion:—That that man is the last to be supported, who has the knowledge, honesty, and spirit to expose the errors of his profession; who applies his knowledge to the furtherance of truth—to the melioration of his species.

Thus, blinded by superstition, the majority of mankind are not capable of discerning what is calculated to increase their happiness, or to add to their misery. They blindly discourage the cultivation of science the most useful, and at the same time reward

a number of ignorant professors, quacks, and impostors, to whom they are continually falling victims ! Instead of supporting a science which would destroy or counteract the few evils to which they are naturally liable, they support a craft which increases those evils to an almost infinite extent ! Look at the host of illiterate *professors* of the medical and surgical arts, whose utmost knowledge scarcely extends to the technical terms of the science- under which they presume to practice ; professors merely, men who know nothing of the *principles* by which their practice ought to be guided. Look again at those murderous foes of mankind who pass under the denomination of QUACKS ; men who by their detestable practices have amassed such princely fortunes, who have been rewarded for cultivating every evil incident to the human frame. Then look at the injured, persecuted materialists. Consider these things calmly ; and then say whether the bulk of mankind be deserving the distinction of rational and discriminating beings ?

Thus writes the able and philosophical Dr. Lambe ; a man who does honour to his profession, and who has long, and still continues to struggle against the prejudices at present existing :— “ Man prides himself upon possessing an intellect superior to that of all other animals ; and to take reason for the guide of all his actions. But as far as happiness, or the mere absence of suffering, is the end of action, the reason of man appears to be inferior to the animal instinct. A brutal ignorance debases and enslaves the great mass of mankind. They appear incapable of acquiring knowledge ; of perceiving the connection of the ideas, which are laid before them ; or the obvious relations of cause and effect. Thus they are void of all independence of thought or principle : a blind adherence to custom, or a slavish submission to authority becomes the rule of life : and is substituted for self government, and a manly obedience to the voice of truth and the dictates of reason.” Unfortunately for the happiness of our species, the picture here drawn is but too just. A few, a small portion of mankind, are capable of rational thinking and rational conduct, they have sufficient thought to make themselves acquainted with their own state, and the evils which attend it ; to discriminate between those evils which flow from their own misconduct, and those which are the effects of uncontrollable causes ; to avoid those courses which lead to the former, and to guard themselves by all possible means against the latter. But the great mass are, as the doctor describes them, in a state of brutal ignorance and slavery. Not that they are *naturally* incapable of thought and reflection, a very small portion only, can be said to be thus situated ; but they are rendered incapable, by those *unnatural* fiends to which they are subservient—superstition and prejudice : remove but these, and an almost universal capability of improvement would soon be evinced.

But besides the circumstances before mentioned, there is another produced by the superstition and prejudices of the people,

equally detrimental to the study and improvement of the science of anatomy. Viz., the want of subjects to enable the students to prosecute their studies with any prospect of success. Were a man to bestow a dead body, the remains of a parent, a child, a relation, or a friend, on an hospital or dissecting room for the use of the surgeons, he would be stiled by his neighbours an unnatural brute, a disgrace to civilized society and the human species, and they would shun his company as they would an infection. But how different would the case be, were they free from superstition—could they perceive wherein their true interest consisted! Instead of condemning such an action, they would consider it, as it really is, in every respect praiseworthy. But no, it is not to be said of the commencement of the nineteenth century that men became aware of the benefits resulting from scientific knowledge, and wise enough to do their utmost towards its cultivation: the present race of men lay claim to the title of rational beings, but it is left to a future generation to deserve it. What will be said of the present generation, when some succeeding one shall have swept from their eyes the film of superstition? What will be said of men who persecuted and imprisoned those whose only aim was to render them service; of men who punished their would-be benefactors, in the same ratio as they happened to have the ability and honesty to be useful? Why, the present race of mankind will be looked back upon with pity, contempt, and shame. Our successors will pity us for the evils which we needlessly suffer; their far superior knowledge will occasion them to look with contempt on our pride, folly, and boasting; and they will blush on the recollection that such was the degraded state of their ancestors.

There are those who will tell us, that man is, naturally, a superstitious animal; and that all that can be done by those extraordinary few who see beyond the dark cloud which envelopes their species, will never effect the emancipation of any considerable number of mankind. But this conclusion can only be drawn from a narrow and partial view of the powers and capabilities of the human mind. Putting aside a tenth of mankind as idiots, men suffering under a mal-formed or injured brain, which is a greater allowance by far than the real case demands, what is there, *naturally*, to prevent the others from arriving at that depth of thought and understanding necessary to the discarding of superstition and prejudice? There are, at present, many *artificial* hindrances, and to remove these we ought to urge every possible exertion; but there are no *natural* hindrances—there is nothing to obstruct men in their progress towards this desirable end, but what has emanated from superstition, ignorance, or knavery; all of which it is in their power to remove. But men fear, say they, and while they fear they will be superstitious. But cannot this fear be removed? Is it *natural* that all men should fear?

Do all men fear alike? They do not: it is the superstitious, the ignorant, and the weak minded alone who fear. The wise man will endeavour to guard himself against those circumstances which he cannot controul; but fear and terror can never usurp their authority over him: though he strives for the best, he is prepared for the worst; and thus he is enabled to sustain himself calmly under circumstances, which would drive the weak and the foolish into confusion and misery.

To the superstitious, it would be useless to make an appeal; they must be convinced of their error, before they will acknowledge the mischief they occasion, or be led to adopt a more rational line of conduct: they are unconscious of the veil which darkens their intellectual views; they are blind, but do not know it; they imagine that they see every thing clearly, and they will not believe that other men can see clearer than themselves. To you then, who are not superstitious, to you who have escaped the gulf of mental darkness into which the greater portion of your species are plunged, to you the writer would appeal; for with you alone lies the capability of undeceiving your mistaken brethren. Embrace every opportunity of throwing in the way of the superstitious multitude, those lighter arguments which are calculated to awaken enquiry and debate; and wherever these take the desired effect, vigorously follow the advantage gained till you have effected the emancipation of a brother. Spare no pains, think lightly of the most you can do; for the cause is all-worthy, and the reward sure and ample. To save a fellow being even a momentary pain, is a source of heart-felt pleasure; how much more, then, must be felt by him who releases his neighbour from the bondage of superstition? who changes the ignorant and miserable slave, to the intelligent and happy man? In vain shall be hurled against you the curses and vengeance of TYRANTS and KNAVES; in vain shall these foes of *Truth* and *Liberty*, who prosper no longer than the multitude are ignorant and superstitious, endeavour to check your progress or embitter your enjoyments: you have truth and justice on your side; the best of causes for your support; and your reward consists in that of which none can deprive you—the consciousness of having done your duty, of having added to the happiness of mankind. The usurpers of the rights of the people—the would-be perpetuators of ignorance—the powers that be, can confine the body to the walls of a prison, can restrain the mere bodily or sensual pleasures; but the mind, the better part of man, is beyond their grasp: the Philanthropist in his dungeon, views the wide field for human action; and by discovering and pointing out to his fellowmen the courses best calculated to advance their welfare, acquires more real pleasure, than ever entered into the conception of the mere sensualist. Proceed, then, favoured of the human race; take courage from the progress you have already made, and fear not the issue.

You have witnessed the impotence of the "powers that be" against a cause so noble. Proceed, then, to extend your own fortunate lot to your fellowmen; and be assured that an extension of your freedom and happiness to others, will prove an additional source of happiness to yourselves.

R. H.

ON SEDUCTION.

"WHEN we should be props to the Lily in the storm, 'tis damnable to spring up like vigorous weeds, and twine about the drooping flower, till we destroy it."

COLMAN.

THE professed objects of this publication are, to war with the prejudices of the day;—to "shoot folly as it flies"—to lash the systematic vices—to endeavour as much as possible, to root out some of those evils which have crept into the social system, poisoning and blasting all the finer traits in the human character. To hunt hypocrisy, and to tilt at villainy and baseness. Unfortunately and to the dishonour of humanity, we need not beat about the bushes in search of our game; we start it at every turn, the moment we set out; and for centuries past similar means have been resorted to, in order to hunt it down. Abler pens than ours have heretofore been engaged in this moral chase; with what success, the philosophical philanthropist will determine. We do not despair of effecting some good by joining in the cry; for though as general censors our lash may be feeble, we are conscious, that the discriminating and enlightened Moralist will award us the meed of approbation, for having even made the attempt to wield the scourge, in the way of castigation.

And here it may be necessary to observe, that we despise as much as any one, the prevailing system so much in fashion among our modern *moral* Essay-writers, *vis.* CANT. As Lord Byron forcibly observes, "the grand *primum mobile* of England is cant;—the cant political,—the cant poetical,—the cant *religious*, and the cant moral, but always cant, multiplied through all the varieties of Life." We wish to stickle manfully and honourably in the cause of morality—we would exhibit to our enemies, in striking and forcible colours, that we understand in what true morality consists; and above all that we can demonstrate that its real value is inestimably enhanced, when separated from, and totally unconnected with, that CANTING BUGBEAR RELIGION. Under this inhibition we proceed to discuss the subject which stands at the head of this article.

When we reflect that man is an animal endowed with strong passions, and a greater variety of sensations than any other animal with which we are acquainted,—when we contemplate the fact, that without reflection, or a correct education it is impossible to controul those passions; we shall perceive that many of those vices which constitute the radical evils of the human character—which afflict the peace and destroy the harmony of society, owe their continuance either to the fault of Political Institutions, or to an obstinate adherence to those deep rooted prejudices which blind custom and errors of education have entailed upon the world.

The propensity to ruin the fair reputation of a virtuous woman, has long been the decided characteristic of civilized Man. Whether we look at the crime of SEDUCTION as emanating entirely from an ungovernable ascendancy of the passions by an irresistible wish to possess a desirable object; or from an anxiety to appear in the eyes of the ignorant and unreflecting part of the world, as rakes and men of gallantry; certain it is, that there does not appear in the whole catalogue of vice a crime more appalling or of deeper dye. It is confined to no one particular country or limited to any particular class of men; although practised to a greater extent by men of wealth, whose circumstances not only allow them to monopolize to themselves the good things of the world, but to launch into all the expensive allurements of riot and voluptuousness.

The greater part of the world are fond of imitating the manners of those whom they have been taught to believe are a superior race of beings to themselves. The bad example which the morals of the aristocracy have upon the minds of the more useful members of society, has been, and is, too apparent. The cold indifference which this crime is looked upon by many, in the present day, is most extraordinary. How many vain ignorant coxcombs have existed, who after overcoming the virtue, and ruining the peace of a modest, though humble female, have been caressed and applauded by that society, which should have despised and execrated them? How many titled scoundrels who as systematic seducers, under the specious mask of honour, regardless of truth, duty or humanity, have resorted to every stratagem and every snare that could be devised in order to gain their ends. Picture such a wretch when first he forms his plans, assailing and annoying his victim by letters or other contrivances in order to gain an interview. Hear his protestations of honour and probity—Is he a Christian? he will not hesitate for a moment to swear by his idols—his Saviour or his God! His artful protestations and earnestness of manner too easily gain belief; and to make all sure he presses for a private marriage until he can break the matter to his friends that they may be reconciled to his choice—she consents and is undone. Without the smallest intention or even the wish

to make restitution, he abandons her to the scorn and contempt of an unfeeling censorious world, who are too often ready to impute the blame to the wrong object. Stung with the agony of remorse and disappointment, can we wonder that such a being should become callous and reckless of the world's opinion? She plunges into all the horrors of prostitution, or recoiling with disgust from such a prospect, and unable to bear the weight of her miseries she puts an end to a wretched existence.

This is far from being an overcharged picture; numerous are the instances, which could be adduced as cases in point; and such circumstances are daily occurring. What heart that feels for others woes can refrain from exclaiming with Peregrine in the admirable Comedy of John Bull: "O wealthy despoilers of humble innocence! splendid murderers of virtue! who make your vice your boast, and fancy female ruin a feather in your caps of vanity—single out a victim you have abandoned and, in your hour of death, contemplate her!—view her, care-worn, friendless, pennyless;—hear her tale of sorrows, fraught with her remorse,—her want, a hard world's scoffs, her parents anguish; then if ye dare, look inward upon your own bosoms; and if they be not conscience proof, what must be your compunctions!"

We have observed that a great part of the evils which afflict society, have their source in the political institutions of the country, and though we have not the slightest wish to palliate the crime of Seduction, we imagine that many cases of this kind spring directly or indirectly from these causes. We live in a world where tyrants, priests, and legislators, have for time immemorial leagued themselves together to make laws for the mass of the people. Notwithstanding the tardiness of civilization, we are continually witnessing the repeal of many antique laws; and odious customs giving place to a more gradual advanced state of knowledge, nevertheless we are still compelled to witness many absurd institutions inasmuch as they lose the power of forcibly striking the mind, as the moving causes of evil, especially when they have been sanctioned for so many centuries.

It is scarcely to be doubted that there would be fewer cases of seduction, were marriage, a legal instead of religious contract; and were the contracting parties allowed to separate themselves should circumstances render it necessary. Such a law would add to the aggregate of connubial happiness, and tend to take off the unjust odium which attaches to the female who unintentionally makes a false step, at the same time affixes a sort of honour on the seducer. The laws of nature are diametrically opposed to the present system; it is decided to be unlawful and even criminal, that a reciprocal intercourse between the sexes should be indulged, until certain formula and an absurd ceremony have been duly complied with and regularly *solemnized*.

We are aware that by inveighing against the institution of mar-

riage, we are touching a tender string, and about which there still hangs a considerable portion of prejudice, but while so much misery exists springing out of a system which is so much vaunted, it would be far better even if a free and unrestrained intercourse were legally permitted between the sexes mutually consenting; than so many bickerings: actions for crim. con. and woeful victims of barefaced systematic seductions, should be continually passing in review before our eyes. Even in this *holy, pious, Christian* country, populous cities are crowded with females, who linger out a wretched existence upon the wages of prostitution, in which many of the clergy largely participate, indeed we may reckon this saintly tribe as forming the majority of the seducers in the world; yet these hypocrites are continually crying out against prostitution and seduction, as evils of the greatest magnitude—as sins of the blackest kind; to which if we add the contempt which many well meaning persons express towards the religious part of the institution of matrimony; particularly when it is a fact that thousands of individuals in this metropolis even professing Christianity, pass comfortably through life, and bring up a numerous progeny without previously undergoing any religious form or ceremony whatever.

The love of self and a desire to gratify those passions which are implanted in us, and which form part of our nature, will never cease to be the moving causes of all our actions; and these impulses, frequently lead to all the disasters which “flesh is heir to.” Hence we find that seduction has ever been a favourite theme among poets and dramatists in all ages, and but for its existence the heroes and heroines of many a happy and successful fiction would have been deprived of half their interest in affecting our sympathy. Who can read the story of “Inkle and Yarico,” as related in the *Spectator* without feeling the greatest pity for the one and detestation for the other; this is as it should be; yet in the drama founded on the same tale the hero, before the curtain falls is made an object for applause. This may be a matter of taste as the author has caused him to reform; and with all our sympathy for reformation in villainy, it ought not to interest us when it is too sudden, it renders such characters more as objects for imitation than otherwise; since we know that the majority of the audience and particularly the young and volatile part of it who never reflect, receive erroneous impressions therefrom. It holds out to the youth of both sexes a temptation to seduce and to be seduced. There are many Yarico’s who would have no objection to be seduced by an Inkle, if he but reformed time enough to marry at last. Indeed it not unfrequently happens, that a youth with the best intentions and the purest morals, falls a victim to the artful wiles of the other sex, who if he escapes ruin by avoiding to link himself with a wanton for life, may be branded for the rest of his days with the opprobrious title of a Seducer.

These evils and others of the like nature if not compleatly remedied might be considerably counteracted were some of the prejudices removed from the system at present recognized, and better education adopted. But no remedy which could be by possibility devised, would ever be able to counteract the mischief which the cool, deliberate, systematic seducer brings in his train. To such a wretch as this we despair of working reformation by any means, his temperament urged by his impetuous passions hurries him on, he heeds not the voice of the moralist; he is exactly one of those beings who is best calculated to become a Christian, who when disease infirmity or old age incapacitates him for the further gratification of his passions, will exclaim with his Jewish prototype, "All is vanity."

But to the aspiring British youths who are emulous to be distinguished as moral characters among the truly wise and good; we would address ourselves. Seek not a momentary gratification at the expence of the ruin of a fellow creature. Remember if you cannot make reparation for the injury and the wrongs you may cause, you ought in justice to avoid becoming the willing agent in their infliction—that though the passions cannot and indeed ought not to be entirely subdued, yet they may be controuled. They are necessary to our existence for their absence would render us idiots, therefore to keep them in absolute subjection, would be to make ourselves miserable. It is therefore necessary that we seek their proper direction rather than their total annihilation—that this is the great conquest which moralists have ever sought to achieve over themselves in order to distinguish man from the brute. Study temperance—gain knowledge—real, substantial, useful wisdom—"know thyself," meditate on mankind—that book is every moment before your eyes an interminable volume; select your friends from the best pages—above all shun the company of the dissolute and the vicious—avoid the rake and the confirmed seducer as you would a contagious disease.

T. R. PERRY.

TO MR. WILLIAM CAMPION, NEWGATE.

SIR,

IN your Magazine for November is an article on suicide, the writer of which, W. C. whom I suppose to be your worthy self, has come I conceive, to the unphilosophical conclusion that it is an act of cowardice to put a period to our existence when we are no longer in love with life.

The first thing to be considered, is, can we enter into the feelings of the unhappy person who commits suicide? Can we feel and think as he did? Certainly not: for if we could, we, too,

should commit suicide. His temperament was different to ours : the circumstances that made him unhappy, would probably, make no impression upon us ; that which drove him to put an end to his existence, would, perhaps, only compel us to quit society with disgust, and to condemn or despise those pleasures most sought after by mankind ; and a third person, with a different constitution, would account us fools for quitting society, for, what he would term, mere trifles : and so we go on, censuring each other, when the fact is, we always act from necessity ; but the constitution of no two animals being exactly alike, the same object can never produce the same sensations on the minds of two individuals.

To what end do we all aim ? To be happy. This is acknowledged by W. C. If, then, *we think* that happiness is beyond our reach, or so much of it as will compel us to love life, how can we be blameable for quitting the world for ever, when we believe that death will put an end to all our miseries ? What virtue, what bravery is there in contending with difficulties when we have, or think we have, *no hopes* of surmounting them ? He is not a brave man who continues the fight after he is *certain* of losing the victory ; but we may account him a wise man who flies before the enemy with the least possible pain to himself. Our struggle is for happiness ; we cannot obtain it ; then the next best thing to be accomplished is to avoid pain, which can be done by putting an end to our existence. If we cannot be happy, we can avoid being miserable.

But says W. C. there is always a possibility of retrieving our affairs." Without disputing this, though I contend that it is disputable, how does the case stand if the unhappy person *cannot see* that possibility ? It is here where thousands have fallen into error when speaking of the unjustifiableness of suicide. They have reasoned from their own views and feelings, forgetting that an unhappy person cannot reason, cannot take the same view of things as a happy person can. Make it but apparent to a man about to commit suicide, that happiness is still within his reach ; give him but the shadow of a hope, and he will live and thank you for the preservation of his life. Let us not then, until we can feel exactly as another does, which seems to me to be impossible, say of the self-destroyer, he ought to have considered this, that, or the other.

It is not true that in nineteen cases out of twenty man brings his troubles upon himself, but supposing such to be the case, it is no reason that when he is miserable he should remain so, when, "with a bare bodkin," he can become insensible to every painful feeling.

Cato's determination not to survive the liberties of Rome, shows him to have been a man of a lofty mind ; a man that could not brook being shown to a gazing multitude as a slave. He

had struggled, and bravely too, to maintain the freedom of his country; but when conquered, he chose to die rather than grace the triumph of his conqueror.

I do not say that suicide is either a virtue or a vice; but I do say that in all cases it is perfectly justifiable; that the self-destroyer acts from necessity and is undeserving of the name of coward. Our composition is such that we are compelled to seek pleasure and to avoid pain, and if we cannot obtain the one we have a right to fly from the other. Those who believe in the existence of that

———almighty fiend,
Whose mercy is a nick-name for the rage
Of tameless tygers hungering for blood,

have some reason to dread the putting off of their mortality; but he whose mind is completely divested of superstition looks upon death as the commencement of an eternity of unconsciousness. It is a pleasure, though a melancholy one, to know that we can at any time slip from the grasp of an oppressor, to know that we can at any moment cease to be unhappy; and it would be cruel, it would be unjust, to deprive the miserable of such a consolation.

If you think the few loose observations I have made, worth a place in your Magazine, they are at your service.

HUMPHREY BOYLE.

Leeds, November 4, 1824.

TO MR. HUMPHREY BOYLE, LEEDS.

DEAR FRIEND,

I feel assured, that if you will examine the causes which lead to those acts of suicide which are every day occurring, you will be under the *necessity* of believing, that they are the result of misfortunes, and that this misfortune, in most cases, has been the consequence of their own misconduct. Why do they commit suicide? Because, say you, and to which I agree, life has become to them a burthen, they can no longer enjoy a state of happiness, and rather than endure pain they seek a state of insensibility. Now when they *are* in this state, or such, as when life to them is no longer desirable, I do not wonder, that they should seek a retreat by any means within their power; they are compelled by their feelings; they are necessitated to commit that act by which they are removed from all pain. But what I have and do contend for, is, that in the great majority of cases, the perpetrators are brought into this state of painful feeling by circumstances which at first *were* under their controul: that they are surrounded by misfortunes which have been brought upon themselves, either from a dissipated life,

or from some other want of management in their domestic concerns: and that it is far better to inspire a man to act well his part, than to prompt him to self destruction upon his first experience of difficulty.

"All cases of suicide are perfectly justifiable." I cannot perceive it. Suppose we consider an individual who has moved in the best circles of society, who has a lovely partner endeared to him by every tie of nature, who has a rising family looking to him for support. We will suppose this man to enjoy a competency, and to have no cares beyond heightening his pleasurable sensations. He follows the most fashionable amusements—he mixes with the gayest company—he participates in their enjoyments, and is led on step by step, in order to increase his pleasures, to a state of extravagance. By this means he runs through his fortune, and as he can no longer support his former station he is abandoned by his companions; the transition is too powerful for his brain, he is driven by despair, he is seized by madness, and he experiences the most knowing misery,—what should he do in such a state? Commit suicide? But what is to become of his wife, his family, and all whom he has deprived of support? Would he be *justified* in leaving them to starve or follow his example? I think not; but rather that he should endeavour to retrieve his former state. But, say you, a man cannot think about this, that, and the other, at such a time. Perhaps not. But I say that he ought to have considered the consequences which were most likely to succeed to his life of dissipation, before he had brought himself into such a state from which he was compelled to fly to that of insensibility. Numbers have been the families ruined by the odious practice of determined gambling. I am inclined to think, that more misery has been brought upon individuals from this source, than from any other, and that by far the greatest number of crimes have had their origin from this destructive source. The individuals of the lower walks of life, who have been allured from their homes and employment to pitch or toss up the halfpenny, have been led from this, or rather to support this propensity, to pilfer from the community, and this has ultimately led them to the gallows. The man of education could never bear the shame of pilfering in the same manner; therefore the same cause which would lead the one to the gallows, would lead the other to commit suicide. I have selected a number of cases since receiving your letter, from old newspapers, and I find every reason to believe, that my former estimation was not far incorrect; wherein I computed, that in nineteen cases out of twenty, the misfortunes by which the suicides were surrounded, were the consequences of their own injudicious or licentious habits. Perhaps there may have been more than one out of twenty whose misfortune has been unperceived and undeserved; that his misery may have been occasioned by exterior circumstances upon which he had little or no controul;

but I still maintain, that by very far the greatest majority are to be traced to their own misconduct. I confine these observations solely to these every day occurrences of which we are in some measure the witness. Look at the facts as they occur. We cannot so well trace the *causes* of those which are said to have been committed centuries ago; but of those of the present day, we may arrive, at a fair judgment.

I agree with you, that we cannot experience the same feelings as the unfortunate beings who commit suicide; I do not wonder that men commit suicide *when under that state of feeling*. But I think some inducements should be offered to prevent them arriving at such a state. We are all moved to action by the same feelings, though some experience them more accutely than others; and were we to be influenced by the workings of the same passion, in the same degree as the suicide, there can be little doubt but we also should commit suicide. But this never can be the case while reason retains her sway. To my mind it is not sufficient to say, that the action is committed from necessity; that it could not by possibility be otherwise. Because this affirmation appears so vague, that without further explanation, it proved nothing, but leaves the the question precisely where we found it. It was so, because it was so; or because it could not be otherwise. True, we all act from necessity: there is not an action we perform, but we are induced to it by *motives*, which compel us to that particular act. But it is necessary to fix some precise idea to the word necessity; we must ascertain how far we are governed by this necessity. We must not view it, as I am inclined to think it is too generally viewed, in the same manner as religionists view the doctrine of predestination. This doctrine was most likely founded upon the apparent principles of necessity; but instead of confining its application to its actual state, the monks, the first propagators of predestination, affirmed, that all our actions were pre-ordained; that every action was previously registered, and, that mortals could not act otherwise. But this is not what I understand by necessity. It is an act of necessity, that the planets should perform their annual circles round the sun or centre of their system; it is an act of necessity that all heavy bodies should gravitate towards the earth; Earthquakes, Volcanoes, Thunder, Lightning, Wind, Rain, &c., are all acts of necessity. But should at any time, the force be removed which now propels the Planets to perform their revolutions: should any other body be introduced between the one falling and the earth; or should the now causes of Earthquakes, &c., be removed or superceded by some more powerful cause, the whole of these actions which are now performed by necessity, would from equal necessity perform some other action or actions, wholly different from those of the present. The same with the human animal. Each acts from necessity,—he is influenced by the circumstances which surround him; but

remove these circumstances, and the conduct of each individual would be different. We should be taught not to despise each other because we do not act alike, because we are not wholly masters of our own conduct. We all act from the strongest motives; it should be the duty, therefore, of our teachers, of our legislatures, to set before us the *best possible motives*, so that these should have a continual influence over our actions, and make us virtuous from necessity. In the Republics of Sparta, and Athens their citizens were taught that the greatest virtue was to sacrifice their lives in defence of their country. Rewards were offered to those who performed the most daring actions. Mothers educated their sons for warriors; they inspired them with the love of conquest and the most noble daring. The maidens were reserved for those who had performed some noble action against the enemy, while those who had betrayed the slightest weakness, were despised by mothers, daughters, and citizens. Can it be expected but that such inducements should produce bold characters? Here we see the force of customs, and how requisite it is that we should be instilled with correct notions, and our powers directed towards some *useful* attainment. The Spartans rushed on death, for it was by this they arrived at glory. They despised death, because life without honour was to them a life of pain. But the poor miserable suicide, crouching beneath misfortune, sinks, devoid of one spark of ambition, which can render his death useful or honourable!

In alluding to the death of Cato, I have said, "that at such a time it was weakness, and even cowardice, to abandon the common cause. Every one who considered liberty worth a struggle to obtain should rather loose his life while contending with her foes, than to turn the sword against his own bosom". I object to men depriving themselves of life, because I consider they may accomplish a greater benefit by living. For a GENERAL to destroy himself because he has sustained a temporary defeat, is a species of weakness, approaching to what we generally designate cowardice. When the commander is gone, what is to become of the army? Must they follow his example and commit suicide too? But supposing his case appeared so desperate, that he could see no hopes of a victory. What does this prove? Why, that the idea of his situation, was worse to him, than death itself, and that he therefore yielded to the *slightest pain: of the two evils he chose the least*. This is natural enough; but it does not entitle him to the character of a brave man.

To illustrate my ideas upon this subject. I will refer you to the situation and conduct of Junius Brutus. Under the reign of Tarquin the Seventh, the father and brother of Brutus were put to death, and Junius only escaped the same fate, by his feigning madness. Tarquin looked upon him as a fool from whom he could anticipate no danger, and therefore retained him at the court. Some time after, the son of Tarquin violated the chastity

of Lucrecia, and this was seized upon by Brutus as the fit opportunity to revenge himself and his country. He threw off his feigned madness, and carrying the body of Lucrecia (who had after the violation destroyed herself) to the populace and harangued them upon the tyranny of the Tarquins. The consequence was, that the multitude rose in sufficient numbers to expel the Tarquins and restore liberty to their country. Now what would have been the consequence had Brutus in the heat of his revenge for the murder of his father and brother, plunged a sword into his bosom? Surely if suicide can be "justified," in any one it could have been in Brutus, surrounded as he was by those who had taken the lives of his relatives and reduced him to slavery. But no; he took a much more effectual course; he waited an opportunity, wherein he might sacrifice his life to *some purpose*; whereas by destroying himself at the time, he could not have revenged the injustice committed towards his family, nor have restored the neglected laws of Rome.

Do not imagine that I would have men fearful of death; I merely wish to see their lives, directed to some useful purpose, and not to sacrifice them without they can effect a greater benefit by so doing, than had they lived.

Farewell,

WILLIAM CAMPION.

Newgate, January 3, 1825.

CRITIQUE ON THE STORY OF RUTH.

WRITTEN FOR THE NEWGATE MONTHLY MAGAZINE.

THERE is something in this story, so unpleasant to our feelings, and so inconsistent with our notions of delicacy and honour, with respect to female character, that induces me to commence a critical examination of it, and compare it with other and better pieces of writing, which have been written in times more modern and of course, more polite and refined.

The book of Ruth is divided into four chapters. In the commencement of the first, we are told, that a man called Elimelech and his wife Naomi, with their two son's Mahlon and Chilion, left Beth-lehem-judah, and went to sojourn in the country of Moab. Elimelech died. The two sons married two women of Moab, one called Orpah and the other Ruth. They had lived together about ten years, when the husbands died and the woman, Naomi, was bereft (*left* the writer says) of her two sons and husband. The famine which was in Judah, when they left it as it is stated, had ceased, "the Lord having visited the people with bread."

They leave Moab and go on the way to Judah. Naomi says to the young widows, "go, return each to her mother's house: the Lord deal kindly with you as ye have dealt with the dead and with me. The Lord grant," continues Naomi, "that you may find rest, each of you in the house of her husband." Then she kissed them, says the writer, and they lift (lifted) up their voice, and wept. The young widows remonstrated, saying, "surely we will return with thee unto thy people." Naomi says, "Why will you go with me? Are there yet any more sons in my womb, that they may be your husbands? Turn again—go your way—I am too old to have an husband, but if I should have one to night and should also bear sons, would ye tarry for them until they were grown?" At these questions of the disconsolate old widow, the young ones weep again, Orpah kisses her, and takes her leave. The writer does not say so, but we hear no more of her. In the passages which I have quoted, there is a want of perspicuity; the reader is obliged to clear the obscurity with his own judgment.—Ruth stays—Naomi entreats her to go, but to no purpose. The language of Ruth in this part of the tale, is a specimen of beautiful simplicity, to be seldom found in the Bible.

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge, thy people shall be my people, and thy god my god; where thou diest I will die, and there will I be buried." After this, they return to Beth-lehem, in the beginning of barley-harvest. I have now gone through, as the saying is, all of the first chapter, and proceed to the second.—Ruth requests that her mother-in-law will permit her to *go and glean ears of corn*, in the field of "a mighty man of wealth," a relation of Naomi's. Ruth says, that she will find grace, in his sight, but the particular meaning of this word I could never understand. It is ambiguous and serves as a cloak for something not to be better expressed. Boaz takes notice of the young widow, while she is gleaning, and asks who she is. On being told, he immediately orders her not only to continue gleaning, but to let her eyes be on the field that they do reap, and go thou after them, having charged the young men not to touch her. She gleans, and if I understand rightly, superintends, or watches over the reapers, eats and drinks with them, and at the first visit too. There is a little improbability in this part. How Boaz would put her in such a situation, in a moment almost, I am at a loss to know, but however, she returns home with one ephah of barley. Naomi, rather cunningly advises Ruth, after the harvest, she having gleaned every day until it was ended, to go and visit Boaz while he was "winnowing barley on the threshing floor." Her tone of speaking is loose and immodest; she unblushingly advises Ruth to surprise Boaz as he is sleeping "When he lieth down, (says this sly old widow,) thou shalt go in and uncover his feet and lay thee down, and he will tell thee

what thou shall do." Ruth immediately replies "all that thou sayest unto me I will do." A pretty pair of adventurous ladies are these! and a pretty tale is this to be "read in churches."

It is a pity that the scriptures are obscene,^s for the sake of the feelings of a many respectable people, who are almost compelled to attend divine service, on account of the feelings which a negligence, in this respect, would give rise to. Not long ago, I heard a clergyman of the establishment, read a passage, during service, at which several ladies *hung down their heads*.

But, to return to the story, "Ruth came softly and uncovered his feet, and laid her down." Boaz awakes and enquires who it is, that lies beside him, when Ruth says, "spread thy skirt over me, thou art a near kinsman."

What a delicate and modest woman Ruth must have been! What unparalleled bashfulness! What blushing and tender loveliness! of what cool reservedness, was this ancestor of the "humble Jesus," possessed.

The reply of Boaz to the foregoing language of Ruth is worth a consideration: "Blessed be thou, my daughter, thou has shewed more kindness in the latter end than at the beginning, I will do to thee all that thou requirest." He gave her six measures of barley and she went home, and told Naomi "all that the man had done to her," what it was that Boaz did to Ruth, it is unnecessary to mention, but I suppose the gift of barley was but a *quid pro quo*.

I now come to the 4th, and last chapter on which I shall offer a few remarks and then compare it with the Lavinia of Thomson, and the Rosina of Mrs. Brookes. There is here introduced a little detail concerning a kinsman, and about something else, which is too quaint for me to dwell upon. Further into the chapter it is stated that Boaz marries Ruth, and that he *there* "*went in unto her*, and the lord gave her conception, and she bare a son." This son was called Obed who was the father of Jesse, from whom sprung the great king of Israel, David, with this the story concludes, and I declare, that there is not in any voluptuous writings, which have fallen under my attention, a more objectionable narrative. I might here trace the geneology of Christ, were it necessary, but shall only observe that,

His ancient but ignoble blood
Has crept thro' scoundrels ever since the flood.

POPE.

This story may be interesting, but that interest is counterbalanced by the indelicacy of its principal incident, and the barbarous jargon in which it is related. Thomson, in his *Autumn*, introduces this tale, and Mrs. Brookes, in her opera of *Rosina*, has availed herself of it. But these writers have been careful not to use that licence, or rather that licentiousness, which the author of

Ruth has done. In Ruth we find a most indecent incident related with the utmost gravity. This, it will be said, may be accounted for on the principle, that, as manners and customs vary in different parts of the world at present, of course the delicacy of the moderns is dissimilar to that of the ancients. In order to weaken this objection, it is necessary to shew from other parts of the Bible that the conduct of Ruth in uncovering the feet of Boaz, &c., was contrary to the then established rules of decorum. To do this I shall introduce a part of the 7th chapter of Proverbs.

The wanton behaviour of a harlot is described in this chapter, but the harlot is a modest woman in comparison to Ruth. The book of Proverbs is a series of instructive letters from a father to his son, and in the chapter mentioned, he is dissuading his son from the company of dissolute women. It is an interesting chapter, being quite *apropos*, to shew in a clear light the loose conduct of Ruth. The author in order to warn his son of the temptations of which youth is but too often the victim, says, that he once saw a young man void of understanding, passing through the street, in the twilight, in the evening, in the black dark night*, and behold there met him a young woman with the attire of a harlot, and subtle of heart. So she caught him and kissed him and with an impudent face said unto him, "I have peace-offerings with me this day, I have paid my vows: therefore come I to meet thee and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt; perfumed it with myrrh, aloes, and cinamon. Come, let us take our fill of love until the morning; let us solace ourselves with loves."

Ruth acts differently to this, she defers the time of temptation until Boaz hath lain himself down to repose. She washes and annoints herself, and like one of the women of a Sultan, she creeps into the bed in which Boaz is asleep,

And then—God knows what next—I cant go on
I'm almost sorry that I e'er begun.

BYRON.

In the time, at which the book of Proverbs was written, it is apparent that the same notions were held respecting manners, as we hold in this country at present. I consider that this book is one of the oldest in the Bible, and that none of the Jews were so wise as to write, and not sufficiently well disposed as to obey its excellent precepts. There appears to have been some notions of decorum in the time of David, as we find Saul's daughter reproving that licentious monarch for dancing before the ark of the Lord, with his —— bare to public view,

* How it can be twilight or evening, and the black dark night, at the same time, I am at a loss to know. Lowth says that this translation of the Bible is a model of the purest English, yet I find errors in almost every page.

I shall now quit this disgusting subject, and proceed to the Lavinia of Thomson. This character is loveliness itself—in beginning to write about it I feel relieved from the tiresomeness which attended the former subject. It is pleasing to read the charming poetry of this character; the flow of the tale is unimpeded by any jutting obstacle that might roughen its smoothness, or disorder the regularity of its course; and, like a running stream, to complete its beauty I would say, with flowers “that fringe its banks.”

In the whole of one of the Seasons, there may be passages which are too sounding and turgid, partaking of a kind of flaunting verbiage, which approaches to bombast, but as soon as the reader arrives at a passage of this nature, he is relieved by a delectable episode, complete in itself, without being indebted to the context. It is so with the story of Lavinia, who is described by the poet as being

————— fresher than the morning rose,
 When the dew wets its leaves; unstained, and pure,
 As is the lily, or the mountain snow,
 The modest virtues mingled in her eyes,
 Still on the ground dejected, darting all
 Their humid beams into the blooming flowers:
 Or when the mournful tale her mother told,
 Of what her faithless fortune promis'd once,
 Thrill'd in her thought, they like the dewy star,
 Of evening shone in tears, a native grace
 Sat fair proportioned on her polished limbs,
 Veil'd in a simple robe, their best attire,
 Beyond the pomp of dress; for loveliness
 Needs not the foreign aid of ornament,
 But is when unadorned, adorned the most,
 Thoughtless of beauty she was beauty's self
 Recluse amid the close embowering woods.

AUTUMN.

There is less of incident and narrative but more of description in Thomson's tale. Indeed, the author was aware that he must avoid the rock of indelicacy, upon which the writer of *Ruth* had split. Instead of following the original, through every part of it, he has given us some good poetry, which always strikes the heart as it is its own legitimate language, and as much superior to the dull, stiff and obscure prose of the “sacred writers,” as the light of the golden sun at noon-day, is to the silver moon, at midnight. The last figure is not good. I should have said, a black and cheerless, lowering and broken cloud, with the faintest light glimmering through it.

Lavinia is forced “by strong necessity's supreme command” to glean in the fields of Palemon, who, struck with her modest beauty and unassuming loveliness, enquires who she is and finding her to be the daughter of a late friend of his, he falls in love, and pours out

“The pious rapture of his soul.”

He apostrophizes her in the usual ardent manner of love-sick Romeos addressing her thus :

————— Sweeter than spring!
 Thou sole surviving blossom from the root,
 That nourished up my fortune! Say, ah! where,
 In what sequestered desert, hast thou drawn
 The kindest aspect of delighted heaven?
 Into such beauty spread and blown so fair;
 Though poverty's cold wind, and crushing rain,
 Beat keen and heavy on thy tender years?
 O let me now, into a richer soil
 Transplant thee safe! where vernal suns and showers
 Diffuse their warmest largest influence;
 And of my garden be the pride and joy!

The piece concludes with the happy settlement of the two lovers, who live afterwards,

“The grace of all the country round.”

Nothing can be more lovely than the young Lavinia of Thomson. Can the same be said of Ruth? No, she is most disgustingly forward and impudent, and is not calculated to produce any of those pure feelings which are inseparable from true love. In Rosina the principal male character is found asleep by Rosina at noonday, but she does not play any of those indecent tricks which Ruth does. The heat of the sun being rather oppressive, Rosina gathers a few ears of corn and binds them over the face of the sleeper, a delicate idea of the authoress, and such as could not enter in the hard heads of any of the sacred writers, as they are called.

A good play, whether it be a tragedy, comedy, opera, or farce, is a lesson which never should be totally disregarded. It refines the hearts, and is calculated to produce greater effect on the minds, of the audience, than either a sermon or a discourse of any kind.

All writings should have a moral tendency; but this the scriptures have not. Why then should they be considered divine? If *divinity* be distinct from *morality*, those who think the former more adapted to consolidate the social system, and to complete the felicity of man here and hereafter, let them choose it and act accordingly; for my part I shall reserve to myself nothing but morality, as being the only catholicism of this life which ought to prepare its possessor for a trial in any court, human or divine.

The Bible is the least valuable book in the world; if we except the two books which are of Persic origin. There is nothing that could be better spared. I would rather have a ballad written by a Chatterton, a Mallett, a Tickell, or a Goldsmith, than any thing to be found in the scriptures. They are remarkable for nothing else but absurdities,

as gross as those which we find in the Arabian Nights, Tales of the Genii, Don Quixote, &c., and yet they are believed by thousands! In point of language they are almost worthless, abounding with the most unmeaning jargon. A turgid swell and a frigid flatness, an inflated spirit and an empty bombast, are the literary characteristics of the scriptures.*

In good composition, we meet with no forced conceits no gaudy metaphors but find all the object described or alluded to, sufficiently vigorous or elevated of themselves without any of those unnecessary trappings and over-strained figures which are too often employed to keep our spirits from freezing when the subject is in itself too dry to be dwelt upon with pleasure. The art of writing a pleasing, and at the same time a correct style may be acquired by a knowledge of the native principles of language, and a discerning perception of the principles of taste and all the niceties of a well regulated judgment.

What is superior to the mind that can think boldly, or to the pen or tongue that can write or speak with propriety and elegance? All the wealth in the extensive domains of his Majesty George the Fourth, is dross, compared to the inestimable treasures possessed by a free and enlightened citizen. Such a man is considered as a bright and valuable ornament to society, by those acquainted with him. He is never left alone for want of that company which always courts and admires a pleasing and useful talent. The glass—the hand—the smile of congenial feelings—the promise of assistance in some domestic business is always given him; he reigns, he is a monarch in his own sphere, and his courtiers expect no more from his liberality than a repetition of some fascinating piece of argument, narrative, or *jeu de esprit* which they remember with the utmost pleasure.

EPICURUS.

September 20, 1824.

REVIEW

“ON THE ENGLISH CONSTITUTION.” Lord John Russell.

WE have read this work with mingled feelings, of pleasure, and pain. Pleasure, because the author has really collected some very valuable information; and pain on account of the gross prostration of mind which is displayed, whenever the Constitution can by any means be daubed over with fulsome praise.

The *principle*, to the support of which, three hundred and twenty pages are devoted, might have been comfortably accommodated in a veritable, and sincere Horn-book. In his ad-

vertisement, the author, states that he originally intended to have produced a more voluminous work, for the purpose of inculcating "two very plain but much neglected truths."

"The first; that the monarchies of the Continent of Europe, require a complete regeneration."

Annihilation, would, we think be better, but let that pass.

"The second, that the Government of *England* ought not to be included in this class; but that it is calculated to produce *liberty, worth and content*, among the people, while its abuses, easily admit of reforms, *consistent with its spirit*; capable of being effected without injury or danger, and mainly contributing to its preservation." Oh! Certainly! change the *men*, and preserve the *offices*; for the Right Honourable Robert Peel, *lege*, Lord John Russell, and then, hey! for the good old glorious, the admiration of the world and the envy of surrounding nations.

Thanks to the press, however, there must be a more solid, and advantageous change than this. There was a time when the ravings of a pensioned apostate, the cry of the "*Church is in Danger*," and a due portion of "levelling" anecdotes were sufficient to fright the Isle from its propriety; but those halcyon days of war and warrants, are "in the deep bosom of the ocean buried." Buonaparte, who was so long the raw head and bloody bones, to scare six-foot masters and misses withal; whose name was sufficient to induce *John*, to give up his hard cash to the pilot that weathered the storm, is, think of it, and weep ye Chancellors *in, out, and expectant*; lift up your voices ye contractors, and blaspheme—Buonaparte is dead.—

They who were wont to chatter about balancing the destinies of Europe; who, whom styled England "*Queen of the ocean*," are now, *hors de combat*. England, magnanimous England, who insulted and persecuted a fallen rival at whose name she once trembled; England who enslaved, and still enslaves Ireland; England whose murders in Hindostan, make our blood curdle as we think of them; who betrayed Scio, and is now gazing with idiot-apathy on the re-enthralment of Spain, England perfidious, haughty, braggart England has now the task of looking at her own affairs: we have been thirty years balancing the destinies of Europe, let us now—balance our accounts. No foreign wars now withdraw the people from the task of reforming domestic establishments; and as if the *Devil* were in the people, there is not the shadow of an excuse for a committal to the tower, or a suspension of the Habeas Corpus Act. Ministers, and old women, may when we point to America, call us traitors, but to that complexion must we come at last. Extending the Elective Franchise to a few more towns, would be rather an insult than a benefit. There are plenty of Bubb Doddingtons, and there is a supply of *secret service money*; there are ribands and titles, places and pensions; it is therefore a matter of no moment whether candidates for *senatorial*

honours, pay the price for them to the *independent* electors of Grampound, or of Birmingham. The clergy, who locust-like, darken the earth, must cease to plunder the people—the people must freely elect every *servant, who is by the people to be paid*; and the people will then prosper. We should like to be informed, what good qualities does the English Government possess, which exempt it from the deserved *regeneration*, to which the *Monarchies of Europe* are condemned! Is it because the faults, the crimes, and the stupidity, of the English Government, have rendered our *civilized* land, the abhorrence, and the bye word of the world? We cannot follow our author through three hundred and twenty pages; but, we will select a few passages, that our readers may judge by what sort of persons the *Parliamentary-reform*-hoax is carried on.—“The King has by his *prerogative*, the command of the army; but that army is only maintained by virtue of a law to punish mutiny and desertion, passed from year to year. The king has a right to declare war, but if the commons deny supplies, he cannot carry on that war for a week. The King may make a treaty of peace, but if it be dishonourable to the country, the minister who signed it may be *impeached*.”

A glass of cold water is absolutely, a necessary auxiliary, to any one who reads the productions of the *parliamentary* reformers. Our blood absolutely boils, when we reflect that the man who penned the foregoing *morceau*, is as fully aware as we are, that nineteen of every twenty members of the Commons House, are directly or indirectly, bought, sold, and *paid for*. This is a fair specimen of my Lord John's very profound reasoning. “If the commons deny supplies;” and the “ministers may be impeached!” Never did we in the dullest number of Blackwood's, or the Quarterly, meet with a purer specimen of Balaam. We read and re-read the passage, hoping to discover some lurking symptoms of banter. But alas! all is as serious and matter of fact, as the Marriage Act, or a Judge's warrant. Really, Lord John has an amazingly bad memory—we hope that no “aberration of intellect” has led his Lordship into this quagmire. His Lordship must have a consumedly short memory! He has forgotten to tell us that a Bill of Indemnity may be passed. He has forgotten to tell us that the country *has been disgraced* by *every* treaty that has been signed for these thirty years. Was Pitt ever impeached? Will Lord John Russel stand up in his place in the next session and impeach the present Ministry?

Comfortable easy John Bull! You *may* perchance get a member who will have courage to impeach a Minister; but hark ye John—your own money will screen him from disgrace. It requires we think but little wit to perceive that the power of impeachment, rested in the hands of men who *pay* for their seats, can be of no possible service to the people.

“The executive power of England is placed nominally in the

hands of an hereditary King. His powers are *known and defined by law*, and are *therefore* less liable to be exceeded than those of an extraordinary office, not known to the constitution." And why so? Lord John has not condescended to inform us of any means of checking the power of the Crown, beyond the "extraordinary" one of refusing supplies, and that is about as reasonable, as to allow the light fingered fraternity to plunder his Majesty's lieges, subject only to the protest of an elderly burglar, or a superannuated filch. His Lordship talks with infinite complacency, of the "*right of Petition.*" The right of being laughed at as fools, or sabred as radicals, we presume, that he means. The people have petitioned for years; the venerable *Table* has groaned beneath its burthen. What then? Why, each new petition *was laid* upon the table, or *ordered to be printed*! A very good job for the printer, doubtless; but, we agnize, that we cannot comprehend the benefit accruing to the people therefrom. Some time since, a part of the people met for the purpose of petitioning, and they—what? Were they backed by fat bellied manufacturers who were grown rich by the people's labour? No such thing. They had their throats quietly cut, they were trampled upon by the gallant Yeomanry; and, they petitioned the house for *inquiry and redress*; a few unconscionably long speeches were made, and the affair was at an end. *O! Dū immortalibus!* The right of Petition! The minister rules the people who are *represented* by some six hundred and odd persons; these representatives are bought by the minister; the minister commits an outrage on the people; they petition? whom? The *pensioners of the minister!*

But, it may be said, that the sovereign can remove his ministers. *O!* certainly, but be very cautious how, these times, you attempt to procure such a change. For, "every person who shall levy war against his majesty, his heirs and successors within this realm, in order by *force, or constraint*, to compel him or them, to *change his or their measures, or counsels*; or in order to put any force or restraint upon, or to intimidate or overawe, *both houses or either house* of Parliament; being legally convicted thereof upon the oaths of two witnesses, upon trial, or *otherwise convicted*, or attainted by *due course of law*; then every such person shall be adjudged a traitor, and suffer pains of death, and forfeit as in cases of high treason.*"

We think, that Lord John Russell must have a surprisingly odd sort of an opinion, of the mental standard of his readers, or he would surely never have penned such trash as the following; which he has the modesty to call an *answer* to the objections urged against the formation of the House of Commons.

"You complain of the formation of the House of Commons, such as it has existed from the Revolution to the present time. You prove that the frame of government during that time has

* Thirty sixth Geo III. C. VII.

been a corrupt combination for private purposes. Now our fathers and our grandfathers, have told us, that during that time they were very free, and very happy. Their testimony is confirmed by that of the wisest lawyers, the greatest philosophers, the most enthusiastic poets of the time. Your theory goes to overthrow the testimony of Blackstone, Montesquien, Voltaire, Thompson, Cowper, and a thousand others who have declared England to be in their time in the enjoyment of complete freedom.

“Such an objection as this appears to me to be sound. For the complaint is made, not of a single or particular grievance, but of the majority of the governing body of the state, such or nearly such as they had existed for a hundred years of liberty and glory. To explain this matter further; if a petition were presented complaining of the Bankrupt Laws, it clearly would not be a good objection to say our ‘ancestors have been free and happy with the Bankrupt Laws, therefore we will not change them’—But, if a petition were presented, stating that the division of our government into three powers was an absurd one; that it was ridiculous to give one man as much power as 658 *representatives of the whole* people; that it was out of all reason to admit into the House of Lords a spendthrift or an idiot, because his father had been a statesman or a favourite, that the veto of the king was a barbarous invention unworthy of a polished nation; we should answer; the theory, may be *bad*, but the *practice* has been excellent!”

What, we should wish to know, can *ennoble* such puerile sophistry; and false conclusions, from true premises! Alas not all the blood of all the Russels! Lord John tells us that we prove that the House of Commons is corrupt; but he says, that “our grandfathers, and fathers,” blessings on their leaden noddles, have told us that they were very happy! He cites a judge,* a couple of Frenchmen, and a brace of poets, one of whom was religiously mad; and the other in some degree dependent on the government. He tells us that these and a hundred others, whose names however he leaves, *in nubibus*, have praised and honored the constitution. But my Lord John knows or ought to know, that what former ages have thought or said of institutions has no claim to our consideration farther than as our own experience and observations coincide therewith. What! because *Lawyers* Poets, and others of the bygone days have prostrated their intellects at the shrine of interest; we, the people of the nineteenth century are to see thousands of our fellow men starving, while the descen-

* I never have read Blackstone, but I would stake the Newgate Magazine against Dr Cotton’s next sermon,* that even Blackstone is not such a thick and thin admirer of the Constitution as my Lord would have us imagine.

* W. Haley should never bet odds.—Printer’s Devil.

dants of pimping Lords, are revelling in unearned, and undeserved magnificence. Because our Fathers have said that England enjoyed in their time, complete freedom, we are to be quietly enslaved. Henceforth, when you see a poor worn out victim to the ambition of a few titled puppets—should he implore you to bestow on him the means of procuring a meal; button your breeches pocket, and instead of giving a few halfpence to the poor trembling mendicant, read to him in an audible voice, two chapters of Blackstone's Commentaries; and six and twenty verses of Cowpers "Progress of Error," commencing with "Turtle and Venison all his thoughts employ;" if the fellow complains of hunger when you have concluded; send him to the tread-mill as an impostor, for Lord John Russell is certainly the best judge as to what is good for the *people*. But banter apart, what are we to think of Lord John or of his reform of Parliament Coadjutors after this? he sums up a few of the points of complaint, and floors them *a la Randall*, with, "the theory may be bad, but the practice has been excellent." If any gentleman were to give the lie direct to Lord John, how he would bluster! Nothing less than a duel tragic, or farcical could "*wipe off* the stain," but Lord John thinks nothing of putting forth an assertion which is contradicted by every day's experience. It has always been my opinion, that nineteen people out of twenty who use the word "theory," do not know its meaning. Here we have Lord John telling us that the "*theory* may be *bad*, but that, the *practice* has been *excellent*." Really my Lord John, would do well to look at Johnson's Dictionary. Theory is a word which has no more right to a place in an essay on government, than a *theoretical* rent would give satisfaction to the Duke of Bedford. Theory, is a scheme *existing only in the mind*! Does Lord John imagine that mere volition will fill an hungry man or clothe a naked one? We can here retort my Lord John's words upon himself, "Government is a matter of *experience*, not of *speculation*." We complain that a very small portion of the community has usurped to itself the office of administration. That by the misgovernment of the self-elected, there are an hundred thousand men at arms, in a time of profound peace; that a revenue of eight millions per annum is assigned to a lazy set of men, for propagating an hideous phantom; that while in the aforementioned cases so much money, is uselessly expended, there are in the various workhouses, or receiving parish relief, thousands of persons, who but for the infamous policy which has been pursued by the *soi distant* "*Great*," would be actively and usefully employed. We complain that a set of persons called the aristocracy, is in possession of lands called *freeholds*; the fair and equitable rents of which would be sufficient, to defray all the *necessary* expences of a good government. These complaints are not *theoretical*; nor will a *theoretical* remedy avail.—It is of great consequence that these misrepresentations, and sophistical quirks should be exposed.

Although the state of literature is very much advanced ; although most persons can read ; there are many who are but too apt to *believe all that they read !*

It is therefore, a duty imperative on every writer who really wishes to forward the cause of liberty, to point out the wilful misrepresentation, or incorrect reasoning of his contemporaries.

The author of "the English constitution," is one of those persons, who think that by clamouring for liberty they shall obtain power. He tells us in plain terms that the constitution is a very good constitution, but that it wants repairs. He tells us that *universal suffrage*, would be an effectual remedy for all our political evils ! But we wish to know, what service can be done by *universal suffrage*, as to the Commons ; while that rotten excrescence the House of Peers exists ! We wish to know what men, and what measures, can give prosperity to England, while eight millions per annum are paid to the Priesthood ; while one man is paid enough, for doing nothing, to support thousands of families : what benefit do people of England derive from the House of Commons ? We shall be told, that by extending the elective Franchise, we shall be secured, alike, against open violence and corrupt influence. We deny the assertion. While one man has a *veto* ; while hereditary legislators are empowered to thwart the wishes, and to mock the complaints of the people, it is utterly impossible for that people to be free. It is quite absurd to talk about *a check on the prerogative of the King*, while the public purse is at the command of the minister. Lord John Russell, tells us with much apparent exultation, that "the king of England, can do nothing, but with the authority of the Commons." Thus is it always, with *legitimacy* praisers : they beg the question : they tell us that the Commons House is our bulwark, in answer to our complaint that the whole fabric is corrupt, hateful and tyrannical. It can make no difference, to the man who is robbed whether the gang consist of 600, or of 60,000 ; it can make no difference to us, whether the corrupt influence of the Church and the aristocracy, be exerted to purchase, by money, patronage, threats or promises, a few towns, or the majority of the nation. Such a thing as universal suffrage, while, the Church of England and the House of Lords exist, would be a mere delusion. Having the liberty to vote, with the certainty of being out voted, and with the certainty also of having to support a multitude of idlers, would be as much worse than even the present state of things ; as is continued pain, than mere occasional illness. We should then present to the world the disgraceful, spectacle, of a *whole people* signing and sealing its own destruction. We are now *enslaved*, we should then have the appearance of enslaving ourselves. Were the people of Rome, happier because Tiberius* acted in the *name of the*

* Tiberius cuncta per consules incipiebat, tanquam vetere Rep. et
VOL. I. 36

senate. Was his tyranny the less galling because connived at by the besotted senators?

The day of power unlimited, is fast passing away. The law of treason may deter men from, forcibly driving the money changers from the Temple. The vagrant act may shut up in Workhouses, or send to the Tread Mill the starviug victims of misrule; *noble* authors may write, and *learned gentlemen* may make long and sounding speeches against republicanism; but they cannot crush the spirit of inquiry; inquiry will produce intelligence, and before it, the great Dianna of the Ephesians must fall.

That Lord John Russell is a learned man we do not deny; he has read much, but he is a *Lord*, and from a *Lord* on matters of government who can expect truth.

All the eloquence of the collective; all the desperation of the clergy; all the convincing *arguments* of red coats, cassocks, mitres and coronets, are powerless before the Press and the Pen, Parliamentary reform, is like every thing else Parliamentary—good for nothing—and Religion is on the wane, and we sincerely hope that a few years will suffice to prove that “Knowledge is Power.”

W. HALEY.

PRIZE POEM.

O SAPIENTIA ET JUSTITIA DEI!

“From an eternity of idleness
I God awoke.” SHELLEY.

So spake the Almighty, when to Moses he
Revealed his attributes; wisdom and justice.
I God, in justice infinite, made man,
And damned him to perdition everlasting.
I made a woman too, that she might bring
The curse and share it: that she too might bring
Myriads into the world to see and wonder
At this display of wisdom, and of justice,
Worthy alone the great I AM.
I made man happy, and I made him fall
From happiness to misery. To the woman
I granted children: set one to kill the other

ambiguus imperandi, ne dictum quidem, quò patres incuriam vocabat, nisi Tribunicia potestatis præscriptione posuit sub Augusto acceptæ. Tac. An. Lib. I.

Which quickly he accomplished, as I
Had given him part of my *benignant* nature,
And made him in *my image*.

Bloodshed was thus begun, and in my name
It shall be carried on, till man, the easy
Credulous and beleiving fool, shall once begin
To use his reason, and to see in what
His truest interests center. *I saved the murderer,*
Another quickly was committed by
One of his race, presuming on my *justice*
Which by saving Cain, had guaranteed the life
Of every one, who followed in the steps of this
First murderer, and dealt in human blood.

The sons of God were next in dalliance seen
Sporting in amorous mood amongst the daughters,
Of murdering, godlike men; with this, I much displeased,
Repented me that I had made the earth,
And all the things therein. And though I had curst
The ground with barrenness, yet I determined
Again to turn it into nothing; this I tried,
But could not it accomplish. Yet did I,
Glut my revenge; and thus it was performed.
To heaven I went and ordered every angel
To close confinement in his heavenly chamber,
Till my return, I then went down on earth,
And turned ship-builder. Having rigged my ship,
And put the best of men that I could find,
And women also stowed, into my vessel,
With sheep and goats and apes, fowls and insects.
To heaven I then returned and gave command,
For every bed room window to be opened,
And that the angels, all at once should pour
Their chamber p—ts contents upon the earth.
This quick was done and thus the world was drown'd
To satisfy my justice, and to shew
Infinity of wisdom!

Another great event I must recount,
As 'tis a striking instance of my wise,
And all just attributes. When Abram was young
He and his wife a journey took to see
The world, as country people often do.
They came into the land where dwelt Abimelech.
Abram had said to Sarah, call thyself
My sister, wheresoever we may come,
She did so—and Abimelech in consequence

Made love to her and took her. *Abram's was the fault,*
Abimelech I punished, and not only so,
 But every woman in his household I
 Did curse with barrenness for Abram's wife,
 And for her husband's teaching her to lie.

Now Abram's son took to himself a wife
 By name Rebekah; she brought forth two sons
 Esau and Jacob: Jacob was my favourite
 Because he was an adept at that virtue
 Which men call lying, I pour'd my spirit on him
 And soon the effects were seen. He met his hungry brother
 And with a mess of pottage * bought his birthright
 But not content with this, by dint of lying,
 That Godlike virtue, got his blessing also.
 For this I loved him, and to show my love
 Invited him to have a match at wrestling.
 The rogue was strong, and (had I not resorted
 To my omnipotence) would have quickly thrown me,
 I beat him thus, then for his prowess changed
 His name to Israel, and swore that he
 Should be the father of *my only son*.
 I then inspired him to steal his uncle's
 Sheep, goats and daughters; this too he performed
 Most faithfully, and soon begot himself
 Both sons and daughters.
 To unfold all their wonderful exploits
 Would be a waste of time, suffice to say
 In my book they are written, and 'twas I
 That prompted them to act as they have done;
 Those actions shew my Justice and my wisdom
 In their divinest forms.

I sold my children, Abrahams chosen seed
 For slaves to Pharoah, whose heart I hardened:
 How I sent my plagues on the hard-hearted sinner
 Already thou dost know, thou, whom I chose
 To be the executor of my vengeance;
 Thou, because thou wert a murderer, wert a fit
 "Accomplice of the Omnipotent in crime
 And confidant of the all-knowing one. †"

Thus having told to Moses his best deeds,
 From the creation to the Revelation
 Of his great secrets to this faithful servant.
 Be mine the task the others to unfold
 To an admiring and a credulous world:

* Query porridge.—P. D.

† Shelly.

The others which are worthy such a God
 And such a race of kindred followers.
 When Moses died, God buried him in private
 For fear of resurrection men : then chose him a successor
 As like to him as possible, ever ready
 To execute his high behests, and do the will of heaven.
 A worthy son of such a worthy father,
 He by his God's command made war
 Against the nations, ripped up pregnant women,
 Slaughtered the men and cattle ; thus did he
 To all the cities on the hill, then down
 Into the valley quickly he did march
 Thinking to do the same for God was with him :
 But in the valley there were iron chariots
 Made God proof, for *he* could not take them ;
 Omnipotence was foiled, and omnipresence
 Had not foreseen this terrible disaster.
 They then returned and carried on the game
 Of war and bloodshed through the reigns of Othniel,
 And Ehud who his dagger lost in Eglon's
 The king of Moabs belly. After him was Shemgar
 He slew six hundred with an oxgoad.
 Then Deborah, and Barek, also Jael,
 With hammer and with nail she pleased her God,
 Saying with kindest words, Sisera come
 Then smote him in the temples.

I might go on,
Ad infinitum with such tales as these .
 But that I think enough has now been done
 To prove Jehovah's claim to matchless wisdom
 And uncorrupted, unrestrained justice.
 One act does yet remain to crown the whole.
 He, God, to cause the sin, had made a devil
 Who constantly incited men to sin,
 By God's commandment, and he therefore damned
 The whole that he had made. He had a son,
 This son he sent into the world to die
 And thus repair the mischief God had made,
 The innocent son to suffer for the guilty
 Father of all mankind. And to this day
 His partizans call this the most sublime
 And bright display of wisdom and of justice *,

* But when we view thy *strange* design
 To save rebellious worms ;
 Where vengeance and compassion join
 In their divinest forms.

Wisdom it may be, Justice it may be,
 But unto men who use the gift of reason,
 It does appear a most stupenduous monument
 Of foolishness and vice.

W. V. H.

Here the whole Deity is known
 Nor dares a creature guess
 Which of the brightest shone,
 The Justice, or the grace.

WESLEY.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

GENTLEMEN,

IN your number for January there is an article "On the Cultivation of the Mind," and though I agree with the general sentiments of the writer, there are one or two points upon which, with your permission, I will make a few observations.

The writer says, after shewing the great importance of a cultivated mind, "do not think that I am arguing for that pedantic sort of knowledge, or improvement, if it deserve the name, to be obtained from the study of the learned languages, or of abstruse sciences, &c.; for these, I am well aware, are neither pleasing in the acquirement, nor useful when acquired; they neither make the man, nor improve the mind, except in a very trifling degree."

Here, I consider he has delivered a censure upon the learned languages which they do not deserve. I consider, that they are most eminently useful *when* acquired; but the only question for consideration, is, whether the time they occupy in acquiring could not be better employed in learning the useful and practical sciences. Much depends upon the station of life we are placed in; the majority of the middle class of society do not require any other language than their native; but there are other occupations where it is absolutely necessary that they should have a knowledge of the Latin, Greek, and more particularly the living languages of the continent, I allude to such as have the management of our public journals to statesmen, and all those, who are employed in the more active duties of society. It is not necessary that every man of common sense, should be acquainted with a number of languages; but, nevertheless it is an ornament to every one who *does* possess them. Though we do not require every one to possess this knowledge, it is absolutely necessary that *some* should; or how shall we be made acquainted with the movements, the discoveries, the improvements, the inventions of foreign countries?

Again, pedantry does not consist in the knowledge of the languages, but in the abuse of them. That man who displays a pedantic disposition, because he has acquired a smattering of a language which is not generally known would be equally pedantic with any other knowledge, that he may think he possesses, superior to his neighbours. Whenever I see a man fond of showing off upon all occasions, I set him down as an ignorant fellow; as a man who does not perceive his relative situation towards other men. But far different to this, is the conduct of the really intelligent man. He possesses an actual superiority not to insult others, but to instruct them.

The writer of the article in question, seems to have been a self educated man; so in fact we all are. But nevertheless I am an advocate for school education where it is conducted on the best possible principles. Although the writer, and many others have taught themselves, it would be found, that if it were left to their own discretion generally there would be a great diminution of the stock of knowledge, which we may now find throughout the country. Schools are the preparatory workshops, where youths obtain a knowledge of the materials which they will afterwards require to aid their improvement, and to secure their foundation. The venerable Bentham has displayed in the most masterly manner, what *may* be accomplished by well conducted schools, and I sincerely hope, that the good sense of the people of this country, will end in putting into practice a system which promises so beneficial a result.

I am, gentlemen, yours,

AN EXAMINER.

EXTRACT FROM HODGSKIN'S TRAVELS IN THE
NORTH OF GERMANY PUBLISHED IN 1820

NOTE p. 415. VOL. II.

THE clergy of Germany, to judge from the following sample among others of their conduct, appear to have had similar propensities with their brethren in all parts of the world. In some little town on the Rhine, on a particular feast-day, one of them preached a long and an eloquent sermon against intemperance, which he concluded by describing what intemperance was. It was passing those bounds which nature had prescribed. It was intemperance, he said, for some men who were quarrelsome in their cups, ever to drink wine. There were others to whom a bottle was refreshment, but to whom two caused sickness: they

were intemperate when they drank more than one. Some men enlivened a circle of friends, and were kind to their wives, even after they had drank four bottles; and it was not right in them to diminish their kindness by drinking less. There were others, more highly gifted servants of the Deity, who felt their hearts warm with gratitude to Him, as the generous juice circulated in their blood, who were friendly with their families, generous to all men, and even nobly forgetful of injuries, when they had drank eight bottles: with them intemperance began at the ninth. But these, he said, were the peculiar favourites of God, to whom he has given the joys of the world as an evidence of the joys hereafter; and all his congregation knew, with what gratitude (bowing as he said it) he acknowledged himself to be one of these favourites.

SUBSCRIPTIONS.

Mr. Potter	20	0	mulgated by Mr. Carlile;	
W. M.	5	0	is now satisfied, that all re-	
Mr. Soame	2	0	ligion is a cheat, and finds	
Mr. Stanhope	0	6	himself far happier as a	
Mr. Christopher Wharton	0	6	Materialist aged sixty	2 0
Mr. Long	0	6	Mr. Whitford	0 6
E. Evans	1	0	J. S.	0 6
J. Collier	0	6	J. C.	0 6
W. Shevles	0	6	C. R.	0 6
W. Cobb	0	6	T. E.	0 6
J. Wallis	0	6	W. S.	0 6
M. Collard	0	6	J. A.	2 6
Mr. Hill	1	0	Weekly subscriptions to the	
Overplus of a weekly subscrip-			support of Mr. Carlile's	
tion for the purchase of the			imprisoned shopmen and	
Newgate Magazine, by			their wives, from Jan. 3d	
Messrs. Embleton, Lestril			to the 17th	
Clarke, Russell, Wilmot,			W. Milford	1 6
Felsham, Flint, Bennett,			J. C., a Newgateer	3 0
Gosling and Harris	4	0	James Sedgewick	1 6
W. Pratt, Claremont Street,			Robert Strickland	1 6
Edmonton	0	6	James Hunter	1 0
An Old Methodist, of forty			R. Dutton	0 6
years standing, in his				
search after truth, arrived			W. J., for W. Campion	2 0
at the positive facts pro-			Joseph Lawton, for R. Hassell	3 6

THE
Newgate Monthly Magazine:

OR CALENDAR OF
MEN, THINGS, AND OPINIONS.

No. 7, VOL. I.] LONDON, March 1, 1825. [Price 1s.

RELIGIOUS PERSECUTIONS.

Priests were the first deluders of mankind,
Who with vain faith made all their reason blind,
Not Lucifer himself more proud than they,
And yet persuade the world they must obey;
Of avarice and luxury complain,
And practise all the vices they arraign;
Riches and honour still from laymen reap,
And with dull crumbs they feed the silly sheep.

ANDREW MARVELL.

It must be apparent to every one, that those questions which have most divided the Christian church, have been of the least importance to the fundamental doctrines upon which that religion has been established. The absolute truth or falsehood of religion has scarcely ever been openly discussed. The clergy have cunningly abandoned all controversy upon those points which have been directed towards its origin and establishment. While there has been no lack of authors, to explain the minor discrepancies: while numbers have exercised their ingenuity, in order to fix the right and true meaning of particular words or qualities: while we have been clouded with explanations of consubstantiality,—divine grace,—innate corruption,—faith, and a thousand others of like utility;—these heavenly authors have lost sight of the real question. We wish to be informed by what means they are assured, that these things are necessary to our “salvation.” The Priests will tell us, these things are imposed on us, by a power which they term God; but when we inquire what they know about such a power, “up goes their mouths as tight as a drum.” We are accused of impiety, because forsooth, we presumed to ask them questions which they cannot explain. Well, Rev. Gentlemen, we do not blame you for not answering, because we know

well, that you are not competent to reply. We are aware that the whole body of the Priesthood, knows no more about the person, or even the existence of God, from whom all religion is said to emanate, than the mere school boy, who has been learnt such a combination of letters and to attach to them a more than ordinary importance. But we do not blame you for this, we do not require from you impossibilities, unless you lay claim to powers superior to other men, but we blame you for your confounded hypocrisy, in not only pretending to possess such qualities, but punishing others because they do not possess them, and who are honest enough to confess their ignorance upon all such matters, of which we find that no person has any correct knowledge.

Amongst the many thousands of human beings who have been rendered wretched during their lives, and ultimately murdered for the glory of God, there have been but few, who were not more or less assured of the utility of some religion. The Jews have been murdered by the Christians, solely because they retained the religion of their forefathers, which they had been taught from their infancy to adore and venerate. The same with the partizans of all other sects of religion; they have been educated in their particular modes of believing, and they could not, without denying the very sentiments of their mind, embrace a different persuasion. The Christian inquisitors of the fourteenth and fifteenth centuries considered it sufficient to condemn a fellow-being to imprisonment or the stake, if he could not repeat the words of his belief in the proper or orthodox manner. Now we would appeal to any sensible Christian, whether he can reconcile religious persecutions with his ideas of justice. Can he be quite certain, amongst the thousands of religious practices, which exist on different parts of this globe, that *his* alone is the only one acceptable to that being whom he professes to worship? Can he lay his hand upon his heart, and say, that he believes all others are condemned to eternal torments? Surely if there be such a being, he must be callous to every feeling of justice or humanity.

We have said, that few of those who have suffered persecution and even death as martyrs have been destitute of some principles of religion. This may be accounted for, by the fact, that the main hinge upon which all religions must rest, has never been brought under discussion; or if so, it has been with such caution, with so much subterfuge, that such an opinion was likely to make very little progress. The Priests have been ready enough to raise the cry of Atheism, like the cry of the wolf, when no Atheism was at hand. Upon the slightest innovation the war cry has been sounded, the watch-dogs have started to their prey, and the life's blood of some of the most virtuous individuals has flown as a sacrifice to the ignorance of the community. They have exclaimed Atheism! Atheism! until they are actually surrounded, not by the phantom they have hitherto been fighting, but by ac-

fual Atheists. They have so often falsely called upon their tollowers, that now they are surrounded by Atheists in reality, they have no powers to conquer them.

So long as the christian clergy confined the reading of their "inspired volumes" to the initiated ; so long as they kept the Old and New Testament from the perusal of the laity, so long were they safe from all attack or refutation. But after that most important of all discoveries, the Printing Press, and these books came into circulation, then was the mysterious veil withdrawn: the intelligent portion of the community, who were not otherwise influenced by the Priesthood, discovered the imposition, and this led, either to an avowed denial, or a different interpretation. Those who *wished* to believe that they had not been imposed upon, gave the Gospel History a meaning better suited to their own ideas, and this led to a further sectarianism. These commentators were led on from one degree to another, and each gained strength from the developements of his predecessor. We view the works of Blount, Tindal, Herbert, Shaftsbury, Toland, Annett, &c., and we perceive the progressive steps the opposing writers were allowed to take according to the circumstances of the times. The works of these authors are now laid upon our highest shelf as works of the least utility ; but it must be remembered, that it was by such works that the path was prepared for others, and which have led the enquiring mind to its present state of superiority to those gloomy ages which have preceded us. It was these works and the accompanying state of knowledge, which led to that most masterly work in our language, as a comment on the Bible. Although discussions had been raised, and the Bible had been severely attacked it was not effectually done, until Paine produced his *Age of Reason*. This is the only work, which for candour, and fearlessness deserves to be considered as an exposure of what the Bible contains, although as a philosophical work it is considerably beneath the merit of some of its contemporaries. However the stile of honest candour, and the demonstrative argument it contains, will always render it a valuable work, and one that cannot be forgotten so long as its companion (the Bible) is in existence.

The *Age of Reason* was not written as a philosophical work ; the sole object of the author was to unmask the subterfuge of Priestcraft, and to raise the adoration of mankind above the ridiculous automaton that they had made of their God. Paine was a pure Theist ; he sincerely believed in the existence of a governing Deity, but his noble mind could not reconcile tyranny and imposition with that being whom he considered as perfect goodness. It might appear remarkable, that a man of so strong a mind, a man whose greatest characteristic was in probing opinions to their very root, should have been contented to remain, as it were but, in the middle of his question, without pursuing it to its founda-

tion. But this, if we consider the time in which he wrote, and the odium that was thrown upon him for what he *had* done will appear by no means surprising. Besides Paine was what we term an original thinker; he depended upon the resources of his own mind, without the assistance of the productions of others. He read but little; perhaps if he had read more, he would have discovered how insecure was the footstool of Deism.

We have been led by our subject into these reflections although our principal object here, is to display those particular cases of religious persecution, which have fallen under our observation. It was not to be expected that so strong an attack on the Priesthood, should be allowed to escape them, without their united efforts to crush the work and all connected with it. Thomas Williams was the first who published the "Age of Reason" in this country; he was prosecuted by the Attorney General, and suffered one year's imprisonment in Cold Bath Fields Prison. Thus was the work suppressed for a time. In 1811, or 12, Eaton published another edition; he was also prosecuted and suffered eighteen months imprisonment in Newgate. He also stood in the Pillory erected in the Old Bailey, but to the credit of the populace, instead of saluting him with what his prosecutors desired, they cheered, and even endeavoured to convey him some refreshment. About the year 1813, a Mr. Houston, the author of *Ecce Homo*, suffered two years' imprisonment in Newgate and was fined two hundred pounds, for that work. In 1818, Carlile, notwithstanding the former prosecutions, resolved that the people of England should not be without a work which was sought to be suppressed, by a few interested knaves. He sent forth, not only the "Age of Reason" but also a collection of the Political writings of Paine, which had been prosecuted even more than his writings on religion, simply, because the former works found a greater number of publishers.

If the advocates for religious persecutions require additional reasons to those already offered by some of the most intelligent men which England has produced, they may receive them from the result of their prosecutions against Carlile. This individual, by his determined and persevering conduct has brought forth thousands from the gloomy regions of superstition, whom he never could have influenced had he been left to pursue his own course as a bookseller unmolested. But by their conduct they have driven him to examine more closely the evidences of their religion; he commenced as a Deist, but his subsequent reflections have led him to Atheism; nor does the consequence rest here, he is not only himself an Atheist, but he has made thousands throughout the country, Atheists also. This is no hazardous assertion; we who have come from different parts of the country, have seen, and know, that this is actually the case. There Theologians! such is the result of your labours.

Since the trial of Carlile no less than **TWENTY PERSONS** have been arrested from his shop for the sale of the same or similar works to those for which he is suffering; and among these twenty persons upwards of **THIRTY YEARS OF IMPRISONMENT** have been allotted to them. Out of this twenty, six individuals are now passing the ordeal, and though they have a long period to look forward through, the consciousness that they are suffering for one of the best causes, renders this more of a pleasure than a pain. Imprisonment has no intimidating effect upon those who consider that they are suffering unjustly—they cannot chain the mind that dares assert its independence. Two of the individuals who were sentenced with us, have returned from their prison, not with horror—not with succumbing to their prosecutors, but with a determination to again stand forth, should the infuriated bigots of the nineteenth century yet require more victims to glut their savage ferocity. Let them go on. We have a straight course to pursue. They cannot prosecute an individual without driving scores of well meaning persons from their support. Our persecutors are our most effectual missionaries, and was it not for individual privations, we should be the first to stimulate them to action.

The third number of the Westminster Review contains a masterly article on religious persecutions. The subject there is so ably discussed, that we should imagine it to be sufficient to convince the most persevering dolts in existence of the impolicy, as well as the injustice, of their proceedings. Did we not know how many Philosophers and even divines have written against religious persecutions, we should have been induced to suppose, that this article alone in the Review would be sufficient, not only to stay all further proceedings, but also to obtain a discharge for all who are at present confined. But unfortunately for us as individuals, we have seen so much of the conduct of religious bigots, that we are assured, nothing short of open defiance will bring them to their senses. Our starling shall be taught to exclaim nothing but **PERSECUTION** and this shall be reiterated in their ears so long as a victim remains to their cruelty. But—return we to the Westminster Review.

“The history of all ages and nations shows, that man is a religious * animal, and will generally have a religion of some sort or other; Christianity is allowed, even by its enemies, to be one of the best systems of religion, if not the most excellent; it descends to the present generation from their forefathers, and the rising generation is educated in its faith; it has been, and is, professed by the most excellent men, defended by the most learned, and recommended by the most eloquent: we have an established clergy of about 18,000 educated men, for its defence, and a dissenting mi-

* i. e. Superstitious. W. C.

nistry of about 8,000 more, who have, thus far, a common cause; our public seminaries are universally christian; independently of the conditions attached to filling public offices, the state of opinion is such as to render avowed or even suspected unbelief any thing but favourable to a man's progress in society: religious periodical publications are sent forth in immense numbers, the sale of the Evangelical and Methodist Magazines is upwards of twenty thousand each, monthly; and they are scarcely more than a moiety of the whole: and we have Bible, Tract, and Prayer book societies whose annual distribution is, literally, reckoned by tens of thousands, and millions; it may be mentioned as a sample, that in the year of Carlile's trials, the religious tract society added a million and a half of tracts to its issue, which was four millions in the preceding year; the average revenue of this society is about £9,000.; that of the Christian knowledge society, above £50,000.; and that of the Bible society about £100,000. Now if religion with all this extensive aid, and these immense advantages, in addition to its proper evidence, cannot stand its ground without prosecutions for its support, we hesitate not to say, that it ought to fall. Were it the greatest imposture that ever existed, here is force enough to enable it to fight a long and hard battle with truth and common sense. If with these fearful odds there be the slightest occasion for penalty and imprisonment to secure its ascendancy, falsehood may be at once branded on its front. Those who contend for its infliction are the real missionaries of Infidelity and by far its most successful propagators."

To our prosecutors we can say, that no efforts which they *can* put in force will be found to stop our career. They may imprison, and they may impose fines in order to render that imprisonment perpetual; but this will not be sufficient. The army of martyr's to the cause of free discussion, is too strong to be subdued by such enemies. The people of this country (we hope) are too well aware of the advantages attending a free press, to allow this only bulwark of their liberties to be wrested from them. This must be their main struggle to preserve, for should this be lost, then farewell to the mental power of England, and to the degree of superiority that she now retains. To those who are weak enough to imagine, by persecuting others who think different from themselves, that they are supporting the cause of their God, we would say, O beings of humanity! Rouse from your torpid state, exert your intellectual faculties; no longer persecute your neighbour for opinions which you are at present unable to comprehend; no longer place implicit confidence in a body of men whose interest it is to keep you in ignorance and imbecility. There are no offices, but such as you are as competent to perform as the Priesthood. Know, that if there be a wise and intelligent Deity, he cannot desire the destruction of those beings he has himself produced. He cannot require to be propitiated with prayers, with sacrifices, with

slaughter, or with hypocrisy. If he be wise, he can delight only in wisdom—if he be just, he can esteem only the practice of justice—or if he be benevolent, mankind can only serve him by performing actions of benevolence towards one another.

W. C.

RELIGION IN THEORY AND RELIGION IN PRACTICE.

It is often argued by a certain class of people, who have not the capacity to see beyond things as they are, that Religion is necessary to the happiness of mankind; and that the social state cannot be maintained without it. They will grant all you say as to its want of foundation in truth; they will allow that it is all a mere farce, and unworthy the attention of rational and thinking men; but still they will tell you that it is, and ever will be, necessary to the multitude.

To expose this error, shall be my task in the present article; and if I do not make it as clear to every *clear-sighted* reader, as that twice two is four, I shall not do my duty by the subject. I shall pass over the question of its truth or falsehood, as a matter already decided in the negative; and by pointing out the difference between religion in theory and religion in practice; by pointing out the difference between what religion promises, or is said to promise, towards the welfare of society, and the results which have been experienced, endeavour to prove, that so far from being necessary and useful, it is, and ever has been, productive of infinite misery.

In the first place, I shall address a few words to you whose prejudices, or whose blindness, I am about to attack; to you, who, altho' you allow that religion is but a fable, can yet believe it to be necessary to the happiness of your kind.

If religion were the product of the last year, or even of the last century, from its fine promises in theory there would be some excuse for your, now preposterous, belief that it is calculated to prove beneficial. There would, I allow, in that case be some excuse; but how, in spite of ages of experience, in spite of the glaring fact that religion has ever been the plague and curse of your species, you can still consider it necessary to their welfare, is to me a matter of astonishment. Do you not see that religion has been tried in every possible shape; that it has been changed from one form to another, every successive generation endeavouring to perform what their forefathers had attempted and failed to accomplish, namely, to make religion conduce to their happiness? And have you not the fact before you, that it has ever proved

otherwise? that it has been productive of more misery to mankind than all other causes combined? Whence then do you conclude that the results will ever be different? What can lead you to suppose that a cause which has ever proved detrimental to the welfare of mankind, and that too during such a long and varied trial, should now become a source of happiness? No plausible reason can you assign for the conclusions you draw; and you must be, very ignorant of the history of mankind, or of their situation, their wants, and their capability to attain to a superior and happier state. In short, when I am told that a person who has read and reflected enough to detect the falsehood of religion, still maintains that it is necessary to the welfare of society, it assures me at once, that he is ignorant of the past, blind to the present, or a knave who studies his own welfare at the expence of others.

Religion, to be necessary must be useful; and it must produce more good than evil, more pleasure than pain, or it is not useful: by this test then, let it be proved. In Theory, as I have said before, it promises many very desirable things. It promises to make Princes just, and their subjects contented and happy; to correct the vicious propensities of man, and to reward him for well-doing. It promises a higher relish to prosperity, and a sure refuge in adversity. If we hunger, say its votaries, it is meat; if we thirst, it is drink; if we have no dwelling-place, it is a house; if we be naked, it is clothing; if we be in darkness, it is a light unto our going. But how sadly deficient does it appear in practice! Happy would it be for mankind were such promises realized! Where shall we find a Prince whose religion leads him to do justice? Do we not find, on the contrary, that in most cases the more religious the Prince, the more unjust are his proceedings? Let us cast our eyes but for a moment over the page of history. Have not the greater number of wars been commenced on account of religion? And have not religious wars ever been the most sanguinary? Unrelenting persecutions, war with all its attending train of evils, and the horrid massacres of unoffending millions, have flowed from a source which promised peace, concord, and good-will! which promised to stifle the grosser passions of man, to heighten the pleasures of his existence, to pour the balm of comfort over his afflictions, to soothe and support him in every adversity!

Nor have these evil effects been confined to Princes and Governors; religion has produced the same anti-social, mischievous, and persecuting spirit, in all classes, from the highest to the lowest. Not only has nation been set against nation, and family against family, but the husband against the wife, the father against the son, and the son against the father; every near and dear relation has been destroyed; those who by mutual support might have conduced to each other's happiness, have been driven,

by the blasting interposition of religion, to regard each other as the most inveterate foes, and to injure each other by every possible means. Even at the present day, now that religious fanaticism and rancour seem in part to have subsided, how few families do we see where religion has not made some breach, where some member is not estranged from the others on its account. Nor can it possibly be otherwise, while religion is held out to the multitude, as being, of all things, the most worthy their attention, and the most conducive to their welfare. Every man who heartily embraces religion, be it in what shape it may, considers as his enemy, every man who does not embrace it in the same manner. He believes himself subject to an all-powerful master who requires a certain line of conduct to be pursued by his creatures. He believes that his own is the acceptable course, and that he is performing his duty in opposing every other.

And what benefits do we receive from religion to counterbalance these evils? When does religion clothe the naked, feed the hungry, or cover the houseless? On the contrary, do we not see that the time and property expended to support it, are the means of bringing thousands into want and misery? The Priest, it is true, is supported by religion, that is, by his religious followers; but this they are forced to do, and that at the expense of their own comfort, and often at the expense of the bare necessities of life. By the stupid and mischievous laws which religion has forced on the people, a man who has to obtain a livelihood by the labour of his hands, is robbed of one seventh of his time. Nor does the evil rest with the mere loss of time, and the property which in that time might have been produced. One portion of mankind, spend every seventh day in drunkenness, riot, and confusion; squandering in a few hours, the better portion of their weekly income, and leaving scarcely sufficient to procure food for the support of life. Another portion, the fanatics, those who swallow greedily every doctrine of their ignorant or knavish Priests, are so drawn away by the delusion which is held out to them, are so wrapped up in their chimerical views of future happiness, that they even neglect to provide for their present and future wants. Religion is equally the cause, and equally mischievous in both cases. Those who warmly embrace it, are unfitted for life by having their minds occupied on a visionary theory; and those who do not embrace it, are led into evil by having an idle day thrown upon their hands.

We are told that rest is necessary; and that there must be a day of rest, if there be no religious observances. But why not let men rest when they choose it, without forcing on them any particular day? But I see no grounds for this doctrine. If men are not worked too hard, they can work seven days as well as six. An idle day does not improve a man for labour on the next, even if he pass it without a debauch. If there were no particular days

set apart for rest, men would not rest altogether; they would not congregate so much, and, consequently, so much evil would not ensue. Besides, there would then be always hands enough to perform the necessary labour of the field when required. The loss of a day to the husbandman, is a matter of great moment. Yet under the present system, he is not allowed to touch his corn on the sabbath, be it ever so ripe; nor to place under cover the well-dried produce of his year's toil, be the weather ever so unpromising.

It must be evident to every attentive observer, that religion unfits a man for the prompt and active discharge of the duties of his station. Wherever it takes a deep root in the mind, all other subjects are considered as naught. It destroys that enterprising spirit which enables men to perform their part in a civilized community; and sinks them to such a degree of stupor and dulness as to unfit them for the most trivial labours. I once knew a merry little son of Saint Crispin, who from morning till night would be blithly whistling or singing as an accompaniment to his labour. By some means he became acquainted with a party of heavenly choristers, and instead of "Paddy Carey" his shopmates were now greeted with the anti-mirthful measures of Saint Watts. But he soon discovered his error; and wisely resumed his old favourites. He found that the *long* notes of the Saint, were *too long* as accompaniments for a short thread; and that heavenly music proved very unproductive on the Saturday night. This is rather a low and far-fetched illustration; yet I consider it very applicable, and this must be my excuse for its insertion.

When I speak of religion unfitting men for the active concerns of life, it must not be understood that I mean those who merely adopt an outside show of being religious, but those soft-pated, easily-gulled souls who suck it down branch, stem, and root. And of these, there is scarcely a village in the kingdom that does not produce its examples in proof of my statement. A ludicrous instance of the power of fanaticism over worldly interest, came to my knowledge a few years since. The Garden of a neighbour of mine was broken into, on a Sunday, by a herd of Cattle. A person passing by at the time apprised the occupier of the Garden, at the same time advising him to turn them out and make good his fence. "What to day," cries the punctillious observer of the Sabbath, "do you think I would do such a thing for the world?" "Then you will not have a cabbage left." "Ah! the Master whom I serve to day, will provide me with cabbage for to-morrow." But I never heard that his Master was equal to his expectations. He lost his first crop; and till labour and time had replenished his soil, he had to regret the untimely visit of his four-footed brethren.

I have known many cases nearly similar to the one just stated; and I have no doubt but that thousands might be adduced still

more ridiculous. In short, it is but of a piece with the doctrines which they profess. They consider, what they call worldly matters, as beneath their notice. Their motto is, take no heed for the morrow, let the coming day provide for itself. Thus in the only life which is allotted to them, they live in pain and misery, under the delusive idea that they are thereby insuring happiness in a future. They even run into troubles with their eyes open; they court every thing which produces pain or vexation, under the persuasion that the more suffering here, the more happiness hereafter. See the long phiz of the Methodist; look at him,—not only on the Sunday, look at him on any day of the year, and tell me whether he is not vexed in spirit, whether he has not the marks of woe and care stamped on his countenance? Who ever saw there, the smile of peace and comfort? Who ever saw there, the outward sign of joy and gladness within? His dreams lift him up from amongst men, only to suspend him over the gulph of uncertainty; and altho', in the stretch of his fancy, he now and then obtains a glimpse of a happier state, the dangers beneath him absorb his attention: and his mind is tormented with that greatest of all curses, the curse of being held in a state of painful suspense.

It may be said that religion affects but very few in this manner. I allow it: I am well aware that it has power, only over the ignorant and the weak-minded. But, then, what benefit do we receive even to counter-balance these evils? It is often necessary to bear with a casual evil, in order to insure a permanent good. But religion is almost wholly evil: the good it produces in comparison with the mischief, is but as a grain of sand to a mountain. When the mind becomes occupied with divine meditations, that is, filled with chimerical notions of a supreme director of the universe, and of a higher state of happiness in another life, farewell to all useful improvement; the stronger become puerile, and the weaker deranged. And I ask again, what benefit do we receive in return? No one will deny that religion produces great evils; no one can prove that it produces an equal share of benefits; and yet we are continually told that it is necessary for mankind!

“But the passions, the unruly passions, what curb will you find for these if you take away religion?” Does religion then, prove a curb to the passions? Are the passions more under the controul of the religionist than the infidel? Deprive men of religion, and you deprive them of nothing but an absurd theory, which the more it is studied the more complicated it becomes; and a useless set of forms and ceremonies, which only serve to draw away their attention from better pursuits. Religion has but little share in the government of the passions; and proves but a weak stimulus to the practice of morality. If a man's education has not been such as to convince him that to govern his

passions, and to live agreeably to the interests of society, will eventually be the most productive of happiness to himself, it will be in vain to look to religion as a substitute. Chimerical and distant fears will only sway those weak mortals whose temperament would be, without it, but little liable to interrupt the harmony of society. The bold and impetuous spirit, requires something more substantial to hold it within the bounds prescribed by the laws and welfare of a civilized community. The following paragraph is from "Le Bon Lens" of I. Meslier; from which I have likewise borrowed some few other ideas which suited my subject. This work will, I hope, find its way into the English Language; both on account of its novelty, being the work of a Priest, and to add another valuable collection of convincing arguments and fine sentiments to our anti-theistical libraries.

"There are but few men who do not fear the visible more than the invisible, the judgments of men of which they experience the effects, more than the judgment of a God of which they have only some confused ideas. The desire to please the world, the torrent of custom, the fear of appearing ridiculous, and the dread of what others will say, have much more force than religious opinions. A Soldier will hazard his life every day in the field of battle, even at the risk of eternal damnation, rather than dishonor himself. The most religious persons often show more respect for a servant than for God. Men who are impressed with a firm belief that God sees all, knows all, and is every where present, will often be guilty of actions when alone, which they would shudder at committing in the presence of the lowest of mortals. And even those who avow themselves the most firmly convinced of the existence of a remunerating God, are continually acting as if they believed nothing."

Such ever was, and ever will be the case. Religion is a curb only on those who would not otherwise go astray: it is lost sight of the moment our interests are, or appear to be, in opposition. The man who by a correct education is enabled to perceive wherein his true interests consist, sets it at naught; and he who abides by its precepts, is acting from the same motives—he has been taught to believe that his interest will be insured by so doing. Interest, *real or apparent*, governs all men: convince a man that a certain line of conduct will prove advantageous, and he will be sure to follow it. A man is governed by apparent interest even when his passions lead him into mischief: he grasps at the momentary good, unconscious of the attending evil. The most moral conduct, is that which is the most beneficial to self and others, which produces the greatest good with the least evil; and that curb for the passions is the best, and most effectual, which makes them conducive to this end.

The trusting to religion as a curb to the passions, is productive of much evil. Religion aims at the complete subjugation of the

passions: but this it cannot effect. The most that can be done, or that ought to be done, is to direct them to a good purpose. This can only be effected by a good education. To attempt to subjugate the passions, by the application of religion, is like attempting to stop the course of a never-ceasing stream by erecting a dam: it may be restrained for a time, but only to burst forth, sooner or later, with the greater fury.

I am inclined to believe, that there are but a comparatively small number of men who do not feel the necessity of bringing up their children under some kind of controul, in order to complete them as members of civilized society. Even those who are immoral themselves, will generally discover the advantages of morality in others; and in most cases will endeavour to impress it on the mind of those over whom they have any controul. Yet, nevertheless, there are very few who understand the means of effecting their purpose. The greater number leave all to religion and its absurd moral theory. They know not the true foundation of morals themselves; consequently, they cannot explain it to others. They perceive the effect, but they know not the cause which produces it; they see that the fruit is desirable, but they know not by what means it is cultivated. Religion, instead of giving us clearer views of the moral science, makes it more intricate and obscure. It is to the would-be moralist, what a false light is to the mariner. Sailing on a troubled and unknown sea, his eyes pierce the distant gloom in order to discover the promised beacon; a light appears; with confidence he shapes his course towards it; and, till aroused by the unexpected shock, he dreams not of his mistake.

Who will still say that religion is necessary for mankind? The Priest, without doubt, but not the rational and disinterested observer. I might have contented myself with adducing, as an argument, the thousands upon thousands who have met with violent deaths through religious persecution; which, of itself, is enough to convince any reasonable man of its evil tendency. But I choose rather to draw my principal arguments from those sources where religion is said to be peculiarly beneficial. If religion did no mischief it would not be worth cultivating for the little good it produces. The most that can be said of it, is, that, in the absence of a moral education, it is some *trifling* check on a few whose passions are but weak. But why should we seek the weaker curb, when the stronger is within our reach, and in every respect better calculated for our purpose? Why take so much trouble to cultivate the inefficient morality of religion, and so little to cultivate the true morality of nature?

Be it remembered that I am addressing those who, aware of the falsehood of religion, still think it a useful auxiliary to the maintainence of good order in society. Those who, trusting in its good foundation, look for benefits at some future time, will not

be influenced by reasoning which applies only to the present: they must give up their dependence on its truth, before they will be capable of reasoning on its utility.

I shall conclude with a few words of advice to those who may be inclined to use their endeavours to remove the evils I have described. Always let your efforts be directed to insure an increase of happiness: where this cannot be effected, rather let error remain. Do not attempt to undeceive those weak mortals who are not capable of reasoning; but let your attentions be directed towards those who are capable of appreciating your arguments—who will reason before they give their assent. And be not content with removing error; but endeavour to inculcate those sound principles of moral truth which are alone calculated to insure the happiness of man. And above all, set not up for teachers, till your own conduct will serve as a specimen worthy of imitation.

R. H.

THE FOOL'S CREED.

WHOSOEVER would be a FOOL, before all things it is necessary that he believe the Mystery of my three Old Hats.

Which Mystery except every one do believe, without doubt he shall increase in knowledge.

And the Mystery of my three Old Hats, is this; That ye believe that they are but one Old Hat.

Neither must you confound my first, with my second, nor my second with my third Old Hat; nor divide the substance of my one Old Hat.

For there is my first Old Hat, and my second Old Hat, and my third Old Hat.

But my first Old Hat, and my second Old Hat, and my third Old Hat, is all one; their goodness equal, and not to be divided.

Such as my first Old Hat is, such is my second Old Hat, and such is my third Old Hat.

My first Old Hat was never

made, my second Old Hat was never made, and my third Old Hat was never made.

What my first Old Hat is, what my second Old Hat is, or what my third Old Hat is, you cannot comprehend.

Now my first Old Hat, and my second Old Hat, and my third Old Hat, has each been worn a long time.

And yet they are not three Old Hats that have been worn a long time; but one Old Hat that has been worn a long time.

As also, they are not three incomprehensible Old Hats, nor three unmade Old Hats; but one incomprehensible Old Hat, and one unmade Old Hat.

So likewise, my first is a mighty Old Hat, my second is a mighty Old Hat, and my third is a mighty Old Hat.

Yet they are not three mighty Old Hats; but one mighty Old Hat.

So my first Old Hat is good,

my second Old Hat is good, and my third Old Hat is good.

And yet, they are not three good Old Hats; but one good Old Hat.

So likewise my first Old Hat is large, my second Old Hat is large, and my third Old Hat is large.

And yet they are not three large Old Hats; but one large Old Hat.

For like as we are compelled by the rules of Arithmetic to acknowledge that twice two are four; So are we forbidden by the Mystery of my three Old Hats; to say, they be more than one Old Hat.

My first Old Hat is made of none: neither created, nor begotten.

My second Old Hat is of my first Old Hat; neither made, nor created, but begotten.

My third Old Hat is of my first and second Old Hats; neither made, nor created, nor begotten, but proceeding.

So there is one first Old Hat, not three first Old Hats; one second Old Hat, not three second Old Hats; one third Old Hat, not three third Old Hats.

And in this TRIAD, none is afore, or after the other; none is greater or less than another.

But the whole three Old Hats, are of equal age, quantity, and quality, one with the other.

So that in all things as is aforesaid; the three in one and one in three are to be believed in.

He therefore that would be a *fool*, must thus think of my three Old Hats.

Furthermore, it is necessary that he also believe rightly the transformation of my second Old Hat.

And the right belief is, that my second Old Hat, the begotten* of my first Old Hat, is both Hat and Cap.

Hat, of the substance of my first Old Hat; and Cap of the substance of the block on which it was made.

Perfect Hat, and perfect Cap; of a close texture and good parts consisting.

Equal to my first Old Hat, as touching his Hatship; but inferior as touching his Capship.

Which although it be Hat and Cap, yet it is not two, but one Hat.

One, not by being converted from a Hat to a Cap, but by adding the Cap to the Hat.

One altogether; not by confusion of substance, but by unity of parts.

For as there is no difference between a man's Cap and his Head; so my Hat and Cap is but one Hat.

Which for its misdeeds suffered burning; and was three days in the bowels of the Earth.

From which it ascended again, and now hangs at the right side of my first Old Hat.

Where it shall remain as a Judge amongst Hats for ever.

And those that are water-

* This begetting of my first Old Hat, may appear rather surprising; as it has always ranked in the neuter gender. And whether it be of other gender, I am not competent to decide. But this is but a trifling difficulty; and will be soon overcome by the admirers of this sublime mystery.

proof shall be worn ; and those that are not, shall be cast into the fire.

This is the Mystery of my three Old Hats ; which except a man believe faithfully, he shall be wiser than half his neighbours.

Glory be to my first Old Hat, to my second Old Hat, and to my third Old Hat.

As it was when they were new, is now they are old, and shall be when they are worn out. Amen.

R H.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

GENTLEMEN,

As your principal object in putting forth your Monthly Publication is to make yourselves useful, perhaps you will have no objection to aid in giving publicity to the excellent speech of Mr. Price at a meeting lately held at Kilkenny for the discussion of the question as to the circulation of the Bible without note or comment, as reported in the Dublin Freeman's Journal. This speech clearly shows the folly and mischievous tendency of publishing, without note or comment, a mass of romance, fable and allegory, and placing it in the hands of the uninformed as the production of Omnipotence ; and on the other hand, your discerning and sceptical readers will not fail to observe the impossibility of *any* note or comment making plausible the Bible falsehoods as instanced by Mr. Price ; nor will they fail to ask, why a book said to be the work of an unerring hand, should stand in need of any explanation at all.

Mr. Price is the son of Sir Rose Price, Bart. of Cornwall, and is the author of the work entitled "*Ireland, a Satire.*"

MEETING AT KILKENNY

For the discussion of the question as to the circulation of the Bible without note or comment.

The Earl of ORMONDE in the Chair.

At the late meeting of the Bible Society of this city, after the private business of that body was transacted,

Rev. Mr. ROE said—My Lord, the business for which we met here this day being now concluded, I move that your Lordship do leave the chair.

Mr. LYNCH expressed great surprise at hearing what had fallen from the Rev. Gentleman. Was a Protestant Clergyman afraid of discussion upon a subject of such importance to Christians of all persuasions ? He hoped the Rev. Gentleman would withdraw his motion.

Lord ORMONDE declared his intention of hearing both sides.

Mr. ROE then called on the Ladies to leave the Court House.

Mr. LEECH again interposed and said, he hoped the Rev. Gentleman would not deprive the Ladies of the advantage of hearing both sides of the question. They had heard what the Rev. Gentleman at the other side had to say in favour of the use of the Scriptures without note or comment. Would he not now permit them to hear what Mr. Price had to urge against its general and indiscriminate use?

Mr. ROE then said, he only wished that such Ladies as feared the great heat and pressure, should have an opportunity of getting away.

Mr. LEECH said he was most anxious for discussion. As a Protestant of the Establishd. Episcopalian Church, he feared that the Bible Society, unsupported, as he believed it was, by the Bench of Bishops and Archbishops, was likely to produce much mischief. If the object of the Rev. Gentleman present was to promote the interests of that Church, why was not the Lord Bishop of Ossory in that chair? Without the slightest disrespect to the Noble Lord then presiding, that Right Rev. Prelate should within his own Diocese, and on such an occasion, take precedence of the first temporal Peer in the realm. He for one did not approve of the Bible Society, unsupported as it was, as he understood, by the Archbishops of Canterbury and Armagh, and the great majority of their suffragans, or by his Majesty, as the temporal head of our established Church. He feared, from this formidable association, all the evils that had flowed from the solemn league and covenant. An association which acknowledged no submission to the Prelates or discipline of our church. He feared the dangers that might arise from the increase of those levelling Calvinistic doctrines which had overturned the Church and State in the days of Charles the First, and which finally had dethroned that virtuous but unhappy Monarch. He, therefore, hoped that his Lordship would hear the objections which Mr. Price had to make to the continuance of the Bible Society in this city; and that every opportunity and facility would be afforded by his Lordship to the gentlemen on both sides to express their opinions on a matter of such great importance to this city and to the empire at large.

Mr. PRICE then rose, and spoke to the following effect:—"I must begin, however unwillingly, by speaking of myself. I have heard, since I came into this place, that I am supposed to entertain speculative differences on the subject of religion, from the opinions entertained by Christians. I do so. But I am also told that these are not on indifferent subjects—that, in fact, I am an unbeliever. I take this public opportunity of refuting the falsehood. I am not surprised that those who libel their country have maligned me. I have no reason to doubt that they lied. I, however, assert that I am not an Atheist, that I am not a Deist, and

that I hope I may proceed without offending my brother Christians. I had intended to address the representative of this assembly, not as a friend expecting indulgence from the coincidence of my opinions with those of the meeting, but as a subscriber, entitled to attend by a public invitation. I am the rather justified in availing myself of the letter of this invitation, than in acceding to the undoubted spirit of it, as I have high *scriptural* authority and precedent for this or any other evasion of the sort. If any gentleman present doubts this, I am ready to refresh his memory with referring him to the closing scene of David's life, who is represented as on his death bed enjoining to Solomon, his son, to "bring down to the grave with blood the hoar-head" of him to whom he himself had *sworn* "*thou shalt not die,*" and who delivered to the Gibeonites, to "hang up unto the Lord," seven of the sons of Saul, though to their father he had *sworn* by that Lord that "he would not cut off his seed, after him, nor destroy his name." If I am misled, by my scriptural studies, so far as to conclude, from the instances I cite, that the letter binds, and the evasion of the spirit is justified, I fall into no singular error. The great Poffendorff, the elucidator of the Principles of Law, cites the same instances for the same purpose, and was probably better convinced of the justice of his conclusion than I am, or than I desire you to be. If it be said, as it has been, and, I trust, it truly may be, that David's conduct to Shimel is misrepresented in our translation, I would ask, why then contribute to the dissemination of such an error? Nothing can be more evident to me than that the object of this Society is great and good; it consists of all sects, united for one common purpose—the advancement of Christianity. I am not one that can deny the benefit of such a consummation, but I am disposed to doubt the efficacy of the means adopted—the circulation of the authorised version of the Bible without note or comment; which, though the ostensible *object* of the Society, is avowedly only adopted as a means for the attainment of one of less questionable propriety. The question, then, to be laid before the meeting is, how far, in the present state of the average of human intellect, it is, for the interests of society and christianity to promote the circulation of the Bible amongst the lower orders, for the higher can and do supply themselves without the assistance of this or any other society? In the first place, I shall apply the test which the proverb of my country asserts may be found in the actual trial. Of all the great public schools in England, in which the greater part of our men "of family and fortune," and, I may add, "fashion," are educated, there is not one that does not make the study of the New Testament a part of the prescribed course *in their original language*. Indeed, throughout the kingdom no man can pretend to the character of a man of education without an intimate acquaintance with the contents of the holy volume; perhaps a more intimate acquaintance with this work, as an histori-

cal book and collection of moral precepts, is expected than with any other existing record or treasure. I would enquire, what *has* been the result? Are the higher orders, I mean the Nobility and Aristocracy of Britain, distinguished by their adherence to Christianity, when its precepts are opposed to those of the idol set up by our gothic ancestry, and called "honour," by their descendants?—Are our men of "fashion," and "family," and "fortune," noted for their strict morality? In what christian virtue do they excel the most ignorant and illiterate peasantry of England? Are they more humble?—more patient of insult, of injury, and suffering sent by God?—Are they more forgiving, more temperate, more chaste, or less given to "lay up treasures on earth," and "resist evil," than the the uninformed peasantry? Are the former more grateful to God for receiving their ample rents, than their tenants are for the 'former and the latter rain,' "the seed time and harvest," that enable them to pay? Again, I say, what Christian doctrine do they, the readers of the Bible, better illustrate by their lives than those who do not read, because they cannot? Is there, in this assembly, one who has visited our possessions in India? If so, has he found there the *nominal* Christian, for the reading of the Bible does not *necessarily* make a real christian, more moral, or less oppressive, more just or more mild, than the nominal but temperate Mahometan, the yielding Gentoo, or the almost perfect, except in his worship, idolator of fire, the expatriated and wandering Parsee, like the Jew, a living and perpetual record of his national dispersion? And yet the European inhabitants of India principally belong to the higher and bible-reading orders. Why is this? What is the cause of this striking anomaly? It cannot be that these men credit, and yet do not follow, the pure precepts of the son of Joseph. It cannot be that they are Christians. And yet they have mostly read the Bible, and are well acquainted with its contents. The question is not difficult to solve. If the Bible is to furnish a rule of conduct or belief, it must be either *literally* interpreted, or interpreted according to the judgment of the reader. The first of these systems is adopted by the Church of England in her doctrines of trinity and unity; by the Church of Rome in her's of transubstantiation; the respectable body of Quakers communicate by "yea and nay," and swear not at all; the Peace Society refuse to draw the sword even for their country; the Harmonites "neither marry nor are given in marriage;" a thousand orders in the Greek and Roman Churches practice celibacy as an indispensable virtue; the Anabaptists immerse their neophyte; and these and unnumbered sects, on their literal interpretations of the Scriptures, found doctrines and practices which I will not say more of than that reason rejects them, while Scripture does no more than affirm them, in language which, in most places, it is agreed by all, requires sagacious interpretation, and cautious but necessary qualification.

Let us see now what is gained by submitting the Bible to general interpretation. When the Catholic reads that his Saviour, presenting the sacramental bread to his disciples, said "This is my body," he simply credits the simple assertion. The Protestant qualifies it by believing the bread and wine to be to the believer efficient representatives of the divine body and blood, broken and shed for us upon Calvary. When the Protestant again reads that Christ said, "I and my father are one," he does not qualify this and other parallel expressions; but the Unitarian does not hesitate to assert that they mean no more than that Christ was the visible and authorised representative of his and our father. I shall not identify myself with this "deluded and obscure" sect; but I assert that they are no more than the feeble imitators of those who first set up their own understandings and the rule of reason as the criterion of right interpretation of Scripture. Where is to be the end of these follies? The Catholic of Wexford may be deluded into believing that the sign of casting out devils, *conformably to his Saviour's prediction*, follows those that believe in his name. The Protestant of England may adopt Joanna Southcote, as the woman predicted in the 12th chap. of Revelations, and may also be even so far deceived as to sacrifice his child to the practice of an obsolete and cruel Jewish rite. In the last case, a British jury will bring to punishment the daring interpreter of the word of God. In the first case, they forget their Christianity, and join in acclamations of derision at the more pardonable error of their brethren, and scarcely pity the unhappy and afflicted man who innocently caused the evil that was ignorantly permitted by those who, had they been conversant with scripture, might have cited the text I have cited as a warrant for their credulity. I shall speak no more of the result of these speculations, but hasten to the more dangerous and daring adventures into the seas of inquiry and doubt. Let no one think that the study of the sacred volume is of unquestionable tendency to the increase of christianity; many unfortunate persons have risen from its perusal sectaries; many shaken in their belief; many, unbelievers. Dispersed, as you intend it should be, this book will fall into the hands of many previously happy in their uninquiring belief of its *authenticity*, who will, however, bring to their research all the latent pride of human intellect, and all the defiance and doubts that man inherits with his reason. Is it a cursory and common examination that will satisfy these doubts, or does it not require a deeper and more intricate inquiry than most are capable of to satisfy the questions that arise before us from every page? Will the natural philosopher feel no doubt when he reads of the creation of light, of the morning and evening of the day, before that of the luminary which he is accustomed to regard as the source of light morning and evening, and which he is told was made "*to rule the day*?"

Will the moral philosopher assent to the propriety or divine origin of that part of the Jewish law that permits a man to acquit himself of the murder of his slave, by the payment of his value, "because he is his money!" Will the political economist feel no astonishment, no incredibility, when he reads that David bequeathed to Solomon wherewith to build the Temple, one million of talents of silver, and 100,000 talents of gold, worth, at the lowest calculation, 800 millions of our money, or, according to that more generally received, nearly 1,200 millions—wealth, by the possessor's account, accumulated during "*his troubles*," but able to pay off our national debt, or to have reared his temple of solid gold, and this, too, collected in a small country without manufactures or commerce? Will the soldier, accustomed to look on war, and think the slaughter of 20,000 men, as the result of such a field as Waterloo, or a Peninsular campaign, feel no doubt when he reads how 500,000 men fell in *one* battle, how twelve hundred thousand men of the children of Israel contended in *one* field, or how Zerah, the Ethiopian, led an army of a million of men, and arrayed, with skill unknown to modern war, his battle in the valley of Zephathah? he will simply doubt or disbelieve; but if his officer should calculate the length of Zerah's line, he will find it, or his line of march on one road to be upwards of 170 miles—that is, more than the extreme length of Palestine. He will also calculate the difficulties of the "*commissariat*" and not only the obstacles but the *impossibility* of maintaining or bringing such a force to act on one point. Here I speak with professional incredulity, an incredulity which may not be extended beyond his Majesty's service, but there are other inconsistencies which awake doubts even in the mind of the christian moralist. Will he understand the representation given of the Supreme Being, as calling up among the host of Heaven a lying spirit, and commissioning him to fill the mouths of his prophets in order to decoy Ahab to battle in Ramoth Gilead, that he might fall where Naboth, the Jesreelite, fell? Will he comprehend the histories of Lot, his daughters, Tamar, Ruth, Bathsheba, Rahab, all related without blame by the sacred historian, and for no apparent object, though Irenens concludes from this, and from *the whole* of these females being included in the ancestry of Christ, that their horrible and disgusting immoralities were not only blameless, but, for some unknown reason, *pleasing* to God! Will the members of our Societies for the suppression of Vice, will the expurgators of our poetry and history, the subscribers to our "*family Shakspeares*," and so forth, permit a book which is *capable* of such interpretation, to go forth to their sisters and daughters, and to taint the pure with histories of impurity, and the gross figures used in the books of Hosea and Ezekiel, or the amorous canticles of Solomon (it may be typical, but it may be otherwise), uncommented records of depravity, and the histories of unrepro-

bated vice? It is in vain to assert that these inconsistencies, and a thousand others, are only *apparent*—none will deny that they are apparent—many are founded on errors in translation. Why, then, circulate an erroneous version? Why spend millions in the dissemination of fatal error? Many are capable of easy explanation. Why, then, not explain them in appended notes? All, you will say, may be removed by patient and diligent research, or will not occur to those who read in the spirit of christian humility; that is, blinded by their prejudices. I reply, that this inestimable spirit is not always the result of scriptural study, that not all will commence their reading in the Bible under its influence, and that if you look to any other source for the destruction of error, those whom you give the Bible to have neither leisure, talent, means, or intelligence to carry to a satisfactory conclusion the requisite search. For these reasons, and for others less important, I stand opposed to the dissemination of the Bible, that is, the sacred books of christians. Their public perusal, I mean their being in the hands of the public, is unnecessary, and, I believe, injurious to christianity. Without this publication christianity existed, and diffused itself for 1,500 years, and the Jewish religion has existed for more than twice as long. If christianity alone is the object, as I believe it is of this assembly, let the Epistles and Gospels of the New Testament be circulated, but not without notes to direct, satisfy, and control the excursive propensities of man's mind. These books contain the promises and threats we are influenced by; they contain the code of morality which all, even infidels, respect as unequalled in its tendencies, at least to promote the happiness of this world; and the doctrines, to an implicit belief of which, many believe our chance of happiness in another totally depends. Moreover, these books contain no records of murders, treacheries, and impurities, as dangerous as disgusting; their utility is at least, pure, and few, even unbelievers who wish well to the human race, would not desire to see them within reach of all who wish to read them; for I cannot think sectarianism, if restrained from leading to violations of law, as an evil, either natural or religious. If, then, as I trust they are, my hearers are convinced of the general beneficial tendency of christianity, they will, like me, think that truth is an object worth exertion, and they would have supported the resolution I had intended to submit to them as an amendment:—

That religious distinctions, qualifications, and disabilities, as well as penalties imposed by law, on the free discussion of points of belief, are prejudicial to the interests of religion and humanity.

Mr. COLLES said—That as to the distinctive differences between the two great religions that divided this country, for his part he knew little and cared less. His first, his last, and almost his only object was the freedom of his native land: her religion

was with him but a matter of secondary consideration. On the present question he had not bestowed a thought, nor should he now say a syllable, had it not been for the broad position laid down by the Rev. Mr. Shaw. That gentleman had triumphantly asserted that whoever read the Bible, whether on the swampy Savannas of America, the sandy deserts of Africa, or the verdant plains of Ireland, was benefited by it in proportion as he read it. He (Mr. C.) decidedly denied the fact. He positively asserted, on the contrary, that the very men who had most deeply studied, and most widely distributed the Bible, were the very men that had benefited by it the least. How did he prove this assertion? By the strongest of all arguments—facts. In the first place, he would ask those Rev. Gentlemen, were they not bound by law to receive their tithes in the earliest and rudest stage of husbandry, in which they are divisible into ten equal parts; and to defray all the expenses themselves of harvesting in the field, drawing home, preparing for sale, and carrying to market their tenth of the crop. The Rev. Gentlemen could not deny that this was the case. He should solemnly adjure them, then, in the name of the living God, they adored, and the crucified Redeemer they preached, to say whether they communicated to their parishoners the important fact that they are entitled to such deductions; and whether they direct their proctors to make to the starving peasant those allowances to which he is entitled by the same law by which these opulent ecclesiastics themselves are entitled to their tithes. In the next place, he would ask those Rev. Gentlemen were they not bound by law to take their tithes in kind, if the parishoner think proper so to set them out. They could not deny that this was the case. He should again adjure them by every sacred name to say whether, if their respective parishoners, finding the charges for tithe too high, should set out the tenths in kind, they, on their part, would consent to receive them. How these facts really stood every body well knew.—From these facts one of two conclusions seemed necessarily to follow, either that those who were busiest in distributing the bible did not believe the truths they taught; or, that the belief of those truths produced no beneficial effect on the lives of the teachers. (Here Mr. C. was called to order by the Rev. Mr. Pope, who said he saw not how the distribution of the Bible was connected with the collection of tithes) Mr. C. said he should drop the unpleasant subject of tithes and take up another topic. He would beg to ask whether the gentlemen who had founded the Bible Society were in the habit of disposing of the money they collected for religious, in the same manner as of that they received for charitable purposes: The ready money they had received for the Evans's Charity amounted to nearly 30,000*l.*; the annual income they possessed belonging to it was 2000*l.* a year. What had they done with the funds of that charity? With a small part of the money they

had, in the course of six years, built an asylum for superannuated servants: and now for the want of the means to support the objects of the charity the servants were left to sink into the grave, and the asylum to fall into ruin. Such was the beneficial effect the bible had produced even on the founders themselves of the Bible Society.

After a lengthened debate the motion was carried.

ON THE IMPORTANCE OF FREE DISCUSSION.

“I look upon the discovery of any thing which is true, as a valuable acquisition to society; which cannot possibly hurt, or obstruct the good effect of any other truth whatsoever: for they all partake of one common essence, and necessarily coincide with each other; and like the drops of rain, which fall separately into the river, mix themselves at once with the stream and strengthen the general current.”

DR. MIDDLETON'S FREE INQUIRY.

In the present state of refinement, when every thing connected with literature, the arts, the sciences, and every branch of knowledge, has undergone the strictest investigation—when political and metaphysical disquisitions, difficult and abstruse, have been carried to a pitch hitherto unknown; it must appear strange that this subject should not have not have occupied more of the public attention.

That unlimited freedom of discussion, especially in matters purely speculative, would be productive of benefit, must be obvious to the most superficial reflector on the subject. It is true that the same impediments to restrict it, do not exist at the present moment as heretofore; thanks to the bold and indefatigable exertions of a single individual*; nevertheless, the advantages of Free Discussion become more important in proportion as the obstacles which have hitherto retarded its progress, are becoming less obvious, and are gradually receding.

To the enlightened exertions of the liberal and philosophic part of mankind, aided by the printing press, may be attributed the superior knowledge of the present day, over every other age or period, yet, as no prohibition exists to prevent us pursuing our enquiries whithersoever they may lead us, on all subjects except those of politics and theology; it becomes the imperative duty of every one, who possesses a regard for truth and the total emanci-

* Richard Carlile.

pation of the human mind, to speak his thoughts boldly; and not be deterred by any censure and clamour which ignorant or interested men may raise against him, or the fear of the penalties which a tyrannical and despotic Government may hold out to the view.

To an enquiring mind, nothing is better calculated to shew the inconsistency of attaching importance to existing opinions on theology, than perusing ecclesiastical history; to view the different controversies which have taken place in all ages from the commencement of Christianity, among all classes of Christians, Protestants as well as Catholics; many of these discussions appear so contemptible in our days, that it is presumed they could not fail to raise a blush on the cheek of the most zealous. Nor is it of small moment, that were the greater part of sincere and professing Christians to reflect how widely their opinions differ from each other; to say nothing of the continual fluctuation of opinions which take place in the breast of a single individual during his life time; owing to the impossibility of erecting a standard for the mind,—were all these considerations taken into the account, the importance of Free Discussion could not fail to impress them as being of the highest moment, particularly on such a subject as religion, which we are told materially concerns us as rational beings.

It is alleged on all hands, by Christians of every denomination, that nearly eighteen hundred years have elapsed since the established of Christianity. Since this era, many thousands, many millions of beings have died in the full persuasion of the truth of this system; many thousand volumes have been written in its defence, and we are confidently told, that its evidences are proportionally strengthened, in the same ratio as attacks have been made upon it by sceptics and unbelievers. If this be correct, how thankful ought the sincere believer in Christianity to be towards those who offer argument on the contrary side; as every objection must be an additional weight to the validity of his favourite opinion. By attacking Christianity then, we are not only performing a valuable service to the Christian cause, but promoting in the best possible manner the end and aim of Free Discussion.

It is well known that many sceptics, have uniformly paid great deference to the exterior forms of religion, for the purpose of deceiving the lower orders; for whom they supposed religion was adapted, or in other words that religion of some kind was absolutely necessary, in order to keep them in subjection to authority, and prevent them from giving themselves over a prey to their unbridled passions and desires. If they were sincere in this opinion, they did right to dissimulate: but were it possible for them to witness the surprising progress which Infidelity towards Christianity has made within the last thirty years, particularly amongst these very lower orders, how would they be surprised in beholding

he reverse of what they feared; that instead of witnessing anarchy, confusion, and licentiousness, they would discover in the Atheist a moral philosopher, though but a plodding mechanic. How would they be astonished to find, that the greater part of the moral evil committed in the present day to be perpetrated by those who call themselves Christians, and to complete their amazement, after all the boastings of the readiness of Christians to give a reason for the hope that is in them, to know that about a dozen Infidels confined in various prisons in this country, not one out of the many thousand Priests will come forward to convince them of their error, though repeatedly challenged and respectfully solicited to that effect. Yet such is the case, and can the sincere believer in Christianity wonder that Infidels should draw the only rational conclusion, from these facts, viz. that Christianity cannot be defended as to its good foundation—that it is only supported by tyranny, fraud, and power, arising out of the emolument which is connected with its continuance—that it *must* at no very distant period, give way to the light of truth, which a wise Government and a better system of things, will most assuredly substitute in its stead.

“The light of truth,” says Dr. Middleton, “is sure to expose the vanity of all those popular systems and prejudices which are to be found in every country, derived originally from error fraud and superstition, and craftily imposed upon the many to serve the interests of a few. Hence it is, that upon the detection of any of these, and especially of the religious kind, we see all that rage of fierce bigots, hypocritical zealots, and interested politicians, and of all whose credit or fortune depend on the establishment of error or ignorance among men; and hence all those horrible massacres and cruel persecutions of which we frequently read, both in Pagan and Christian countries, which under the pretext of serving God have destroyed so many of his best servants.”

The principle reason alleged in this triumph of Christianity over Infidelity is, that every objection urged by the latter, against the truth of the former, have been completely answered and refuted; this, like many other assertions, requires proof. It is triumphantly demanded what Christian has ever refuted the “Age of Reason”? and, take it as a whole, what Christian can refute it? To assert that it were unanswerable would be a different argument. It is the Materialist who alone can refute the theological part of the Age of Reason; simply because he takes his position upon a higher ground; and boldly asks what proofs can be shewn for the existence of the God of Thomas Paine and the Deists, further than that of the Christians? but here the Christian dares not advance; his superstitious mind tremblingly takes the alarm, he can anathematize and consign over to everlasting damnation, but he cannot refute—he cannot exhibit his God;—he is obliged to confess, if not in so many words, at least by his actions, that he

is as ignorant as to what the word God applies, as an idiot. Again, we demand to know who among the champions in Christianity's cause have attempted to answer Mr. Carlile's assertion, that no such person as Jesus Christ ever existed?—and that the origin of Christianity is antedated by nearly a century? Until these questions are satisfactorily answered—these positions completely shaken—let us not hear of objections having been refuted or nothing new having been advanced on the side of Infidelity. It is absolutely necessary that these stumbling blocks should be removed before we cavil upon the minor points. The Unitarian and the Freethinking Christian become equally absurd, when their tenets are submitted to this test, as the followers of Emanuel Swedenborg, or the disciples of Johanna Southcote.

The Atheists, the Deists, and the principal Infidels of this and other countries, when speaking of Jesus Christ, have hitherto designated him either as an ignorant, illiterate, imbecile rank impostor, or a philanthropic yet ill-used persecuted character; but the fact of his fabled life or non-existence they invariably overlooked; they confined themselves to ridiculing the alleged miracles, and his pretended divinity. Had Hume, Bolingbroke, Woolston, Annet, and others of the English sceptics, discovered this total want of evidence for the existence of Christ, they would doubtless have made a powerful use of it in their works, though it may be doubted whether they would have dared to assert it, the fire and faggot was scarcely extinguished in their days; and these with the dungeon and the pillory, have ever been the arguments which priests and all those who are interested in the continuance of religion have always resorted to. This is the sort of Free Discussion which has ever existed in England. *Ecce Signum.*

But it will perhaps be advanced, for such arguments are not new; that the credit of every other history, and particularly ancient history, is subject to the like suspicion, or that we have no better authenticated documents in reference to the existence of any other character which is handed down to us on the credit of the historian, than we have for the existence of Christ. That a great part of what is technically called prophane history, is equally suspicious, there remains no doubt; we frequently find historians whose accuracy we have just grounds to suspect, and others whose fidelity we can readily trust; but the authority of a piece of history, receives additional credit, when we find several contemporary authors living remote from each other, and between whom there could be no collusion, corroborating the testimony of each other. We ask, is it the case with regard to all the writers contemporary with the alleged life-time of the man they call Jesus Christ?

The truth or falsehood of any system, or of any history, cannot depend upon the number of people who have believed it, but upon the strength of the evidence which is brought in support of it. On this subject thus writes the learned Dr. Middleton.

“ There is not a single historian of antiquity, whether Greek or Latin, who has not recorded oracles, prodigies, prophecies and miracles on the occasion of some memorable events, or revolution of states and kingdoms. Many of these are attested in the gravest manner, and by the gravest writers, and were firmly believed at the time by the populace; yet it is certain, that there is not one of them, which we can reasonably take to be genuine, not one but what was either wholly forged, or from the opportunity of some unusual circumstance attending it, improved and aggravated into something supernatural. In the war with the Latins Dionysius of Helicarnassus tells us, how the Gods Castor and Pollux appeared visibly on white horses, and fought on the side of the Romans, who by their assistance gained a complete victory; and that for a perpetual memorial of it a temple was erected, and a yearly festival, sacrifice, and procession instituted to the honour of those Deities. Now, though nobody at this day believes a tittle of the miracle, yet the faith of history is not hurt by it.

“ But the case of witchcraft affords the most effectual proof of the truth of what I am advancing. There is not in all history, any one miraculous fact, so authentically attested as the existence of witches. All Christian nations whatsoever have consented in the belief of them and provided capital laws against them; in consequence of which, many hundreds of both sexes have suffered a cruel death. In our own country, great numbers have been condemned to die, at different times, after a public trial by the most eminent Judges of the kingdom; and in some places, for a perpetual memorial of their diabolical practices, anniversary sermons and solemnities have been piously instituted, and subsist at this day to propagate a detestation of them to all posterity. Now to deny the reality of facts so solemnly attested, and so universally believed, seems to give the lie to the sense and experience of all Christendom; to the wisest and best of every nation, to public monuments subsisting to our own times; yet the incredibility of the thing prevailed and was found at last too strong, for all this force of human testimony; so that the belief of witches is now utterly extinct, and quietly buried without involving history in its ruins, or leaving even the least disgrace or censure upon it.

“ In the beginning of Queen Elizabeth’s reign, the court seems to have been greatly alarmed by an imaginary increase of this infernal art, and the horrible mischiefs, which it was then actually perpetrating in the kingdom; and which were loudly proclaimed from the pulpit by many of the celebrated preachers. Among the rest it is surprising to perceive to what a length of superstition and credulity the Great Bishop *Jewel* was carried on this occasion by his prejudices and prepossession in favour of this popular delusion.

“ A Prelate as venerable for his piety, learning, and judgment, as any in the earliest ages of the church; who in a sermon preach-

ed before the Queen, taking occasion to touch upon this subject, addresses himself to her Majesty in the following words:—

‘It may please your Grace to understand, that this kind of people, I mean witches and sorcerers, within these few years are marvellously increased within your Grace’s realm. These eyes have seen most evident and manifest marks of their wickedness. Your Grace’s subjects pine away, even unto death; their colour fadeth; their flesh rotteth; their speech is benumbed; their senses bereft. Wherefore your poor subjects’ humble petition to your Highness is, that the laws touching such malefactors may be put in due execution. For the shoal of them is great, their doings horrible, their malice intolerable, their example most miserable; and I pray God, they never practice further than upon the subject.’ Upon which passage Mr. *Strype* remarks, that the remonstrance of this kind made by this Bishop and others gave occasion to bring a Bill into the next Parliament for making *Inchantments and Witchcraft Felony*.

SEE ANNALS AT THE REFORMAT., V. 1, p. 8.

“When Tertullian, in proof of the miraculous powers, which were claimed by the Christians of that age, challenges the heathen magistrates, to come and see how easily the Christian *Exorcists* could drive Devils out of the bodies of men, he might be assured probably at the same time, that the notice of his challenge would never reach those Magistrates, or at least, that they would never pay any regard to it; yet pluming himself, as it were, upon it he adds; *and what can be more manifest than this operation, what more convincing than this proof?* (Apolog. c. 23.) But I would ask the warmest advocates of the primitive miracles, whether this *convincing proof of Tertullian*, or the express testimony of any other Father, or any number of them, can in any manner be compared with that strength of evidence, which, through all ages, affirmed the existence of witches and their direful practices, by the most solemn acts of Kings and Parliaments, and whole nations; who, after many public trials and the strictest examinations, have constantly attested the reality of the facts and crimes, with which they were charged, of inflicting horrible pains and diseases and destroying the lives of many innocent people, by the force of their charms and sorceries. See the printed trials of *nineteen witches*, ten of whom were condemned together at *Lancaster*, 1612, where the Judge, in passing sentence of death upon them, speaks of *many cruel and barbarous murders*, of which they had been found guilty, besides other crimes of tormenting the bodies and destroying the cattle of their neighbours.”

MIDDLETON’S FREE INQUIRY, p. 222, Quar. Ed.

Thus we see that the universal belief in witchcraft attested as it has been by so many historical documents, was no proof of its

truth, and did not prevent it from falling into utter disbelief and contempt; and this will sooner or later assuredly be the fate of Christianity, and indeed of every system of Religion, in spite of the powerful influence with which it is at present supported. The belief in what are called ghosts and apparitions, is vanishing apace from the minds of the very lowest of the populace. Reason aided by Free Discussion will soon dislodge the Hag Superstition, even from behind *her own self-erected, blood-stained altar*. The senseless sounds of sacrilege and blasphemy have nothing in them to intimidate those who dare be honest enough to be bold—those who despising the imbecility and ignorance which on the one hand attaches importance to prejudices only because they are of long standing and consequently deep rooted: and on the other hand reckless of all the menaces which the “powers that be” can threaten them with. To minds of this stamina, what *shall* be opposed to them, or what shall prevent them from accomplishing the end which they have in view? and this is no common, no trivial object, but the noblest brightest prize which can possibly be contested—the emancipation of thought—the freedom of the human mind.

Ye tyrants of the earth—ye who have so often inflicted the deepest misery on millions of harmless and inoffensive beings—ye who have such ample means to render your power and your wealth a blessing to all around—how many pleasureable sensations might ye experience—how many real substantial joys have ye exchanged, for those jealous and tormenting fears which your own vile schemes have, by a natural consequence, brought upon yourselves. What mighty projects might you not have wrought for the harmony and happiness—for the improvement and well being of all those who are within your sphere of action? It is demanded what has been the result of your despotic measures? Have you succeeded in arresting the progress of scientific knowledge? Perceiving the impossibility of impeding this rapid torrent, ye affect to patronize that which ye dread. Can ye suppose that amidst this blaze of light, superstition will much longer be permitted to hold her baleful empire? No, the firm coalition of Truth, Reason, Science and Philosophy forbids it. These powerful auxiliaries bid defiance, and hold in *SOVEREIGN contempt your most potent Holy Alliance*. Your chains, your dungeons, no not even your bloody Inquisition—that detestable Christian tribunal, not all the power which was originally concentrated in this infernal institution has been able successfully to prevent the growing progress of free discussion—Tremble all! your day of reckoning approaches.

To those benefactors of their species—those philanthropic beings who by their writings, have cleared away the rubbish which the ignorance of ages have accumulated, the meed of approbation and gratitude is due. Experience teaches us that the conclusions at

which we may arrive, in our metaphysical enquires, are progressive, and require the necessary impetus to stimulate us to farther discoveries. To such men then as Volney, Mirabaud, Paine, Palmer, Carlile, &c., the present generation and future posterity owe much; their example will shew to our children's children what may be done even in the worst of times, by a bold and determined perseverance in opposition to tyranny. In this most righteous of all causes, we call upon all who have the interest of their fellow creatures at heart, to enlist themselves.

Surrounded as we are by the evidence of the correctness of our opinions, it is no small matter of consolation to us, who have received some wounds in fighting for free discussion, to witness our enemies tacitly confessing themselves vanquished. Nothing remains, but for those who have hitherto remained plunged in a kind of lethargic sleep, necessary produced by political institutions, to aid us in completing the victory. Convinced that the general march of mind, is every where displaying itself with astonishing ardour towards a new order of things; it becomes a duty in all who value liberty and the rights of man, to join with those who are steadily and fearlessly bent upon establishing universal freedom upon the wreck of tyranny, slavery, and despotism. We have only to cast our eyes back upon past ages to be convinced of the impossibility of remaining stationary in our opinions. Even those to which we attach so much importance and consider as the *ne plus ultra* of correctness, will give way to others of still higher importance, and render them comparatively insignificant in the eyes of future generations. In short, free to think, free to act, and free to speak, ought to be the motto of all those who aspire to freedom; without which a man cannot be otherwise than a slave, and in proportion to the freedom of his mind, the nature of his pursuits and his peculiar manner of thinking so will be his progress in the acquirement of useful knowledge and wisdom.

T. R. PERRY.

TABLE TALK.

No. 5.

“Béle paróle, e caltivi fàtti, ingannano savj, e mátti.”

Of fair words, we have had plenty, and of foul play more than enough, but I much doubt whether either young or old, will be deceived, by sounding speeches. The Parliament, has met, and it's proceedings, bear the parliamentary stamp—sophistry.

His Majesty did not open the proceedings in person, being too weak to bear so much *fiatgne*! Some persons are malicious enough to say, that servants who are past work, should retire on a pension. But, I hate scandal of all sorts, and particularly that which tends to alienate the respect of the people from the Lord's anointed. I say, therefore, that, the people should be thankful, that a man is to be found, who will consent to bear the enormous burden of three palaces, and sundry thousands per annum. There does seem, *prima faciè*, to be some justice in the remark that, in the Western hemisphere, public business is better performed, and more cheaply paid for. But then, those, who reason thus, forget that there is a wide difference between a scurvy republic, where the people are absolute heathens*, where Magistrates when disengaged from duty are not to be distinguished from their fellow citizens; where Dukedoms, and Lordships are unknown; where every plebeian wretch possessed of that common place and vulgar quality, *talent*, is eligible to the higher offices of Government, legislative, or executive; they forget, I say, that, between such a pitiable country, and our happy land of Dukes and Bishops, established religion, and monthly executions, accommodating senators and *liberal* ministers, there is a vast, an immeasurable distance.

It is customary in this country, for the first Magistrate, or persons, by him appointed, to inform the assembled senators, at the commencement of a session, what is the then state, and future prospect of the country, both as relates to its foreign and domestic resources. It is a custom, which would be "more honoured in the breach, than the observance," for elderly Gentlemen, should leave off lying without delay, and it appears, that to speak the truth within half a mile of Westminster Hall is an utter impossibility.

The first paragraph of the speech, is not to be called false; but if the speaker knew any thing of "that public prosperity," on which he again congratulates the "Lords and Gentlemen," I should really be sorry to break my leg in his company.

The second paragraph will please the *coterie*, at Albermarle Street, and disgust every man who, possessing the common feelings of humanity,—knows any thing of the *real* state of the country. It is as follows, "There never was a period in the history of this country, when all the *the great interests* of the nation, were at the same time, in so thriving a condition, or when a feeling of content and satisfaction was more widely diffused through all classes of the British People." Tell it in Lancashire, publish it in Tipperary! Throw up your hats, and shout, we are in a flourishing condition, there are no millions paid to the priests, manufacturers are not failing, neither are their workman starving; Irishmen are not

* See the Quarterly.

cutting each others throats; and by the powers, we are the happiest fellows in the world!

Gently, good goose quill, it is only the *great interests*, that are in so thriving a condition. It is true, that there are some thousands of two legged animals, working twelve hours per diem for six shillings a week: but then, that great and very lachrymose old Gentleman, who keeps the King's Conscience, (albeit he has none of his own) receives his annual thousands! I very much wish that the naughty old man, would let us know from whose history he takes his notions of the past, and in which part of the country, he contemplates the present state of the people. I do not mean to say that any page of our history is very bright. Unfortunately, religion has all along been an effectual bar to universal, or even general prosperity. But if ever there was a time when England was in a worse condition than she at present is, I must candidly confess, that I am ignorant of my Country's History

It may be said, that a very little trouble will suffice, to find times when the nation has been torn by factions, each urged on by its own interest real or imaginary, that wars have been carried on at an enormous expence to the people, &c. I acknowledge it. But the Physician will rather hope for the recovery of the patient whose feverish thirst, and enfeebled limbs, seem, to the superficial observer to threaten speedy annihilation, than, of him whose eye beams with consumptive lustre, and whose hectic blush deceives his uninitiated friends. 'Tis true, we are not at war, and in good truth, for excellent reasons, the old "Pilot," has left us a debt which will very effectually check any pugnacious propensities.

But although we are not involved in war, we are overwhelmed with the distresses consequent on a long continuation of misrule.

We have in every branch of agricultural and manufacturing labour, a superabundance of labourers. We have a priesthood, whose rapacity is the source of extreme misery to a large portion of the people; and we have in this happy, enviable land, two thousand three hundred and forty four persons, in the yearly receipt of two millions, four hundred and seventy four thousand, eight hundred and five pounds; while every house keeper, is mulcted in a heavy yearly sum to support the poor! The penal laws are absolutely draconian, and yet, the number of persons executed in or transported from the metropolis alone, is greater than that, in the United States of America!

So much for the "thriving condition," and the "general diffusion of content, and satisfaction."

Any one who during the last year, has read the daily Journals, must have been shocked at the truly deplorable condition of Ireland. But the "King's speech" informs us, that, "Ireland is participating in the general prosperity." When, will this spirit of mendacity leave the national councils? Are we to be probed to the very core: is it not sufficient that in Ireland, faction, religious

faction has produced an amount of suffering terrible to contemplate, without insult being added to injury? Shame on thee grey-headed buffoon! Thou who but lately wast struggling against penury and obscurity, dost thou mock the people? It well becomes you, you who owe your vast, but unenjoyed riches, to a long course of of mean and despicable servility; you who have "stooped to conquer," you, whose declining years, should blunt your ambition, and teach you, at least, decorum; it well becomes you, to tell the starving and outraged population of Ireland that it partakes the general prosperity!

A little lower down in King Eldon's speech, however, the awkward fact is made known, that, Ireland is not exactly in a state of tranquility.

"Industry and commercial enterprise are extending themselves in that part of the Kingdom (Ireland). It is therefore the more to be regretted that associations should exist in Ireland, which have adopted proceedings irreconcilable with the spirit of the constitution, (good old glorious!) and calculated by exciting alarm, and by exasperating animosities to endanger the peace of society, and to retard the course of national improvement."

So says King Eldon. Now let us look at the facts. By a long series of injuries and insult, Catholic Ireland, is reduced to such a miserable condition, that the Protestant, Clergy are in most parts of it, compelled either to forego their tithes, or to plunder the peasant of the miserable household furniture which remains to remind him of his former condition; or failing that, of the stock of potatoes intended for the support of his family. The peasant, terrified into submission, by a clerico-military band of robbers, seizes the first opportunity, under cover in the night, to revenge himself on some wealthy farmer, tithe proctor, or squireen—Clerical law, is proclaimed, and any poor devil who is found from his home, after sunset, and before sun-rise, is liable, praised be our glorious Constitution, to transportation for life!

A few individuals principally lawyers, see with indignation, that a Catholic, cannot obtain redress, for grievances however galling and unmerited. An association is formed, and *rent*, a queer word as applied to voluntary contributions, is collected from the Catholics, for the avowed purpose, of furthering the ends of justice and of obtaining *Emancipation*. Now this to a reasonable man appears very silly, certainly, but it is an effect, to attempt to meddle with which, while the cause is left undisturbed is the very acme, of political injustice, and besotted madness.

It is now rather more than four and twenty years since the "Union," that is, since it was settled that one Parliament should represent both Ireland and England, and during that time Ireland has been rapidly passing from bad to worse. The Catholics have *petitioned*, and they have always had a majority against their claim. This, has led the leaders, to form an association. Now,

for my own part I view this association with an eye of distrust; because I see clearly that those who are at the head of it, either do not know, or are opposed to, the only remedy for the political evils of Ireland. The people of Ireland, would be no gainers, by what is called, *Emancipation*; the peasantry, the mechanics, the real people; have no share in the proposed Emancipation! Mr. O'Connel may be a very worthy man, but he is a Catholic, wrapped up in the prejudices, of religion. He says that he wishes for the emancipation of the people; what means does he propose for the obtaining of that Emancipation? The admission to eligibility for certain offices, and employments. It is probable that Mr. O'Connel imagines that if Catholics were capable of representing Catholics, the poor, would be protected. But a glance at the parliamentary reports, will convince any man that such would not be the case. Those Catholics, who would sell their honour, would have a fair price given, to them, those who would not, would be, as Mr. Hume is, in an honourable minority.

This is all very apparent to a man who reflects for one moment; but all this is quite out of the question, when the debate is on the state of Ireland. The association is a very puerile affair as at present conducted; but as I before observed, the association is an effect not a cause; and it is therefore dishonest, and disgraceful to aim the blow at it, which should be aimed at the priestly gang, whose infernal machinations have produced a state of things so truly deplorable as that which exists in Ireland. If the promoters, and leaders of that association, really wish to *emancipate* their fellow countrymen from the "*incubus* which presses them down," let them first emancipate themselves. They are at present in a go cart of prejudices and until they have burst through the mental chains, which bind them down to absurd and degrading ceremonials, they are Quack Doctors, prescribing remedies for a disease, the seat and cause of which they do not perceive. Ireland at present, is in the situation of many a good easy man, teased on all sides by a parcel of twaddlers who in *some* instances give advice *gratis*, and whose daily, and weekly doses are excellently calculated to embarrass the patient, and to leave the diseased parts untouched, or more inflamed than ever. Who would prescribe milk and water, for a tertian ague, or flog a man with nettles, by way of curing a fever? Equally ridiculous, is the conduct of those who have "given themselves airs," about Ireland. There is but one man who has sufficient courage to point out the real evil, in the political condition of Ireland, and that man has been five years imprisoned for inculcating a most important truth. "Emancipation, (says he,) confined to matters of religion, is not what Ireland wants. She wants emancipation from all religion, and from all external Government. I hardly wish her the one without the other; for it would but raise up a fresh set of

hungry men to pray upon her*." Aye, and that Emancipation she must, and will have. Without it O'Connel and Shiel will but add to the sum of her misery. The great march of reason has commenced, and, by aiding her in her progress, by distributing real knowledge, Ireland's well wishers may serve her. All else is hollow, and unavailing.

But prith'ee good man motly, you of the lower house, the antithesis, alliteration sporting buffoon, who prate so glibly about the "stream of justice and benevolence," cease your gibes. If the people of Ireland must for a time be priest ridden, tell them so with a good manly face. Say to them, "You are oppressed and 'tis fitting that you should so be; if you attempt to gain even the semblance of freedom the pitch-cap, and the triangle await ye." But do not be hypocrite as well as tyrant. Do not insult a degraded and unhappy people. In a word, "do not smile, and murder while you smile."

W. HALEY.

* Republican No. 3, Vol. 11.

THE following lines are extracted from a poem of Gray's called the Candidate, or the Cambridge Courtship.

Divinity heard, between waking and dozing,
 Her sisters* denying, and Jemmy proposing;
 From table she rose, and with bumper in hand
 She strok'd up her belly, and stroked down her band—
 "What a pother is here about wenching and roaring,
 Why, David lov'd catches, and Solomon w——g:
 Did not Israel filch from the Egyptians of old
 Their jewels of silver and jewels of gold?
 The prophet of Bethel, we read, told a lie,
 He drinks—so did Noah; he swears—so do I.
 To reject him for such peccadillos, were odd;
 Besides, he repents—for he talks about G—d."

Required, whether Gray could have been a Christian when he wrote this?

* Physic and Law who had been speaking before Divinity.

IN 1819 Diderot's *Thoughts on Religion* were first translated for, and published by Richard Carlile; but before many of his edition had been circulated, the legal robbers entered his shop, and with the rest of his property, seized all that remained of this work. Since this time repeated applications have been made for a new edition, and as Mr. C. has not felt disposed to print one after the fate of his first; we have been induced to first copy into the Magazine, and subsequently to print it as a pamphlet at two pence.

THOUGHTS ON RELIGION.

BY M. DIDEROT.

DOUBTS in religious matters, far from being blameable—far from being acts of impiety, ought to be regarded as praiseworthy, when they proceed from a man who humbly acknowledges his ignorance, and arise from the fear of offending God by the abuse of reason.

To admit any conformity between the reason of man, and the eternal reason of God, and to pretend that God demands the sacrifice of human reason, is to maintain that God wills one thing, and intends another thing at the same time.

When God of whom I hold my reason, demands of me to sacrifice it, he becomes a mere juggler that snatches from me what he pretended to give.

If I renounce my reason, I have no longer a guide—I must then blindly adopt a *secondary principle*, and the matter in question becomes a supposition.

If *reason* be a gift of Heaven, and we can say as much of *faith*, Heaven has certainly made us two presents not only incompatible, but in direct contradiction to each other. In order to solve the difficulty, we are compelled to say either that *faith* is a chimaera, or that reason is useless.

Pascal, Nicole and others have said, that God will punish with eternal torments the faults of a guilty father upon all his innocent offspring; and that this is a proposition *superior* to reason, and not in *contradiction* to it; but what shall we propose as being contradictory to reason if such blasphemy as this is not so?

Bewildered in an immense forest during the night, and having only one small torch for my guide, a stranger approaches and thus addresses me:—"Friend, blow out thy light, if thou wouldst make sure of the right path." This stranger was a priest.

If my reason be the gift of Heaven, it is the voice of Heaven that speaks; shall I hearken to it?

Neither merit nor demerit is applicable to the judgment of our

rational faculties, for all the submission and good-will imaginable could not assist the blind man in perception of colours.

I am compelled to perceive evidence where it is, or the want of evidence where it is not, so long as I retain my senses; and if my judgment fail me, it becomes a *misfortune*, not a *sin*.

The Author of Nature would not reward me for having been a *wit*, surely, then, he will not *damn* me even for being a *fool*. Nay, more; he will not *damn* me even for being wicked. Is not my own conscience a sufficient punishment for me?

Every virtuous action is accompanied with an inward satisfaction: every criminal action with chagrin and remorse. The mind acknowledges without shame its repugnance to such, or such propositions, although there is neither virtue nor vice in the belief or disbelief of them.

If grace be necessary to belief, let us wait till that grace be sent us from above.

God surely will not punish us for the want of that which it has not pleased him to bestow upon us. You tell me to ask this grace in prayer, but is not grace necessary to assist me in asking for *faith*, the want of which I cannot discover by the light of reason?

The true religion, interesting the whole human race at all times and in all situations, ought to be eternal, universal, and self-evident; whereas the religions pretended to be revealed having none of these characteristics, are consequently demonstrated to be false.

The miracles of which only a few men are said to have been witnesses, are insufficient to prove the truth of a religion that ought to be believed by the whole world.

The pretended facts with which all revealed religion is supported are *ancient* and *wonderful*; that is to say the most suspicious evidence possible to prove things the most incredible; for to prove the truth of the Gospel by a miracle, is to prove an absurdity by a contradiction in nature.

Is it quite certain that the God of the Christians is the true God? It appears that the Devil is a much more powerful Being, seeing that the number of the damned is so much greater than that of the elect.

The Son of God died purposely to vanquish the Devil. In order to gain his point he was reduced to the necessity of dying, and yet the Devil has ever since had the ascendancy. How then are we benefitted by the death of the Son of God?

The God of the Christians, for an apple, punished all the human race and killed his own son. This only proves that God is a father who makes a great deal to do about his apples, and cares very little for his children.

A *God that killed God to appease God*, was an expressive phrase of La Hontan, a phrase of itself sufficient to destroy the Christian

religion, a phrase that will still retain its absurdity, should one hundred folio volumes be written to prove it rational.

But what will God do to these who never heard of the death of his Son? or who, having heard of him, still remained unbelievers? Will he punish the deaf for not hearing? Will he torment the weak-headed for not understanding an inconceivable absurdity?

Why are the miracles of Jesus Christ true, and those of Esculapius, Pythagoras, and Apollonius, false?

All the Jews at Jerusalem who saw the great miracles of Jesus, were doubtless converted? By no means.—So far from having any belief in him, they put him to death. These Jews (whom a God himself came to convert) must have been a very stiff-necked race.—We have in every country seen the people drawn aside and deceived by a single false miracle, and yet all the true miracles of Jesus made very little impression on the minds of the Jews. The miracle of their incredulity is no doubt wonderful; however, our priests reply, that this obstinacy of the Jews had been predicted as a chastisement from Heaven. In that case why did God work so many miracles when the futility of them had been foreseen?

It is morally certain that Cæsar existed. The existence of Jesus is as certain as the existence of Cæsar;—it is thence inferred that the resurrection of Jesus is also certain, but the conclusion is false: the existence of Cæsar was not miraculous, wherefore should the existence of Jesus be thought so?

The religion of Jesus, announced by ignorant fanatics (who were either easily deceived or easily deceived others) made the first Christians; the same religion now preached by learned men continues to make unbelievers.

You tell me that these ignorant Apostles suffered death to prove the truth of what they preached to mankind; instead of which they proved only their own enthusiasm, or the chastisement of the people on whom they practised their hypocrisy. To suffer martyrdom in any cause proves nothing, except that our party is not the most powerful.

How did it happen that God permitted to be put to death those men that he sent purposely to convert the world? Would it not have been more in conformity with the divine attributes to change the hearts of the people?

As for the martyrs who suffered after the time of the Apostles, they were not witnesses of the miracles of Jesus; they died to maintain that those who had instructed them in the Christian religion, had neither deceived themselves nor wished to deceive others.

We attest what we have ourselves seen, or what we believe we have seen. When we attest what others have seen, we prove nothing except that we are willing to believe them on their words. The whole fabric of Christianity is built on the authority of those

who had formerly an interest in establishing it, and who now have an interest in maintaining it.

It is pretended, that submission to legislative authority forbids all examination and reasoning; but do not the interested Priests of all the religions on earth pretend to possess this authority? Does it not equally belong to the Bramins, the Telapoins, the Bonzes, the Molochs, as well as to the Ministers of Christianity?

It is the education of youth which makes a Christian believe in Christ, a Turk in Mahomet, and an Indian in the incarnations of the Vestnou. It is the education of youth which makes the Siamese believe the wonders that are told him about Sommonocodom.

Faith, in every country, is only a blind deference to the sentiments of the priests, who are always infallible where they are sufficiently powerful.

Our priests are unceasingly talking to us of the weakness and errors of the human mind; but is the mind of a priest more infallible than mine? Is his understanding less subject to error than that of an unbeliever? May not his passions and interests deceive him in the same way that others are deceived?

We no sooner refuse to believe on the bare word of a priest, than he endeavours to frighten us; but the terror he excites in us is not a convincing argument, neither can fear be a motive of credibility. *Believe, or you will be damned.* This is the strongest argument in Theology.

But is it certain that I shall be damned for not believing what appeared to me incredible? Divines have long been asked to reconcile the dogma of eternal punishment with that of infinite mercy; but this they will not meddle with; yet still they persist in representing our heavenly Father as a tyrant, to whom no father of a family would wish to have any resemblance.

Why would you punish a guilty wretch when no utility can arise from his punishment? What good results to mankind, or to the Deity himself, from the punishment of the millions of unfortunate beings who have already been damned?

The dogma of eternal punishment is the offspring of folly, of atrocity, and of blasphemy. If God will punish eternally, what proportion exists between the offence and the chastisement? If he punish for his own satisfaction, he becomes a monster of barbarity; if he punish to correct others, his rigour is useless for those who are not witnesses of it.

But further:—Why is this God so wrathful? Can man, either living or dead, tarnish his glory and disturb his repose and felicity? If God be offended at sin, it is because he *wills* to be offended. If God will eternally punish sin, it is because he *wills* that sin shall eternally be committed.

It is pretended that God will burn the wicked man (who can do nothing against him) in a fire that shall endure for ever; yet

should we not regard as culpable. any father who should plan the easiest death imaginable for his son, though that son had compromised his honour, his fortune, or even his life?

God the father, judges mankind deserving of his eternal vengeance; God the Son judges them worthy of his infinite mercy; the Holy Ghost remains neutral. How can we reconcile this verbiage with the unity of the will of God?

All the evils that could possibly be committed would only merit an infinite punishment; yet, in order that we may always be terrified at the idea of Deity, the priests have made *man* sufficiently powerful to offend the Author of Nature to all eternity!

All the evil which man is capable of committing is not all the evil that possibly might be committed. How can a finite being, a worm of earth, offend the infinite being who created him, or disturb the powers which regulate the universe?

I should, without hesitation, believe any respectable individual who might bring me the intelligence of an army having obtained a victory over its opponent, &c.; but should the whole population of Paris assure me that a dead man rose from his grave, I would not believe a word of it. When we find that an historian has imposed upon us, or that a whole nation has been deceived, we must not take these for prodigies.

A single demonstration is more convincing than fifty unconnected facts. Pontiff of Mahomet!—cause the lame man to walk, the dumb to speak, the blind to see, or the dead to rise from their graves, and to thy great astonishment my faith shall not be shaken. Wouldst thou have me to become thy proselyte—lay aside these pranks and let us reason together. I have more dependance on my judgment than I have on my eyes.

How canst thou believe that God requires to be worshipped? Weak mortal! What need has the Deity of thy homage? Dost thou think that thou canst add any thing to his happiness or to his glory? Thou mayest honour thyself by raising thy thoughts to the Great author of thy being, but thou canst do nothing for him, he is too much above thy insignificance. Always bear in mind, that if any kind of worship be more acceptable to him than the rest, it must be that which proceeds from an honest heart. What matter then in what manner thou expressest thy sentiments? Does he not read them in thy mind? What matters it in what garments, in what attitude, in what language thou addressest him in prayer? Is he like those kings of the earth who reject the petition of their subjects, because they have been ignorant of, or disregarded some little formality? Pull not down the Almighty to thy own littleness, but believe that if one worship were more agreeable to him than another, he would have made it known to the whole world. Believe that he receives with the same goodness the wishes of the Mussulman, the Catholic, and the Indian; that he hears with the

same kindness the prayers of the savage, who addresses him from the midst of a forest, as those of a Pontiff, who wears the tiara.

Nothing could be better adapted to overthrow morality and destroy it altogether, than to couple it with religion; neither could any thing be more pernicious than to make men believe that they offended God when they injured themselves or their fellow-creatures; and hence arose the necessity of obtaining God's favour, without any regard to the duties they owe to their brethren.

Reason, tells us that when we commit crimes, it is men, and not God, that we injure; and common sense, tells us that we injure ourselves when we give way to disorderly passions. The Christian religion teaches us to imitate a God who is cruel, insidious, jealous, and implacable in his wrath. Christians! with such a model before you, what will be your morality? Can the God of Moses of Joshua, and of David, be the God of an honest man?

A religion is dangerous when it confounds our ideas of morality; a religion is false when it destroys the perfections of the Deity; a religion is detestable, when it substitutes for its worship a vindictive dæmon instead of a beneficent God.

Christians! in obeying your gospels to the letter, you will be neither citizens, husbands, fathers, friends, nor faithful subjects. You will be pilgrims on earth—strangers in your own country—fierce enemies to yourselves—and your brethren, and your groans even will not leave you the hope of ever being happy.

LIFE IN NEWGATE.

HERE we are then once more on the top of Newgate! Carts, Coaches, Drays, and all that sort of thing, burst upon our view. Quite rural I protest! There is a funeral cavalcade proceeding slowly along to the great wonderment of sundry idle boys. I like to see a funeral! Not the miserable, and forlorn looking procession made up of a coffin covered with dingy velvet, followed by an unhappy widow mourning for the loss of her only protector; and even amidst her woe distracted by the reflection that she has not wherewithal to defray the expence of her husband's interment. No: that is one of the few scenes which can make me "play the woman."

The funeral which pleases me is that of the *great* man. Where is now your pomp; where the haughty frown on the poor man, and the sycophantic titter in compliment to the miserable attempt at wit of your courtly patron? What cold and silent? Is it even so poor *great* man? well, well! it is but fair that you who have so long

outraged nature should at last be compelled to bow to her inexorable decree. It is some consolation to those who smart beneath the rod of the petty tyrant to reflect that his riches cannot purchase life; and that he who feeds his hounds, yet allows his fellow men to starve, will one day himself be food for worms.

"In the midst of life we are in death." This article is headed *life*, and, lo! I have been chattering all this time about death. Now then for a resurrection, and return we to the living. Our readers are aware that when we first came here, we were treated in every respect as felons. After a few months however, and when we had proved to the mouthing apes, the Aldermen, that we were not inclined to sit down quietly under our grievances, we obtained some material alterations. It may not be amiss to recapitulate them, as by so doing we shall place in a clearer light the conduct of the *Gentlemen* with whom we have to deal. Boxes of every shape and size were rigorously excluded; even a writing desk was detained until we had obtained an order from the gaol committee for its admission. A *committee* to admit a writing desk! Treason in a snuff box, or Jackey Atkins's plot for the destruction of the city, can be but a degree more ridiculous. Raw potatoes were not to be talked of. Door mats were good for sleeping on, very good indeed, and paper windows quite a luxury! But alas! for the glory of the city, we soon convinced the gaol committee that however good these matters might be in their estimation, we were not satisfied with them. After sundry *committees*, and much small talk, we obtained horse-bedsteads and admission for vegetables and boxes. So far very good. But on the head of admission for friends the Aldermen were inexorable. And why? I will tell you gentle reader. Alderman Wood, "the brave protector of of an injured woman," when that woman was a queen, but a most violent persecutor of women in a low state, to which however their ignorance for the most part has reduced them; this Alderman Wood—I hate scandal but it must out—has a *relation* in the iron trade, and as he thought the prison very insecure, he employed this person, to erect a very elegant iron cage in each yard, and to ornament the top rooms—all over the prison with an additional row of bars. Do I blame you Matthew? Far from it. You had a right to assist a relative in the iron trade as well as another for whom you have lately procured an exceedingly snug birth in in the Gospel shop on Ludgate Hill. But Matthew why the devil should we suffer because your relative wanted a job? Suffer, however, the Aldermen determined that we should; and on several occasions when we have spoken to the Sheriff about it, he has assured us that the regulations would never be altered. Finding that remonstrance would avail nothing, in this quarter, I determined to try another method, and accordingly addressed the following letter to the Secretary of State for the Home department.

SIR,

I TAKE the liberty to request your interference in a matter, which concerns the health, perhaps the lives of those individuals who visit us in this Gaol. I should not have troubled you with any communication on the subject, but that in answer to repeated memorials addressed to the sapient court of Aldermen, we have received only verbal laconisms, and official insult. You are aware, Sir, that six individuals, one of whom now addresses you, are confined for various periods for libel. Whether justly or unjustly deprived of liberty is not at present our subject, we only appeal to you, Sir, that you may exert your authority, to prevent that imprisonment from being rendered unnecessarily and cruelly severe, by the infliction of a punishment neither contemplated, nor authorized by law; and diametrically opposed to custom, in the cases of persons confined for libel. I allude, Sir, to the regulation which compels us in common with the felons to see and speak to our friends through a grating, they as well as ourselves being compelled to stand in a miserably damp and cold stone passage. We have applied repeatedly to the civic authorities on the subject, and the only excuse offered for the continuance of so great an annoyance is, that if we were to be exempted from this regulation it would "establish a precedent." I am not aware, Sir, whether this legal objection arose from ignorance or malice, I only know that it is a perfectly futile one. We are in a yard appropriated to persons sentenced to a certain term of imprisonment, and any regulation could be applied to our yard, without "establishing a precedent" for burglars, &c. in *other yards*, and merely confined for a few weeks preparatory to taking their trials. Here, Sir, is the error: the same regulation is enforced against us who are confined for **THREE YEARS**, as against persons placed here only for a *few weeks*. I am certain that if you, Sir, were to see the dreadful effect that is produced on the health of our female visitants, you would reprobate the unfeeling authors of the regulation which has produced it. In all weathers, our visitants are compelled to stand in a passage cold enough for an ice well, and to peep through an iron grating at a son, a brother, a husband. We ask only that our friends be admitted to our yards, but that, which, in the *Compter governed by the same committee, is granted to offenders convicted of bestiality, is denied to us!* And so rigorously is this regulation enforced, that the court of Aldermen have refused admittance beyond the grating to the aged mother of one of my fellow prisoners. Is there, Sir, no distinction to be made between individuals whose business is study and whose conduct would gain by comparison with that of any of their civic oppressors, and housebreakers, over whom a certain degree of vigilance must be maintained lest they should escape? I hope Sir, that we shall find in a minister of state, rather more liberality than is displayed by the petty despots who rule this prison. At any rate, I could not

reconcile an application to parliament, with my notions of candour, until I had made known to you, our precise situation. An early answer will oblige, Sir,

Your obedient Servant,

W. HALEY.

To the above letter I received no direct answer, and was beginning to think the minister as unpolite as the Aldermen are sottishly ignorant. Mr. Wontner however gave us notice that a committee *would meet to take into consideration* the complaint contained in my letter. They met, and Hassell and I went before them. The usual jargon was brought into play by *their worships*—but not one reasonable objection did they or could they urge against our request. One sapient person asked me if I had applied to the Secretary of State, for release from my imprisonment! Dear me! I am quite positive that the Thames will be ignited.—Ask Mr. Peel to let me out! Oh Lord! On my replying in the negative he seemed quite astonished. But I believe the matter appeared in a clearer light to *his worship*, when I observed that any application of the sort would be construed into an abandonment of principle on my part, and that moreover, the manner in which Mr. Carlile's Memorial to Parliament had been *unanswered* was quite sufficient to prevent me from wasting paper on the subject. Apply to Mr. Peel! No, no, old gentleman, let Mr. Carlile be liberated, who has been more than five years imprisoned before I, who have a *definite* sentence begin to cry out. But, to the point—Alderman Wood as usual was our most staunch opponent, and the only satisfaction we obtained was the information that they would “report to the Court of Aldermen.” I have however, received intimation that a room will be appropriated to the reception of our friends. With this we shall be quite content, indeed it will in some respects be more agreeable than their admission into our wards. At any rate, beating pious Matthew will be something. It will be clearly against his wish that any thing is granted; particularly after reading my letter which Mr. Peel transmitted to him.

But really I have been exceedingly neglectful! There is my old acquaintance Doctor Cotton thrown aside like lumber. Well, well, console yourself Doctor, you will keep at least another month. Before our next number you will have preached another sermon or two, and I will then analyze them, and sundry other jocularities—I am sore tempted to do so now—but that little sooty imp, the *Diabolus typographi*, is inexorable. No room, no room, shouts the *ne'er do weel*, and so, right or wrong, I must defer my say, for another month.

W. HALEY.

SONG; BY MR. JOHN JONES, SUNG ON THE
29TH OF JANUARY, 1825.

TUNE—"Scots wha' hae'."

I.

BRITONS who for freedom sigh,
Raise your voices to the sky—
Tyrants we your arts defy,
Our minds shall still be free.
Now's the time for joy and mirth;
Let freemen's shout resound through earth,
This is the day gave Paine his birth,
That scourge to tyranny.

II.

"Common Sense" shall be our guide,
In that alone we will confide,
And combat with the venal tribe,
Who rule by tyranny.
We'll spend the day in festive mirth,
In admiration of thy worth—
This day, great Paine, gave thee thy birth,
Thou father of the free.

III.

The "Age of Reason" is our brand
To banish priestcraft from the land,
The minds of men will then expand,
When from religion free.
Joyfully we hail the morn;
Tyrants power we'll laugh to scorn,
This day immortal Paine was born;
That friend to liberty.

IV.

And when the "Rights of Man" we gain,
We'll then remember thee great Paine,
And strive thy virtues to retain,
When freed from tyranny.
Briton's grateful hearts will bound—
Fame shall then her trumpet sound,
Proclaiming to the nations 'round,
'Twas Paine that made us free.

SUBSCRIPTIONS.

	£.	s.	d.
Anonymous donation for Messrs. Campion, Clarke, Haley, Hassell, Jefferies and Perry: the married men to have a double share	4	0	0
An Advocate for Free Discussion	0	8	0
The following lines were sent to Mr. T. R. Perry, accompanied by a Sovereign, from a Friend at Sleaford:			
As a proof that your foes have my <i>sovereign</i> hate, Accept the enclosed, then read, what I relate:— Time was, I dared not doubt religion's truth, Reverenc'd the cloth, and went to church forsooth! Monstrous though's the change—I parsons now depise, Laugh at religion, call it a disguise, Not that I doubt it yet, indeed, not I, To be "an odious, damn'd, infernal lie."			
ANTI-SCPTIC.	1	0	0
The Reverend Robert Taylor, for T. R. Perry	1	0	0

WEEKLY SUBSCRIPTIONS, FROM JANUARY 23, 1825, BEING THE 7TH, 8TH, 9TH, 10TH AND 11TH WEEKS, TO FEBRUARY 20, FOR THE SUPPORT OF MR. CARLILE'S LATE SHOPMEN AND THEIR WIVES.

WE return our sincere thanks to those individuals in particular, who have been so active in procuring for us this permanent relief, and also to the Subscribers generally, to whom we cannot feel otherwise than grateful.

	s.	d.		s.	d.
John Christopher	5	0	William Wilmot	2	0
James Sedgwick	2	6	W. Guest	0	6
James Hunter	2	6	James Long	0	6
William Millard	3	0	George Long	0	6
M. Stanhope	1	0	M. Rubidge	0	6
Robert Stickland	2	6	M. Mills	0	6
Richard Dutton	1	0	W. H. B.	1	0
Dr. Watson, eleven weeks' subscriptions	5	6	Joseph Walker, who thinks that Mr. Owen's plan for the formation of character, if generally adopted, would produce a state of moral perfection; and who takes this opportunity of returning thanks to his UNKNOWN FRIEND for the Edinburgh Observer	1	0
M. Frame	1	6			
Thomas Barnard	1	0			
John Thurrell	1	0			
M. Watts	5	0			
M. Outes	1	6			
Bickley Enfield	0	6			
M. Pattisøns	0	9			
M. Stoddart	0	6			

Mr. Henson	0	6	R. M.	0	6
Mr. Scott	0	6	J. L.	0	6
Mr. Whitford	0	6	W. S.	0	6
J. K., a Philanthropist	0	6	S. W. D.	0	6
A Philanthropist	1	0	J. K.	0	6
William Dean	0	6			
Owenism is just the thing					
That will root out both Priest			Reverend E. Perkins	1	0
and King	1	0	W. T.	2	0
J. R.	0	6	J. Perry, an Enemy to Tyranny and Persecution	2	6
R. Evans	1	0	H. D.	0	3
John Harrison	0	6	A Friend	0	3
W. S.	0	6	A Friend	0	1
William Ellis	0	6	John Franklin	0	6
A Friend	2	6	E. Fenton	0	6
A Christian, after strict examination, but an Enemy to Persecution	2	6	W. Hollands	0	1
			Henry Marland	0	2
			John Skioan	0	1
<i>Through the hands of Mr. Jenks, 17, Featherstone Street.</i>			Mr. Alexander	0	6
			Mr. Matthews	0	6
W. H.	0	6	A Friend	0	3
W. G.	0	6	Mr. Bailey	1	0
J. R.	0	6	Richard Green	1	0
R. B.	0	6	A Friend	2	6
J. G.	0	6	Mr. Robert Ewen	10	0
O. O.	0	6			

THE
Newgate Monthly Magazine:

OR CALENDER OF
MEN, THINGS, AND OPINIONS.

No. 8, Vol. I.] LONDON, April 1, 1825. [Price 1s.

ON THE LAW OF LIBEL.

“The Common Law and the Statute Law flow originally from the same fountain—the legislature; the Statute Law being the will of the legislature remaining on record in writing, and the Common Law nothing else but Statutes anciently written, but which have been worn out by time. All our Law began by consent of the legislature; and whether it be now law by custom, by usage, or by writing, it is the same thing.”

Lord Chief Justice Wilmut in the case of Collins v Blantier.
Wils. p. 2, 348, 351.

IF it were asked—what is the greatest scourge of society? The proper reply would be, that which ought to prove, and is considered by some to be, mankind's greatest blessing. *viz.* THE LAWS. Bold as this may appear, and paradoxical as it is, there are few who have given the subject any attention, but must assent to the truth of the position. Were it necessary we might call to our aid the united efforts, and the combined wisdom of the whole civilized world to illustrate, and to bear us out in this assertion. We need only however take a glance at the BRITISH CODE, which we are vauntingly told is “the envy of surrounding nations, and the admiration of the world,” and we shall soon be convinced, that instead of the laws being a refuge for the oppressed against the oppressor—instead of affording the weak a protection against the strong—instead of holding out a guarantee for the virtuous against the overwhelming machinations of the vicious—in nineteen cases out of twenty the reverse is the fact, and thus it will ever be so long as a legal education sanctions the practise of making truth appear fiction and vice versa. So long as those who study the laws can turn them to their own advantage—providing by sophistry and quibble, so many loop holes, through which the real view of the question escapes, and in short so long

as those who are in possession of the longest purse can command all the benefit of these powerful discrepancies.

If this sweeping assertion be correct,—if it can be maintained, that, speaking generally, the whole system of jurisprudence, has been polluted—that the wise and salutary institution of wholesome laws made for mutual protection, has been diverted from its original tendency, we need not be surprised to find, that, those who have been instrumental in working such a state of things—those who have had a hand in framing the laws—those who have received the greatest benefit from them, should be eager to secure those privileges; and to enact such statutes and adopt such measures as shall best tend to support the system of things as they are.

Out of the numerous instances which might be adduced as cases in point, let us select THE INFAMOUS LAW OF LIBEL. This most odious, unjust and tyrannical law, was intended to suppress the freedom of speaking and writing, and thereby prevent the expansion of political knowledge in the minds of the lower orders—to harass and ruin any poor author or bookseller who should have the temerity to hint at any of the many scandalous abuses, practised under the name and assumption of law.

Before we enter fully into the subject which we propose to ourselves in this article—namely, the tyranny of all proceedings in libel cases, it will be necessary to enquire, what is a libel? This question has been submitted in every possible shape, to all the celebrated law authorities; and no definitive answer has ever been obtained. We may search in vain for an illustration, among all the pleadings of all the lawyers whoever submitted a libel case to a jury—or for an explanation in all the Law Books written on the subject, or for the smallest definition in all the charges to juries ever made by all the judges, since the first prosecution for a libel.

“A libel,” said Lord Ellenborough, “is any thing which wounds the feelings of any body.” Another lawyer says, “a libel is any thing either in speaking or writing which tends to a breach of the peace.” In short it is a certain something on one authority, and a very different thing on another.

The simple fact that a libel is a book, and nothing more than a book is always either overlooked, or set aside as having nothing to do with the question, whereas it is every thing that need or can be said about it; for we defy all the lawyers in the kingdom to give it any other definition, and the absurdity as well as the overbearing despotism of this law, becomes if possible more ridiculous, when this definition is attempted to be explained away, and some other sophisticated jargon substituted in its stead.

If the juries who have pronounced verdicts of guilty in such cases, had not been the vilest, prostituted *packed* wretches in existence—had they possessed the least grain of common sense—

the smallest spark of common honesty, they would never have been instrumental in lending themselves to such barefaced tyranny, such a shameful mockery of justice, which is ever the result of a prosecution for libel.

Another flagrant evil arises out of these libel laws, namely that they are not to be found in our statute books, but consist wholly of JUDGE MADE LAW, technically called COMMON LAW. And here again we are sorely puzzled with the definition, or rather with the absence of all agreement as to the definition of this common law. If the observations of Lord Chief Justice Wilmot, quoted at the head of this article, be correct; it follows that there have been statutes on the subjects of political and blasphemous libels, though they are now worn out by time. These worn out statutes, framed before the origin of printing, must have been somewhere concealed in musty manuscripts. What a treat would one of these old mouldy copies prove for any one of our judges, could he have time to digest its contents before it crumbled into dust. A circumstance like this, would at once account, for the otherwise insoluble enigma, of the common law residing in the breasts of the judges. For what purpose is all this jargon—all this contradiction and lying intended, if not to tyrannize over those for whom the laws ought to prove a benefit, instead of a curse.

Precedents form a part of common law, a judge can decide as he pleases in any trial, where the case carries with it a feature of novelty, and his decision becomes a precedent. No matter how absurd or unjust this may be, it becomes from that moment incorporated with the common law.

Witchcraft is as much a part of the common law at this day, as is a political or blasphemous libel; besides there have been statutes enacted on the former subject which have never been repealed. A case of cutting and maiming a poor woman suspected of witchcraft came to be tried at Dorchester very recently; when the judge thought proper to reprimand and severely punish the parties; but if this judge had not been restrained by the fear of public opinion, he would have had recourse to these unrepealed statutes—to precedents, and to his *common law*, he would have acquitted the cutters and maimers, and have burnt the suspected witch.

Judge Hale that *profound, enlightened, and pious* WITCH-BELIEVER and WITCH-BURNER, whose decisions and precedents our judges are so fond of quoting, speaking of the common law says, “that according to judicial account and legal signification, *time within memory*, is the time of limitation in a writ of right: which by the statute of Westminster, I cap. 38, *was settled*, and reduced to the beginning of the reign of King Richard I. or *exprima coronatione Regis Richardi Primi*.” Here then is a precedent worth attending to by our judges, who are so fond of Hale and his decisions. Now Richard I. began his reign on the 6th of July, 1189, and was

crowned the 3d of September the same year, and of course whatever happened before 1189, is *before the time of memory*, and cannot be the common law; and whatever has been done since, is *within or since the time of memory*. Who will say that a prosecution for libel took place before 1189, or what lawyer will assert that libels have any thing to do with common law, who takes Hale for his authority.

The influence of crown prosecutions, aided as it is by the system of packing juries, together with the venality and tyranny of the judges make it next to impossible that a man can escape conviction, when once a victim is selected for prosecution. In order that the reader may form an idea, how easy it is for the crown to procure a verdict, we will extract a portion of a most excellently written pamphlet on this subject published about a year and a half since, entitled "The Law of Libel." On the subject of juries, the author thus remarks: "In the City of London special jurors are *to be taken from merchants only*. The law gives no such directions, but the practice, the court says, is a good one, no matter how it begun, or how opposite it may be to the law. But then in respect to the practise, who is a merchant?—in former times every man who dealt by wholesale; in a more restricted sense, a man who deals with foreign countries only. In which of these senses, then, it may be asked, is the word understood by the City of London jury, selector or packer? The answer is in no one of them. The Master of the Crown Office said, a *rag* merchant was not a merchant, and a *wine* merchant was a merchant, so he rejected the *rag* merchant and took the *wine* merchant. A *banker* was not a *merchant* so he rejected a *banker*; any one was a *merchant* whom he pleased to call one, no one was a merchant whom he chused to say was not a merchant. According to the court he was at liberty to pick and cull among the elect for such as he thought would not '*defeat the very object of the rule*' namely '*the obtaining such individuals as were from their education and intelligence, calculated to decide on questions of difficulty.*'* Let us see how all this was done. In 1817 the common council of the City of London appointed an ESPECIAL COMMITTEE to examine the books and lists of persons qualified to serve on juries, in and for the City of London, and to report thereon.

"On the 11th of December, in the same year, the committee reported, and a very able report it made, much too long to be inserted here, but among other things we find—'that special juries were nominated from a book containing a list of names, inserted at the discretion or caprice of the SECONDARY, who had *placed such names on the book as he pleased*, and had *struck such names off as he pleased*; that he professed to be regulated in this practise by the *recommendation of OTHER SPECIAL JURYMEN* of some at-

* Sir Samuel Shepherd in Wooler's case.

torneys, and of the Sheriff, which he considered himself at liberty to adopt or to reject, as he thought proper. That although in the City of London there must be an immense number of persons who are eligible to serve on special juries, your honourable court will be no less surprised than your committee were to find, that the said book contained only 485 *names from whom all the juries are selected.*

“That out of these 485 names of persons, there are no less than 226 *who are not householders within the city of London, and are of course ineligible to serve.*

“That out of 259 *householders in the list*, the number of those who are merchants, in the modern acceptance of the term, was 88. Those usually styled tradesman and not merchants 171, making a total of 259.

“That the *practice* of a special jury, being composed *exclusively of merchants*, which has been the alleged plea for the past practice, is *as unfounded in fact as it is utterly unsupported by any principle of law.*

“That during the sittings after the three terms immediately preceeding the report, there were jurors summoned for the trial of 114 causes, and that out of the book which contained the 485 names 274 only were summoned, and they in the following proportions !

87 summoned 1 time	2 summoned 23 times
28 2 times	3 24
37 6	1 25
16 4	3 27
11 5	2 28
16 6	1 30
9 7	1 31
9 8	4 32
10 9	1 33
6 10	2 34
2 11	1 35
8 12	1 36
5 13	2 37
5 14	2 38
6 15	2 42
7 16	1 43
4 17	1 45
6 18	1 48
4 19	1 50
4 20	1 53
9 21	and
2 22	1 55

“That the book being left in the hands of the officer of the court for weeks together, they may have been enabled to make a selection destructive of the purity of trial by jury.

“That application had been made to the SECONDARY, *by the Solicitor to the treasury, to know the political sentiments of a jury*

appointed to try a cause between the crown and an individual for a libel."

The further enquiries of the committee respecting the interference of the treasury, were stopped by the death of an individual in the secondary's office, to whom they applied for information.

Let us now look at this precious jury list of 274 persons, who were summoned to try 114 causes, in three successive terms. We have seen that by law not a man of them could have been summoned for more than one of the three terms; 87 of them, or one third, were never summoned but for one trial, and no less than 192 were summoned only from 1 to 6 times, and consequently the remaining 82 regular trading special jurymen had at least 108 causes to themselves, each cause paying, if it were called on, *twelve guineas* to the jurymen."

This exposé is sufficient to give the reader all the information necessary upon the subject, and to convince him that a verdict *must necessarily* be found against any one tried for libel. And this is a part of the jurisprudence of Great Britain! This is the great palladium of rights which *fortunate, favoured, and happy Englishmen* enjoy—the protection of the laws! "yes such protection as vultures give to lambs." These things are our birth-rights—our undeniable prerogatives! and these laws are "the envy of surrounding nations, and the admiration of the world."

There are two methods of proceeding in cases of libel, namely, either the Attorney General files an information *ex officio* against the accused party, which is the usual method of proceeding: or any person, or an association of persons, may select a passage or two from a book which may be obnoxious to them. This they form into a bill, carry it before a grand jury and found an indictment upon it. Here the purchasing of the book is merely sworn to, and this is all that is requisite in order to constitute it a libel. If the grand jury find a true bill, the culprit is already condemned, for the ceremony of going through a trial is as complete a mockery of justice as ever was witnessed in the courts of the infernal Inquisition: This may be called strong language, and the writer of this article would not be surprised, if it were made the subject of another indictment, under the plea of bringing the law of the land into contempt, but of this he is utterly regardless. He is prepared to justify the truth of the assertion, and there are not wanting instances in abundance where it has been incontestably proved, that *the greater the truth the greater the libel.*

Having shewn the glaring despotism of this law "*alias fiction, alias fraud.*" Having seen how easy it is, for the prosecutor to procure a verdict, we have still to notice it when coupled with the adown blasphemous; and here we shall view it, in its most odious colour. It is here that a tyrannical judge is in his element. Nothing that a SCROGGS or a JEFFERIES inflicted, ever surpassed in barefaced wickedness, the conduct of OLD KNOWLES or the four

inquisitors of the King's Bench, ABBOTT, BAILEY, HOLROYD, and BEST; backed as they have been, by the terrible *King's Devil* the ATTORNEY GENERAL, with the British Inquisitor general at their head, the lachrymose, superstitious and imbecile LORD ELDON!

There are few people in power, who will dare to impeach the conduct of a living judge, yet there are few dead judges of whom we ever hear an eulogy, except from those who tread in their shoes. These tyrants know well, that their conduct is marked and narrowly watched. They are aware of the danger which would attend an overt manifestation of their real feelings, which those of the JEFFRIES stamp, it is but justice to observe, never attempted to conceal. They therefore endeavour to gloss them over by expressions of sophistry and by appealing to the prejudices, for the time being, of the people. The pretended liberality of sentiment with which our modern judges, have attempted to cover their love of despotism is astonishing. Mark the wily Judge Abbott *, on Mr Carlile's trial. "The exercise of reason," said this arch-hypocrite "is allowed in the fullest manner by the law of England, because it is a law of public liberty and freedom." In the whole catalogue of BAREFACED LIES, I ask were any thing equal to this ever uttered? It surely forms the climax beyond which it is impossible to pass in the prostitution of words. Yes, this judge gave a striking proof on that trial, of "*the public liberty and freedom of the law of England*," by silencing the defendant "*for exercising his reason*," by condemning him unheard—by sentencing him to three years' imprisonment in a distant gaol—by fining him £1,500. by robbing him of property to the amount of £5,000. in order to insure the payment of the £1,500. by turning his defenceless wife and family into the streets, at a time when female nature requires additional comforts, and by still holding him in durance vile, though near three years have expired *over and above the amount of punishment actually comprised in the sentence!!* So much for Lord Chief Justice Abbott's law of "public liberty and freedom."

Judge Bailey said, in passing sentence on Mary Anne Carlile, "that every man was entitled to hold his own opinions, but he was not entitled to publish them." Why are *any* opinions at all, *permitted* then to be published? It is a question whether the impudence of the falsehood, or the ridiculous nonsense, most preponderate in this sentence. Combined, however, it exhibits a pretty specimen of judge made law—alias law of the land—alias common law—alias *humbug*. It would be entirely superfluous to comment on it, it will remain a striking illustration of Tobin's remark, that "we have profound lawyers, whose heads would make excellent wig-blocks, and that a man need never want gold in his pocket who carries plenty of brass in his face."

Again, Judge Best, in delivering his charge to the jury in the

* Since made a Superior of the British Inquisition

case of the King *v* Davison, uttered the following *sapient* sentence: "Every man had a right to state that such or such an opinion, no matter whether the tenet of a particular sect, or of the established church, was an erroneous opinion, *and to support his opinion by any argument he could call to his assistance.* Further than this, however, discussion was not to be carried."

Admirable logic, indeed, Mr. Justice Best! we can't see well how a man can carry discussion further than by supporting his opinion by every argument that he can call to his assistance. "*Persons were at liberty to put their own constructions upon the texts of scripture, but the truths of Scripture could not be doubted.*" Faith now, as the Irish say, is not this a bit of a bull, Mr. Justice Best? If a man doubts the truth of a proposition, it is tantamount to saying it is a lie, and that is putting his own construction upon it. How then can he be at liberty to put his own construction upon it, if he may not be allowed to doubt it. Faith your *common law* is *uncommonly* stupid Mr. Justice Best. You exhibited a *proof* of this "liberty" in your conduct on that trial, by fining the poor defendant several times in the course of his defence because he offered "*argument to support his opinion.*" You had very nearly given us another precedent, a new piece of JUDGE MADE LAW, but you thought you had gone a little too far, so you remitted the fines, you were afraid of public opinion, Mr. Justice Best.

Little JEFF, alias Knowles of the Old Bailey, in summing up the different cases in the late *nine* trials for blasphemous libels, would not venture to deliver an opinion of his own, further, than the work then under consideration, was "a most scandalous, wicked, and blasphemous libel." He contented himself with going over the ground which had been trod before him—by citing the authorities of Hale, Rolle, Mansfield, Kenyon, Ellenborough, &c., and if the reader have perused his observations on the trial of William Campion, it will serve as a tolerable specimen for all the rest. It is here worthy of remark that the jury in this case after deliberating for an hour returned the following verdict "guilty of publishing the libel," and upon this, which the defendant himself admitted in the outset, the little tyrant had the unblushing impudence to tell them it was sufficient, and immediately sentenced the defendant to three years' imprisonment. We need not further recapitulate the exploits of this ruthless Old Bailey Judge, they must be fresh in the minds of our readers, but his infamous conduct with regard to the difference in the actual amount of punishment inflicted in the nine sentences, ought to be rung in his ears continually.

The word blasphemy like the word libel, is a word of sound only and applies to nothing or to any thing. It has never been defined, and all who have been convicted of this charge, have been sacrificed to appease the despotism of a wicked government, or the vindictive feelings of a venal and prostituted judge. If

the parliament of Great Britain were interested in framing good and useful laws for the protection of all—had they really the interest of the people at heart, would they suffer such pretended laws to operate on the life, liberty, and property of the subject? No! common sense, and the common feelings of humanity would dictate to them, the necessity of legislating upon this all important subject.

While we have so many statutes on record, that the life time of one man is scarcely sufficient to make himself acquainted with them*; at the same time few of them tend to the real benefit or protection of the people; we have in addition a tremendous portion of this JUDGE MADE LAW ready at hand on all occasions, to be used as an instrument of oppression. Who will say that a reform in the British Parliament is not necessary?

While we are boiling with indignation at these things, and ashamed at the supineness of the great mass of the people who thus consent to their own degradation; we cannot help thinking that the time is not far distant, when a different state of things *must* take place. We take a small portion of credit to ourselves, by endeavouring to contribute all our aid towards bringing about such an event. A few more such independant and fearless publications as the Republican and this Magazine, would beneficially recruit the army of free thinkers on all subjects. Law-craft like every other craft *must* be undermined and discussed with a fearless and reckless boldness, regardless of all consequences. Indictments and *ex officios* should be laughed at and despised, whatever consequences might result from it, thus evincing that a bold and determined opposition to bad laws, is the only means to hasten that reform so “devoutly to be wished.”

T. R. PERRY.

NOTE—Since this article has been in type, we have seen a short detail of Mr. Peel's intended bill, for the consolidation of juries, which goes directly to obviate a great part of what has been observed relative to special juries in libel cases. In the “New Times,” of March 10th the Honourable Secretary in introducing this bill to the house, is reported to have expressed himself as follows:—

“The mode in which special juries are now impannelled is very incomplete and unsatisfactory. In some cases where 48 should be obtained, the entire number is only 34; and if seven or eight of these happen to be absent or sick, there is an impossibility of impanelling a special jury. His intention was to prevent all incon-

* Ridicule on this subject is surely excusable, since so many powerful writers have used serious arguments in vain. We therefore cannot help calling to mind, a joke of Mr. Matthews in one of his entertainments. Personating a Lawyer in a burlesque case, he refers the court to an act, which he says may be found at page 2436 of the 973rd folio volume of the Abridgement of the Statutes.

veniences that all merchants and bankers liable to serve upon juries should be noted down—an account taken of their properties and fortunes. *The name of each special juror should be entered in a book alphabetically; that when juries were wanted, their names should be written on cards, placed in a box or glass—and from the names shaken out—at first 48—should the special jury be impannelled.* This he would have the law in trials of a criminal or political nature. In all cases of a political nature the jury should be chosen by ballot. He wished that it should be searched and deeply inquired into; for he trusted that it would be of service to the country, and he knew it would disencumber the statute book, and make the law on this important subject, clear, plain, and simple. Thus he had ventured to meddle with one branch of the jurisprudence—He trusted for its service. He hoped the experiment would not stop. *He would not advocate the meddling with too much,* but he thought ameliorations might be made in many cases. Every thing should be done gradually, and as they found experiments useful they might proceed. He thought the criminal code might be somewhat modified. There were a great many anomalies in the laws relating to larceny, which should be inquired into. These subjects had before engaged the consideration of very wise and able men; but he thought such revisions could be made in no other way, and should be made in no other way, except by commission. Now he thought there should be a commission instituted to inquire into the law relating to forgery, which made a pretty sized folio of itself, and that a detailed report concerning the entire law should be given. The Right Hon. Secretary then moved for leave to bring in a bill for the consolidation and amendment of the laws respecting juries.”

We sincerely wish some other Hon. Member had introduced this bill, for it is one of paramount importance. Whether there be sufficient liberality in the mind of this minister to push this subject to the length which it demands, we will not at present take upon ourselves to determine, except that we much doubt it. We hope we may be deceived, but in this instance we think Mr. Peel is seeking popularity rather than the ultimate good of the people. At any rate the measure is a good one and for the result—as the man in the play says “Time will decide it.”

T. R. P.

ON ECONOMY.

I TRUST an apology will not be thought necessary for troubling the readers of the Newgate Magazine with a short essay on the

above subject ; for although our pages are more immediately designed for attacking erroneous opinions, we should ill deserve support, if we did not, at the same time, endeavour to give useful instruction to the junior class of our readers. It is true, the writer has seen but little of mankind, and he is but little qualified for the task he undertakes ; yet he is persuaded that the few remarks he has to make, may prove useful to some, and cannot possibly prove injurious to any. It may appear presumptuous, in one who has but just attained the age of manhood, to attempt to lay down instructions for the guidance of men through life : but as circumstances have induced, or rather forced young men, to usurp the office of their elders—to attempt to direct the efforts of the rising generation to a good end, it is no more than their duty, to exert every means in their power, however little they may be able to effect. Under this persuasion, I shall venture a few ideas on the universally applicable science of economy.

In my Dictionary I find under the word economy, “ 1, the management of a family ; 2, frugality, discretion of expence ; 3, disposition of things, regulation ; 4, the disposition or arrangement of any work.” Under these four heads, I shall endeavour to arrange my ideas on the subject.

1, That economy in *the management of a family*, is of the highest importance, no one will be found to dispute. Yet there are, comparatively, but few directors of families who can be said to practise it, who can be said to conduct themselves agreeably to its dictates. That such a difference between sentiment and practice could exist, would scarcely be believed, if we had not the fact before our eyes. If you attempt to advise a neighbour concerning the good management of his house, he will feel offended that you should doubt, either his knowledge of what was necessary, or his want of vigour in its application. Yet, at the same time, you may see in himself and family, every outward sign of the worst economy possible. Whence can this arise ? From not knowing in what economy consists. Here and there a family is managed in the best possible manner : its appearance bespeaks its superiority : this superiority cannot fail of being attributed to its true cause, good management : each neighbour would that his own family were the same ; but the greater number, are either ignorant of the means, or too negligent to put them in execution. It is the appearance of an economically conducted family which causes men to assent to its superiority ; not from any thing they know of its benefits. Hence may be accounted for, the universal acknowledgement that economy is highly desirable, and the almost universal neglect of putting its precepts in force. Did all men feel the difference between good and bad management, all would soon manage well ; but although most men can see enough of bad management in others, few can detect it in themselves.

No difference of station supersedes the necessity of economy. In each, from the highest to the lowest, it is alike useful; and without it, no one can enjoy to the fullest the benefits of the station in which he may be placed. The man who has his yearly thousands, without economy will be poor; while he who possesses it, will be rich with as many hundreds, I may say with as many pounds. By far the greater portion of the want and misery which surrounds us, is produced by bad management. It sometimes happens that men are plunged in want, in spite of every exertion; but such cases are very rare. The same cause that drives the once owner of thousands, to a prison or suicide, keeps the village labourer barefooted and in rags; while a contrary course, increases the wealth of the one, and comfortably clothes the other. The good or bad management of that which they have, is equally apparent in both cases; and effects, in near the same ratio, their comfort and happiness.

It is not possible to lay down rules to meet all circumstances. The same line of conduct, in different families, will have different effects: what would be economy in one case, would not be so in another. As a general rule, it may be said, that that is the best management of a family, which directs the efforts of its members to the best end. Further than this, I do not feel myself competent to go under this head. A great deal depends on the station in life, and future prospects of the family to be directed. A child born to inherit an independant fortune, may, with propriety, be educated and set forth in the world, in a manner which would be highly improper for one who will finally have to depend on his own resources. The future welfare of a family, mainly depends on their views being directed to those objects to which they are capable of attaining. There ought to be every probability of being able to arrive at the end proposed, before the attention of the child is arrested. Thousands of children are ruined, by having their minds bent on objects beyond their reach. Pride often induces parents of the middling classes of society, to educate their children like gentlemen, when they have not the means to maintain them as such. The evils which result from it are numerous. The principal, for magnitude and frequency of recurrence, is, that when the spoiled child is arrived at the age of manhood, those means are expended which should have served to maintain him in his proper sphere. Consequently, he not only fails in his attempted elevation, but is sunk far beneath the rank in which he might have moved, had he been more economically and more suitably educated. When a child is intended for some profession or handicraft trade, great care should be taken to make a choice suitable to his moral and physical capability. When the mind is strong and the body weak, he may figure well in those callings which require more of calculation and method than of labour. On the contrary, when the mind is weak and unable to bear deep

study, and the body is strong and capable of bearing much fatigue, he will appear to most advantage where great physical strength is required, with but little of mental exertion. There are few children who do not possess powers capable of being applied to some useful purpose; few whose powers are so general as to supersede the necessity of great care in their direction. Hence, as I have said before, that is the best, the most economical management of a family, which directs the powers and efforts of its members towards the best of those ends which are within their reach.

The good or bad education of children, has a powerful influence on their happiness through life; and, of course, forms a prominent feature in the good or bad management of a family. Not merely education in the general acceptation of the word, the use of letters, figures, and so on; but that education which commences with life, and of which almost every word and every action of a parent or teacher forms a part. For although the first, of itself, is of great moment, and should by no means be neglected, still it is but a small portion of what the term education embraces. Few seem to be aware of the fact that education commences at so early a period of life. To the careful observer, there cannot be the least doubt but that the most powerful impressions are made in the first years of life, and that the future character of the man is often formed at the breast. This being the case, too much care cannot be taken to avoid giving any impressions but such as will tend to produce beneficial results. I have introduced these few hints on education, in the hope of drawing attention to a subject but little understood in theory, and still less attempted in practice.

2 *Frugality, discretion of expense.* The neglect of this very important part of household economy, plunges a large portion of mankind into a continual state of vexation. The real value of money, or property is only in proportion as it procures for us the pleasures or good things of the world. Money is only a check, which we hold in order to enjoy, at any time we choose, the benefit of past labour: it may be of our own labour or of others; it has equal power, in both cases, to command the objects of desire. But this may be expended to good or bad advantage. By good management, it may be made to procure the greatest possible share of pleasure; by bad management, it not only fails of procuring pleasure, but often procures pain. This proves the necessity of discretion in expenditure, to all those who could enjoy to the utmost the good things within their reach.

It cannot but be a subject of great regret, to those who would that the whole human race enjoyed the greatest possible share of happiness, to see so large a portion of mankind so careless of the means by which it is to be obtained. There are very few in whom the love of the good things of the world is not the prominent feature. Yet, if we examine carefully, we shall find that

but few of these enjoy even a tythe of the comforts of which they possess the means. And what can be the cause of this, but the want of good management? The principal of those things which conduce to the comforts and happiness of mankind, are purchased at the easiest rate. A cottage for shelter, clothing sufficient to brave the inclemency of the seasons, and wholesome food sufficient to support the body in health, form by far the greater portion of all the comforts which wealth is capable of procuring. Yet all this can be acquired with little exertion; I may say, with but little more than that portion of labour necessary to maintain the body in health and strength. Beyond the bare necessities and common enjoyments of life, every thing which will produce, or appears likely to produce, a pleasurable sensation, advances in more than geometrical progression in the extent of its cost or difficulty of attainment. A few pence supplies the homely meal of the peasant, while pounds are expended on the savoury dish of the rich man. Yet how small the increase of pleasure procured? The principal thing, the gratification of the appetite or hunger, is effected in both cases; and the most that can be said for the rich man's meal, is, that it was accompanied by some few more pleasing irritations of the palate. But even this may be disputed.

Men are but too much inclined to value things according to the difficulty of obtaining them; and this error is one of the principal causes of indiscretion in the expenditure of their means: they purchase some rare but trifling enjoyment, at a great expense, and thereby deprive themselves of the power of acquiring many of those which, though more common, are not less gratifying. Frugality, to the man whose wealth is almost unbounded, is not of so much importance; although with him, it is not to be despised. But to the man whose means are few, if he would enjoy the benefit of them to the fullest extent, it is of all things the most deserving of his consideration.

He who spends his wealth on unnecessaries, says the old proverb, will live to feel the want of necessities. And this is but too often verified. Many there are, who no sooner become possessed of property, than they must be squandering it on something or other. Instead of retaining the overplus of their present demands for the use of some future day, they must expend it on the first bauble that attracts their attention; notwithstanding it may not answer to them for any one moment's use or pleasure. And then if any thing is to be purchased cheap, or what they consider cheap, they cannot hesitate for a moment. While they have money, it is buy, buy, without ceasing; and when their purse is empty, they find themselves without necessities, and surrounded by a parcel of gewgaws, which they can neither again turn into money, nor appropriate to any useful purpose. Of this number I have myself *been* one. Any thing that appeared to give pleasure to another, was sure to be an object of desire to me; and if

it cost all the money I possessed, without ever considering whether that which proved a source of pleasure to another was calculated to prove the same to me, the purchase was sure to be made. But these were my youthful pranks: with increase of years, I have increased the length of my calculations. I look to the future as well as the present; and before expending any considerable sum of money, I bring up for consideration this short but necessary question,—Can I expend this sum to better advantage? Do not laugh at my method: put it in practice; and you will find that it was not undeserving your attention.

It is a common but very erroneous opinion, that what is good for one man is equally so for another. It would be correct, if all men were in the same situation, possessed the same taste, and the same capability of enjoyment; but this not being the case, other means must be resorted to, in order to discover what objects are best calculated to afford pleasure to the individual seeker. I am not going to prescribe rules; it is out of my power; but I wish to guard my readers against setting so much value on every little thing which appears to be an object of desire to their wealthier brethren. Make the most of that which is within your reach; and be assured, that the increase of happiness beyond the common comforts of life, is but very trifling. Enjoy what is in your power, if it does not interfere with the enjoyment of some future day; but do not trouble about things which circumstances may have placed beyond your reach. A great deal is thought of the comforts to be derived from great wealth; but, beyond sufficient for the calls of nature and the bare necessities of civilized life, I am inclined to think that it is more often productive of pain than of pleasure.

There are those who carry their economy too far—those who deny themselves every comfort for the present, in their rage for hoarding for the future. This extreme should be avoided almost as carefully as the other. It is good economy, to hold a check in hand against a day of misfortune, in order to avoid being plunged into want and misery; but this may almost always be done, without robbing ourselves of the common enjoyments of the present. But between the two extremes, if I could not bear an even way, I would rather incline to be parsimonious than its opposite. The knowledge that we command the means of enjoyment, produces pleasure almost equal to the enjoyment itself; while the bear idea that it is likely that we may ever feel want, will embitter our moments even though surrounded by every thing calculated to afford us pleasure. Assure a man in want, that his wants will soon be relieved; and he will immediately feel at ease. Assure another, surrounded with every thing calculated to promote pleasure, that he is doomed to suffer reverses; and, in despite of all the present gratifying objects, he is miserable. Hence I conclude that to be the best discretion in expen-

diture which, while it caters as amply as possible for the present, does not neglect to provide for the future; and that even to be a miser is preferable to being a spendthrift.

The whole of political economy may, with propriety, be treated of under this and the preceeding head. The best possible system of government, is that which directs the resources of the nation to acquire for the people the greatest amount of comfort; and the best system of political economy, that which directs the functions of government with the least possible expense. But it is not my intention, at present, to attempt to treat of so high a branch of my subject. Should I be enabled to give my readers, and more especially the junior class, a clearer view of economy and the necessity of putting it in practice, my object will be answered—my wishes gratified.

3 *Disposition of things, regulation.* Were there no benefits arising from the good disposition of things but the pleasure which it affords the eye, it would be well worth attending to; but this, among its many benefits, is one of the least. In a well regulated house, every thing has its rightful place; every thing is arranged according to its nature and use; nothing is spoiled by being misplaced and neglected. When every thing in a house is properly disposed, when every article has its allotted place, you are never at a loss, for what is wanted: whatever you possess you know where to find, and that too without loss of time. On the contrary, in a house where every thing is scattered about without any regard to order, where no arrangement is attempted, where the first open place that presents itself, is filled with the last thing in use, you are as ignorant of where to find your articles, when next wanted, as the stranger who has never seen them. It would be really amusing to be, now and then, in a house of this description, were it not for the pain and shame we cannot help feeling for the bad conduct of its inmates. The least extraordinary circumstance, is sufficient to turn these careless, thoughtless beings topsy-turvy. Perhaps some article is wanted which has been in the hand of every individual inmate in the course of a few hours, yet neither knows where to find it. What is the consequence? Away they all run, helter-skelter, some only interrupting the progress of others; and, without good luck, the house is ransacked and every part thrown even into worse confusion than before, ere they obtain the object of their search. And whence does all this trouble and confusion arise? Merely for want of a proper disposition of things, and a regular method of allotting and giving every thing its proper place.

I would rather that no one of my readers received a reproof from the preceeding paragraph; but unless they are widely different in this respect from any equal portion of mankind that I have yet been acquainted with, the greater number will feel, or ought to feel, that they have something to mend. I should

rather it were not so, for two reasons; first, that it would convince me that my readers were so much the more comfortable and happy; secondly, that I should stand a better chance of approbation, as all men are so fond of seeing their neighbours faults exposed, although they have such a strong dislike to view their own. But the more there are to be reprov'd, the greater is the stimulus I have to proceed; and although by many I may be stiled *more nice than wise* and my advice be disregarded, I do not despair of working *some* reformation—of doing *some* good—of deserving the gratitude of *some few* individuals.

It is some time since, that I read the minor works of Xenophon; but, if I mistake not, in his account of the description of good husbandry given by Socrates, the principal stress is laid on first allotting every thing its proper place, and then being careful ever after that the same order be maintained. And with this ancient Philosopher, in this respect, I perfectly agree. In an ill ordered house there is as much property wasted and uselessly destroyed, as would serve for the use of another, of equal magnitude, if ordered well. But to say nothing of the loss of property—the means of happiness, how much more smoothly and comfortably is every thing transacted in a family where good order is established! How enviable is the state of its members, when compared with the state of those who live in continual inquietude and confusion!

I am inclined to believe that a large portion of my readers, are of the junior class; and who have not yet commenced their career as housekeepers. These may not consider themselves as instrumental in the good or bad order of a house; they may attempt to persuade themselves that they have nothing to do with it, that the manager is alone to be praised or blamed. But I shall not let them off so easily. Every inmate of a house contributes more or less to its good or bad management; and although one economist and friend to good order in a house has but little avail, one careless sloven, is sufficient to counteract the best exertions of a dozen who are otherwise inclined. Every one should endeavour to make the companions of his home as comfortable as possible: but the sloven is the plague of all around him. Besides, as nothing has such a powerful sway over our actions as early practice, I would particularly advise my young friends, not to neglect habituating themselves to such an essential contributor to their present and future comfort.

4 *The disposition, or arrangement of any work.* It is an old saying, that a work well begun is half done; and by ample experience I know it to be correct. However difficult an undertaking may be on the whole, the first arrangement, if properly made, sets every thing right, and the work is completed with ease; while the simplest processes, began carelessly and without a due portion of pre-arrangement, often prove troublesome, and the utmost subsequent exertions, often abortive. There is but the right and the

wrong way of doing any thing; there is but the right and the wrong method of setting about it; and I scarcely need add that the right way is the best, the easiest, and conducive to the best end. Yet there are thousands, who, although not otherwise deficient in good sense, will muddle along from year to year in their old plans and habits, in spite of every better precept and example. There are those who when they have once adopted any certain method, however erroneous it may be, can never be prevailed on to give it up: whether their method be right or wrong, the best or the worst, they never attempt to discover.

The station in life makes not the least difference. Every station has its business; and this may be done in the best or worst manner. To judge of a man's economy, some people look at his greater affairs; I always look at the lesser, the least he has to transact. He who is really economical, is equally so in small matters as in large; and he who is not open to instruction and improvement in the lesser concerns of life, will rarely be found to make much progress in those which are of greater moment.

To the Mechanic and the Artisan, correct pre-arrangement of their work and a regular method of proceeding, is highly necessary. Yet there are many of these who never give it the least attention. Their hands complete, mechanically as it were from long use, certain processes; but the mind is seldom brought into action in the endeavour to shorten or simplify their labours. Hence the great superiority of some workmen over others: those who apply the head to the work as well as the hands, will always perform their work better and more speedily. And what is the whole business of life but an art? Or where the man who is not an artisan? All that we can do is to make the productions of nature conducive to our happiness—to make the natural stream flow according to our desires. Many things we enjoy from nature in their crude state; many require cultivation ere they become acceptable; many are useless, and many to be avoided. Thus art is only the controuling of nature; and he is the best artisan who does it most efficiently for his happiness.

I must now bring my subject to a close; not that I have exhausted it, not that I have given it a tythe of the notice it deserves; but for fear that I should exhaust the patience of my reader. Neither have I exhausted my own stock of ideas. With the word *ECONOMY* before me, and my thoughts directed to the happiness of mankind, I could write volumes. Economy, and the comforts of social life, are ideas, which I cannot separate. To perform as much as possible of the necessary, and as little as possible of the unnecessary, all my endeavours are directed. I would be economical even in groans: if a false step plunged me into a mire, I would groan to arrest the attention of the passer by; but to groan when it answers no good purpose, does not accord with my notions of the right application of our groaning powers.

In short I would apply economy to every motion of both the body and mind.

Before I drop my pen, a few words to the "softer sex." It is not that I had forgotten such a delightful portion of nature's fairest productions, nor—excuse me—that I did not think you in need of some little correction, that I have neglected to apportion you a greater share of my attention. But the trammels of grammar are not to be dispensed with; and the continual recurrence of a double pronoun would not be very pleasing. You must consider my appeal as general; as embracing not only the "noblest" but likewise the "fairest" of nature's works. A short anecdote just strikes me, which I pen for your edification. Once upon a time, a Man, who was looking out for a partner of all his joys and sorrows, fixed his attention on three Sisters. But they were all possessed of equal attractions, and the difficulty was how to decide. A circumstance, trifling in itself, soon settles the question. Seated at supper with the three sisters, he observed the first throw away the rind of her cheese; the second carefully scraped hers for use; the third ate both rind and dirt. He chose the second; and who would not have done the same? Under the like circumstances, I should without a moment's hesitation. Now a secret and we part. You must know that I am not married; no, nor even engaged. Fourteen months hence I shall be paying you my best respects. And then—what then? Why then we will settle all about it.

"Here's Richard both in and out of his element," cry my old friends. "The same as ever, about taking care of pins because they are useful: but something new, in any scribbling to the female sex." Well, so it is: he abides by his old system of economy, for want of a better; and for why he adopts a new line of scribbling,—he leaves you to guess.

A few words by way of serious conclusion. To all you who would wish to qualify yourselves for paradise, by living wretched and miserable in this sublunary world, I would not advise my system of economy; as its tendency is at the very antipodes of creating pain. But to all you who have the misfortune to be only "of this world," and who, consequently, must wish to enjoy "here below" all the comforts you possibly can, I would advise it by all possible means. Of all things calculated to increase your social happiness, be assured that the first and greatest, is the study of economy.

R. H.

THE RESURRECTION OF JESUS.

IN 1823, a pamphlet was published by John Hunt entitled "The New Trial of the Witnesses, or the Resurrection of Jesus, considered on principles understood and acknowledged equally by Christians and Jews." The Author of this work has proceeded upon the supposition, that the four "gospels" are genuine productions from the pens of those authors to whom they are attributed. He arrays them in the form of Witnesses in a court of law: he extracts from each the particular testimony he is capable of giving and thence deduces what he considers the most probable conclusion. He supposes from the short time that Jesus was on the cross, that his life could not have been extinct: that he was taken down in a swoon and restored by the warm and stimulating nature of the spices in which he was embalmed by Joseph of Arimethea, who had solicited the body from Pilate: that this Joseph, who was a wealthy man, afforded him an asylum in his house until his wounds were healed, and ultimately effected his escape: that this escape would naturally be kept in profound silence, to prevent his being again seized by his enemies, and the former sentence more strictly executed: and that his followers from his sudden disappearance had supposed that he was removed by some supernatural means, and had spread this belief to their countrymen.

In reply to this we have a well written pamphlet by "an Oxford Layman," also published by John Hunt. The author of this proceeds upon the firm belief of the celestial birth and mission of Jesus. He thence argues, that if we admit the interpretations of the Author of the "New Trial" to be correct, we at once destroy the whole object of Christ's appearance and teaching: that if he was removed from the cross before life was extinct—if he did, from the fear of his enemies, effect his escape—if he did not appear to his disciples, and publicly ascend from amidst them—then is his whole supernatural character destroyed. Our Layman cannot admit this to be the case, and, therefore, shapes his reasoning to preserve the divinity of Jesus. "How!" exclaims he, "rise from the grave to shroud himself in a village! burst the chains of death to fly the approach of danger! prove his mission, to abdicate his divinity!" The weight of this reply is, that to suppose the hypothesis of his opponent to be correct, would annihilate the divine character of Jesus; and, therefore, he chuses rather, to reconcile the history to the hero, than the hero to the history.

It is a matter of very little consequence to me, which of these suppositions is correct, or which is most in agreement with the Gospel History. Whether Jesus was taken from the cross in a swoon, or whether the Soldier's spear made death sure of its victim: whether the "great stone" was removed from the sepul-

cher by the desire of Joseph, or by an angel, or whether it was ever there at all: whether he rose from the dead, or whether his body was stolen by his friends. To build or defend any hypothesis upon such a legendary tale, is not my intention. It is enough for me to be convinced from its internal evidence that the whole story is unworthy of belief. Such a heap of folly, fraud, fable, and fiction, is unworthy even of criticism, were it not for the thousands who are still under its influence.

Throughout the four Gospels there is scarcely an event recorded, without some variation by the different authors; we are required to believe that they were dictated by divine inspiration, and yet in every part we find them ridiculous and contradictory. Matthew tells us that Jesus predicted he should lie in the grave three days, yet the account informs us, that at the furthest, he could not have been there more than two nights and one day. Then we have a wide disagreement in the accounts of the persons who visited the grave, and a still further disagreement in relating who and what they saw there. We are told again, that after the appearance of Christ, his disciples worshipped and laid hold of him; yet another account tells us, that he would not allow any one to touch him because he had not then ascended into heaven. However, before we have any account of his ascension, we find him giving Thomas leave to feel his wounds. We are told that Thomas, who was a bit of a sceptic, thrust his hand into the wound made by the soldier's spear: but I should think, that if ever such a wound had been made, it would have so closed as to prevent so large an instrument as the hand being thrust into it. The accounts which we have of his meeting his disciples after the supposed resurrection, are also contradictory. Mark and Luke say, that Jesus met them six times, yet John says that he met them only three times. Again at the last grand effort when we are told that he ascended from amidst them, we find that two of the witnesses, Mathew and John, are wholly silent; while the other two do not profess to have been present, and wrote their accounts only from tradition. Amongst this mass of contradiction, what judgment must we form of the whole? Can we suppose that a supernatural being would dictate falsehoods? In attributing these books to Him as the author, must we not have a degrading idea of his power, of his wisdom, of his justice? I cannot suppose a God to be their author without believing him to be a pitiless and contemptible tyrant; and rather than believe this, I pronounce the whole to be an imposition of human invention, unworthy of our belief or observance.

The New Trial of the witnesses is certainly an ingenious work; the author has supported his conclusions by some plain and straight forward reasoning. He has endeavoured to make the Gospel History reconcilable with common sense, and this is all

that can fairly be done. What individual, however great his abilities, can assure us that Christ was a supernatural being, or that he ascended from the earth to some other place called Heaven? He may dogmatically tell us that it was so, because a great many others have believed it so; but who has said this that had any authority for saying it? None of his supposed disciples tell us that they *saw* him ascend, and throughout the whole of the evidence, not a single witness have we who was present at the time. The author of the *New Trial* has sought for witnesses to this most important point, and as none are to be found, he rationally concludes, that no ascension ever took place. In this conclusion he is justified; for in this instance a greater number of witnesses, and a greater body of evidence is required, inasmuch as the thing to be proved is contradictory to every known occurrence of life. What says our "Oxford Layman" to this? Why, simply, that we must believe in the resurrection and ascension, or, the divine character of Jesus is destroyed! This is certainly building with a vengeance. He affirms the divine character of Jesus, and from this pivot he proceeds to reason and reconcile the various occurrences connected with him. I have no wish to detract any thing from the real merit of our "Layman," because, unlike a host of his predecessors, he has taken up the question with some degree of candour; he has discussed it in good humour and with acute reasoning; but unfortunately for him his premises were bad. All the ability in the world will not be sufficient to reconcile natural impossibilities with common sense. If this could have been done, we should not be quarrelling about it at the present day. The Theologians of the Christian Church have been praying and preaching, writing and burning, during seventeen hundred years, and yet are now no nearer to a reconciliation than they were at the time they commenced; and this must continue to be the case, so long as the multitude are stupid enough to pay a few thousand fellows for gulling them with the mysteries of divinity.

Our "Oxford Layman" has followed the reasoning of Lardner in his credibility of the Gospel History. I allow that the latter work displays the result of immense research, but allowing it its full bearing, what does it amount to? Lardner has endeavoured to show, that many parts of the Gospel History are in direct allusion to the particular customs and occurrences of the times in which they are supposed to have been written; he therefore concludes, that they are genuine productions of that time, and by the Apostles. Allowing this: allowing that they were written at the time stated, does it necessarily follow, that the events which they record are correct? Does this prove that Christ was any thing more than a human being? His efforts to reconcile the different accounts given by the Apostles, tends to prove, what I contend for, that they were nothing more than the productions of human beings, subject to the same laws, and the same infirmities. But notwithstanding

this, the simple fact of the Gospels refering to the institutions of the country, is not an infallible proof that they were written at that period. A person acquainted with the history of our country, could lay his plot at any period, and yet give a faithful representation of the manners and other occurrences of the times, as they are recorded to us, and which would be in agreement with the other historians of the same time. It was a matter of the least difficulty to the writers of the Testament to have incorporated in their epistles some account of the history of the period at which the plot was laid. They would in fact have had more difficulty in refraining from the mention of such matters.

DOCTOR PALEY in treating on this subject says, "I do not see any thing more in the resurrection of a dead man; than in the conception of a child; except it be this, that the one comes into the world with a system of prior consciousness about him, which the other does not: and no person will say, that he knows enough of either subject to perceive, that this circumstance makes all the difference in the two cases, that the one should be easy, and the other impossible; the one natural, the other not so. To the first man, the succession of the species would be as incomprehensible, as the resurrection of the dead is to us."

Now with all due deference, to the learned Doctor Paley, I must confess, that I can see no analogy in the two cases. The child is brought into the world by natural and known causes, the same as a germ or seed is placed in the earth, and which ultimately brings forth fruit; but, in the resurrection of a dead man, we know it to be a circumstance decidedly unnatural, and contrary to all the experience and knowledge of the human race. We may trace the formation of a child through every stage, and, by strict attention, we may perceive the many auxiliaries which are required to bring it forth in a sound and finished state: we trace the natural occurrences from the conception to the birth, but can we do the same in the resurrection of a dead body? If the machine be worn out, or deranged, so as to unfit it for sustaining that particular mode of being, we cannot by any reasoning suppose it capable of re-assuming that state for which age or accident has unfitted it. Besides, this slip of the Doctor's, destroys all that he had been previously contending for. He wishes it to be believed that Christ was a supernatural being: his only chain of reasoning was, therefore, to have concluded, that the resurrection of Jesus could not be accounted for by any known or natural means; but, to say that there was nothing more surprising in such a circumstance, than in the conception of a child, is to say, that the resurrection of Jesus was perfectly natural, and in agreement with the known properties of matter. If this be the case, why call the resurrection a miracle? Alas! Doctors, you do not comprehend yourselves!

WILLIAM CAMPION.

FOR THE NEWGATE MAGAZINE.

WHAT is Blasphemy? Is it blasphemous to protest against legal rapine and sanctimonious fraud? We daily hear of the ultra religionists of this ultry loyal and religious city, in the distribution of Bibles and religious tracts: we daily see advertisements for assistance, ("put money in thy purse") in the prosecution of the godly distribution; and we are frequently informed of the blessed effects produced upon our lilly-white brethren in foreign lands; yet strange to say, there are at the present moment, eight individuals suffering imprisonment, for impugning the truth of the book, yclept the *Holy Scriptures*. 'Tis strange, 'tis passing strange, that no efforts are made to convert them to "the right way." Surely, it is the duty of those who *know* God; who can adduce clear and satisfactory evidence of the existence of a God; surely, it is their duty to save the souls of these men. What! Is there not one, from the Archbishop of Canterbury to Orator Irving, who will step forward the advocate the cause of his faith; and at once, put to flight the doubts of the wavering and confound with heaven inspired eloquence the hardy Atheist? No! there are none who can do so. Priests of every denomination are ready to *preach* dogmas, to hurl anathemas, and to pocket superfluous sixpences; but to produce their authority, is quite another matter. "Have faith, and then thou shalt be saved." This is the shield behind which the reverend drone retires when hard pressed in argument. And what does *faith* imply? A total surrender of opinion and reason. A firm belief of that which the preacher cannot describe, nor the auditor comprehend. And, a refusal to yield, or seem to yield, an implicit credence to childish fables; and a blind obedience to precepts totally incompatible with the state of society in which we live: a word uttered in behalf of our fellow man as a rational being; the slightest remonstrance against the tyranny of the self-constituted pastors of mankind is, *Blasphemy*! Twenty years ago, the word might terrify a few old women; but in the present day, thanks to the *vicious* society, it carries no such power. People begin to think, that, they are quite as good judges of good and evil, as the priests; they think moreover, that God, is a strange, and a callous being. How! say they, has God damned all who do not believe, and yet doth he reveal himself but to a few? Hath he ordained that the few shall teach their brethren, and yet hath he hardened their hearts that they will not; or darkened their minds that they cannot? Hath he given his flock to the protection of wolves? No say they it cannot be that a *wise* God, hath written folly and falsehood, it cannot be that a just and merciful God can have ordained that the multitude should starve

while the few, the aristocracy and the priesthood are surrounded with luxuries. When they turn their eyes to the history of the ages that are past, they will perceive that Polytheism, arose by a species of poetical license, by the personification of the good and the evil of the rational causes. They perceive that the priests of Jupiter and of Apollo, claimed for their Gods, and received from the people an adoration as fervent, and a credulity as implicit as that which in our times is paid to that incomprehensible mystification, "I am, that I am." They perceive notwithstanding the mighty effects ascribed to the power of Christ and his apostles, that his mission was, by the account even of those who would force down belief at the point of the bayonet, laughed at, and himself crucified. They perceive, though the *sacred* writers tell of mighty miracles by sea and land, of mid day darkness, and earthquakes attendant on the execution of their law, that contemporary writers take no more notice of these astounding events, than if they had been, mere things of course. In short they perceive, that the story was founded in fiction; laid dormant for a hundred years, and was only preserved from a premature death by the good nursing of the Emperor Constantine, and some lady-like Eunuchs. They see that an all-wise God could not have placed a man and woman in circumstances of temptation, without knowing that they would be tempted, and fall into sin—Ergo, God would have been cruel, and unjust. The priests say, that God is just and good—Ergo, the priests evidently give a false account of him. We have no account of God but from the priests—Ergo, that account being evidently false, we know nothing about a God.

We plainly see that if a child were sent into a desert country, he could not hear of God the Father, the *Son* or the Holy Ghost. If he formed any notion of a God it would be from the elements of the surrounding scenery. This the priests tell us would be Idolatry. The case then stands thus: we have no innate ideas of God or any thing else—Ergo, any notions of a God must be acquired. We see that the description of a God, as given by Christians, is inconsistent, and consequently must be false. The Christians tell us and we know it ourselves, that to personify matter is foolish. We have not, nor can any one communicate to us any knowledge of any thing immaterial. The priests say that to speak ill of God is blasphemy. We know no God; consequently, speak ill of none. The priests pretend to know one, yet blaspheme him both in their preaching writing and living. We see clearly that the priests are interested sophists—hypocritical tyrants. We know no God, we will not any longer submit to be gulled by our fellow men. Reason sheds her influence around; the press distributes a knowledge of the Rights of Man; the Principles of Nature are understood; the spirit of despotism hides her diminished head, when encountered by the Republican,

Priests, must ye have a God? Ye shall! Pepare the incense, bend the knee and do homage; behold and tremble. *Vox populi, Vox dei.*

JOHN HOOPER.

TO THE EDITORS OF THE NEWGATE MONTHLY
MAGAZINE.

CITIZENS,

February 16, 1825.

IN your Magazine for February, I find a piece of criticism on the Bible-story of Ruth, signed Epicurus. The writer, in my opinion, seems rather eager to set himself up as one of the "*ungentle craft*;" for which I feel no little sorrow: not that I think that he has no capacity for writing strictures on other people's productions, but that I think that his time would be better employed, that is, that he would confer a greater benefit on society, and *more effectually* assist virtue in her moral struggle against vice, by producing some substantial essays on solid principles; similar to his more early ones inserted in "The Republican," and signed Epicurus. Epicurus now vitiates his articles with a "*flaunting verbiage*," upon the *manner* of writing, until the *principle* on which he writes is rendered obscure, if not entirely obliterated. The fact is, he seems to think, that nothing is worth his attention if it be not in strict accordance with his ideas of style; but if he will please to consult the sage Linkum Fidelius, he will be informed that *STYLE is—STYLE*; and I take it, that the best Lexicographers, have not given a better definition of the many-meaning-word *STYLE*, than this same given by Linkum Fidelius.

Epicurus is perfectly aware, that there are many authors, no two of whom express the same idea, in the self same words, who are considered *equally excellent*. Then why cavil so much about the manner? Sure, 'tis the matter which is of the first importance!

Epicurus says, "it is a pity that the scriptures are obscene, for the sake of the feelings, of many respectable people who are almost compelled to attend divine service, on account of the feelings, which a negligence, in this respect, would give rise to." I, on the contrary, rejoice that the scriptures are obscene, not that I delight *in obscenity*, but because, this shews to the meanest capacity, that instead of their having proceeded from God, they are the productions of a set of low, filthy disgusting debauchees: and I further think, that the "pity" is, that the obscene passages are not more generally read. I would have them put up in large flaming characters, in every church and chapel in the kingdom, in the man-

ner in which some churches are decorated with the "Ten Commandments."

What respectable modest female would then venture inside of a church to kneel and pray, with a portion or the filthy disgusting selections from the holy book emblazoned round her? or what "*respectable person*" could believe that the God of nature ever dictated such immoral trash, such detestable trumpery?

Epicurus says, "the Bible is the least valuable book in the world," and that nothing could be better spared. I do candidly confess, that at present, I should be unwilling to part with the Bible, notwithstanding its glaring literary defects. That it hath been, and now is, the *cause* of much evil in the world is certain; and in what manner can you *remedy* this evil? I know not except by removing the multitude's belief in the Bible; and this cannot well be done in the absence of their examining the Bible.

No man hath done *more*, effectually to destroy the general belief in the Bible, than Thomas Paine, and how did he accomplish this, but by the Bible itself? Paine called the cause into the court of Reason, BIBLE *versus* BIBLE, and after a patient hearing on both sides, the JURY, (*judgment*) threw the case out of court, pronouncing both Plaintiff and Defendant, utterly worthless and detestable. I should be sorry to object to the Bible, *because* that its literary characteristics are, "a turgid swell and a frigid flatness, an inflated spirit and an empty bombast," but rather, that it is an engine which destroys the nobler faculties of man, forbids improvement, and robs him of the produce of his industry, and being delivered to him surrounded by so much pomp, and gravity, he never dares to exercise his reason upon it. Thus it locks up his senses, cramps his energies, deludes his reason, and renders him a poor, weak, helpless automaton.

In the last, but one, paragraph, Epicurus explains to us the principles of good composition; gives us a sort of system, or measure, to which we may refer when reading an author, and judge of the correctness or incorrectness of his style, by his agreement or disagreement with his principles. "The art of writing (says Epicurus) a pleasing and at the same time a correct style, may be acquired by a knowledge of the native principles of language, and a discerning perception of the principles of taste, and all the nicities of a well regulated judgement." "A rhapsody of words;" for if it be true, it *may* serve to puzzle, and confuse the reader, but not to inform, instruct, and enlighten him, even upon this *thing* STYLE. "Blair's Lectures" have thrown *but little* light upon the subject, nor, have any of the learned, and laborious expositions, and illustrations, of the "learned, and authentic gentlemen," who are ever dabbling, in the "Petulance of criticism" been less unfortunate; and I here recommend to all persons, who may feel inclined to write essays upon *style*, first to well consider

the ingenuous and easy mode of explanation given by the learned *Linkum Fidelius*.

Epicurus asks, "what is superior to the mind that can think boldly, or to the pen or tongue that can write or speak with propriety and elegance? All the wealth in the extensive domain of his majesty George the Fourth, is dross, compared to the inestimable treasures possessed by a free and enlightened Citizen. Such a man is considered a bright and valuable ornament to society, by those acquainted with him. He is never left alone for want of that company which always courts and admires a pleasing and useful talent: The glass—the hand—the smile of congenial feelings—the promise of assistance in some domestic business is always given him; he reigns, he is a monarch in his own sphere, and his courtiers expect no more from his liberality than a repetition of some fascinating piece of argument, narrative, or *jeu d'esprit* which they remember with the utmost pleasure."

This is indeed, a pretty picture, but I am afraid the author instead of taking it from actual life, is chiefly indebted for it to his imagination. He warmly describes to you things as *he* would have them, or as *they ought to be*, but a little scrutiny will prove that he has built his superstructure, on a "baseless fabric," and down the temple of dagon must fall. I am willing to subscribe to the superiority, and excellency, of such a mind as he describes, if it possesses the freedom, *boldly to make known* the result of its thinking: but alas snaky crested persecution hath the "precious diadem stole," and left us the power of thinking, without the privilege of uttering our thoughts; and he who dares to publish his free thoughts, instead of being considered a "valuable ornament to society" and his "company being courted," and "assistance given him in his domestic business," he is considered by the major part of mankind as loathsome, and dangerous: shunned as a pestilence, and by the secular arm, very charitably consigned for years to a dungeon.

SCRUTATOR.

OBSERVATIONS ON "SCRUTATOR."

THE pages of the Newgate Magazine are open to the discussion of any subject connected with the Political, Polemical, or Literary disquisitions of the times: or in fact, for the furtherance of whatever object appears for the time being, to be of importance or utility; and in the promotion of this it may not be amiss to devote a few observations on this thing called style. "Scrutator" seems to be of opinion, that "Epicurus" devotes too much of his

attention to the study of the *manner* of writing, and that while he does this, he loses sight of the more important quality—the *matter* of his writing. Now, if this be the case, “Epicurus” is decidedly wrong. He will find, that however pleasing a pretty jingle of words may be to the ear, they will afford but very little benefit to the sense of the reader. The greater portion of our literary writings are the merest twaddle—unless it be to please grown children, as young ones are pleased, with a rattle. It has often been said, that the contents of large works might very well be received in a nut shell, but in some of our mere literary productions there would be some difficulty in finding the *matter*, even if it were placed within so small a space. These authors write to *please* not to *instruct*; and in this case it is not surprising to find that they succeed. How little real instruction do we learn from the unwieldy mass of novel writing! What pages must we wade through to find one germ of intellect! It is lamentable to see so numerous a class of writers employed upon such frivolous occupations—writers who are otherwise capable of performing the most eminent services to society—but their productions *please*, without requiring from the reader the *trouble* of thinking, therefore, they find their admirers, and their authors find—fame. How far “Epicurus” would be desirous of following in this train, we shall not take upon ourselves to affirm: we have seen better from him—we hope for better—and better we trust will be the result.

The best style of writing is that which expresses the most meaning in the smallest quantity of words. A profusion of terms tend only to cloud the ideas; they render the meaning of the writer often obscure, if not ridiculous. We know of no standard that we would propose for imitation; for by attempting to follow any author, the probability is very great, that we shall never arrive at their beauties, nor better our own productions. He who thinks clearly will never write a bad style—that is, a style that shall not be explicit and forcible. Johnson is reported to have said, that the style of Addison is the only one that he would recommend as a model; and yet, his own writing is as different from his proposed model, as two species of composition can well be. The flights of genius cannot, or, *will not*, be confined by arbitrary rules; they will soar above them, or create rules of their own. We would endeavour to dissuade “Epicurus,” or any other writer, from too great a nicety in his terms, though at the same time, a free, clear, and forcible style is desirable. Think of the matter, and fear not; good words will be ready at your call.

W. C.

COBBETT AND THE CATHOLICS.

THE "History of the Reformation" has given the finishing stroke to the character of Cobbett. Let him henceforth write what he may, espouse what cause he may, he will never produce a better specimen of inconsistency. What has long been suspected, is now evident, that Cobbett writes for profit, not from principle. His only aim is to finger the pelf. He has not even the stimulus to obtain fame; at least, he does not evince any endeavour to obtain *just* fame. His abilities are unquestionable; but the use he makes of them, is any thing but praiseworthy. He embraces that view of a subject, which appears likely to sell the larger portion of his printed paper: and this often leads him into the grossest inconsistency. When the Protestants were his "best customers," he wrote against the Catholics; when he saw an opportunity of "doing more business" amongst the Catholics, he turned round, and wrote, with even greater virulency, against the Protestants. But in this part of his character, he shall speak for himself before we close this article.

Wishing well, as we do, to Catholic Emancipation, and to every other emancipation, we cannot but regret its being advocated, in such a style, and by such a man as Cobbett: as a bad and inconsistent advocate always injures the cause he espouses. But looking to the good it may do, as an exposure of the manner in which religious revolutions have been effected, and of the sort of men who, have at times been at the head of the "Church," we hail the "History of the Protestant Reformation" as a useful auxiliary to our labours. It reveals matters not generally known concerning the Protestants: and it calls forth, by way of answer, matters not generally known concerning the Catholics. And whatever provokes discussion on religion we are persuaded cannot fail to do good. The more argument, the more sectaries; and the more sectaries, the more sceptics. And we add with confidence, the more sceptics, the less will be the power of the priesthood, and the greater will be the happiness of the people.

As one of the many religions, the catholic, certainly, claims, and has, an extra portion of our detestation; as being of all religions the most degrading to its votaries, and the most persecuting to its opponents. But the Catholic, as a man, we wish to see in the full possession of his rights; that is, placed on an equality with the professor of any other religion. We should be proud to see all religions annihilated, and more especially the Roman Catholic; but we are well aware that this is not to be effected by persecution. When every other attempt fails to support any particular sect, persecute, and it will be sure to flourish.

Had not the Catholics been persecuted, had not another church been forced upon them as the established church of the nation, they would, doubtless, long ere this, have sunk into nothingness. Had the milder and more reasonable doctrines of the protestant church, been spread among them, without compulsion, without robbing them of a large portion of the produce of their labour in the attempt, there can be little doubt but that they would have been almost universally received. Compulsion, is the bane of all attempt at reformation. What cannot be effected with argument and persuasion, as regards opinions, will never be effected by force. But, hitherto, persecution has ever been the order of the day. No sooner have the persecuted obtained the means, than they have immediately become persecutors; and nothing but an increase of knowledge, will insure a better line of policy.

But to return to Mr. Cobbett, and his "History of the Protestant Reformation, addressed to all sensible and just Englishmen." A work, by-the-by, which if read by all "sensible and just Englishmen," will sink the name of Cobbett, as an author, and more especially as a historian, to the lowest grade of insignificance. For what can be more despicable, than an author without principle, and whose writings are in continual contradiction to each other?

As an exposure of some circumstances not *generally* known, as we have said before, this "History" may be useful; but *as a history* it is the most contemptible thing that ever issued from the Press. Many well known facts concerning the Catholic Church and the Reformation, are distorted to serve the writer's present purpose; a number of assertions are made which are historically false; and many truths are passed over in silence, which would serve to give a correct idea of the historian's subject. Let the matter speak for itself.

"Catholic means universal, and the religion, which takes this epithet, was called universal, because all christians of every nation acknowledge it to be the only true religion, and because they all acknowledge *one and the same head* of the Church, and this was the Pope, who though he generally resided at Rome, was the *head* of the Church in England, in France, in Spain, and, in short, in every part of the world where the Christian religion was professed." Where, or what, then, was the Patriarch of Greece? And in what manner has *this head* of the Church been acknowledged? At the edge of the sword: the stronger party filled the Papal Chair; and the weaker were forced to *acknowledge this head* untill they were capable of overthrowing it and placing another in its stead. This was often effected during the "*fifteen hundred* years that the Catholic was the only religion known in the world." Sometimes the German Emperors were deposed, and others elected in their stead by the Popes; at others, the Popes were deposed by the Emperors, and the papal crown given to

whom they chose : just as either party happened to be the most powerful. When Henry the Third commenced his reign, there were three Popes, named by three different parties, each striving to become *head of the Church*. He deposed, or rather overpowered, all the three, and placed one of his own choosing as the *head* of this "ancient faith."

If a person were to read Cobbett's "History of the Reformation," with a dependence on the veracity of the writer, and having no previous knowledge of the event and the preceding state of the church, he would not have an idea that there were any schismatics before the seventeenth century; and he would imagine that the Popes were the best of men, and that the Christians, prior to the seventeenth century, lived an uninterrupted life of "happiness and harmony and christian charity." But what is the fact? We find that the catholic church was divided by schisms from the first; has never been free from schisms; and that in the thirteenth century when the Papal authority was in its greatest splendour, the sword was requisite to support its faith. And as for the Popes they have been the most cruel and blood-thirsty set of villains that ever disgraced the name of man. Yet not a word of this now from the pen of Cobbett. Oh! no! he is *now* writing for the Catholics.

The principal feature in this "history," is the gross abuse which the author heaps on every one who has supported the Protestants, or had any share in the Reformation. But, then, he has, before now, heaped similar abuse on the Catholics. There has been a small pamphlet published entitled "Cobbett's Book of the Roman Catholic Church," being, principally, extracts from his Register. This work, contrasted with his "History of the Protestant Reformation," shows his inconsistency in the most glaring point of view. Behold how he meets it! "CAUTION !!! (These exclamation marks are all his own.) Some base creature is publishing in numbers, a thing called 'COBBETT'S BOOK OF THE ROMAN CATHOLIC CHURCH.' This is merely to *cheat the unwary*. I am the author of nothing which is not published at No. 183, Fleet Street. Wm. Cobbett." Now, he must have known in what the work consisted; that it was extracts from his own writings against the Catholics; and that what it contained was as worthy of belief as his "History of the Protestant Reformation." How then could it be a *cheat on the unwary*? As he could make no excuse for his double dealing, it would have been wiser in him not to have taken any notice. What purpose could this "CAUTION" answer? Was this not more calculated to *mislead the unwary*? Did it not seem to say, I am not the author of the extracts? The truth appears to be, that the *cut* went deep; that he wanted to do something, but knew not what. He must have known what he had before written, but he, doubtless, was in hopes, that the number of pages, throughout which his

remarks were scattered, would prevent their being discovered. With the help of this "Book," and some other of Cobbett's works, we will endeavour to pourtray the "ANIMAL:" Cobbett shall speak for Cobbett: extracts from his different works, will do more than all we can say. First, on the nature of writing for the press:—

"Writing, particularly writing for the Press, is a deliberate act. When a person sits down to write, his mind must be in some sort composed: time is necessary for the arrangement of his ideas; what he has written must be examined with care; he augments, curtails, and improves. *All this naturally implies the most mature reflection, and makes an assertion or an opinion in print be justly regarded as irrefragable.*" Now reader, these mind are Cobbett's own words; keep them in mind as you proceed.

"Now, my friends, a fair and honest inquiry will teach us, that this was an alteration greatly for *the worse*, that the Reformation, as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and that, as to its more remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face, and stun our ears at every turn, and which the Reformation has given us in exchange for *the ease and happiness and harmony and christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers.*" *His. Ref. Paragraph 4.*

"The history of the Church in England, down to the time of the Reformation," is a matter of deep interest to us. A mere look at it, a bare sketch at the principal facts, will show how false, how unjust, how ungrateful those have been who have vilified the Catholic Church, its Popes, its Monks, and its Priests." *Ibid.* p. 44.

"I shall, in another place, have to show more fully, the folly, and, indeed, the baseness. of railing against the monastic institutions generally; but I must here confine myself to this charge against the Catholic religion, of being unfavourable to *genius, talent*, and, in short, to the *powers of the mind.*" *Ibid.* p. 31.

Now hear the man who says of himself, "MINE HAS BEEN A LONG CAREER OF INCORRUPTIBLE VIRTUE;" who says that "writing for the press is a deliberate act, and, that an assertion in print is justly regarded as irrefragable." Speaking of the overthrow of the Papal power, he says:—

"The Pope was stripped of all temporal power: the Cardinals and Bishops were reduced to mere cyphers: the Monks were driven from their dens of laziness and debauchery: their tricks and frauds were exposed: the adored images were turned into fire-wood: the holy relics were laughed at: *the light of truth* was suffered freely to beam upon the minds of the people: religious

persecution was put an end to: and all men were not only permitted but also encouraged, openly to profess, pursue, and enjoy, whatever species of religious faith and worship they chose. Every man became eligible to offices, trusts, and honours; and, throughout the dominions of Italy and France, where a Church-of-Englandman would have been tied to a stake and roasted, rather than be suffered to fill an office of trust, or to preach to a congregation, religious liberty was, under Napoleon, made as perfect as in America. These are facts, which none of you will dare openly to deny. They are as notorious as they will be, and ought to be, memorable." *Cobbett's Register* v. 31. p. 821.

"In corroboration of what is here stated, if we look into the history of the Popes, we shall find reason to conclude, that they were the most abandoned and flagitious of mortals, who hesitated not at the perpetration of any crime to accomplish their purposes. Even Popish writers admit, that no throne was ever filled with such monsters of immorality as the chair of St. Peter. They are described as having been, not only detestable in themselves, but as having given occasion, *by their example*, to the perpetration of all sorts of wickedness, imposture, delusion, oppression, robbery, tyranny, murder, and massacre." *Ibid.* v. 26, p. 371.

Cobbett follows this paragraph with all that he could rake up, both true and false, against the Popes; and thus concludes:—"The sketch which I have attempted to give, is but *a faint one*, indeed, of the atrocities committed by these *pious*, or rather impious Pontiffs." "The wonder is, not how a man can hold up his head, *but how he can bear to exist under the proof of such glaring and shameful tergiversation!!!*" *Reg.* v. 2, p. 532.

"What sovereign can be safe—what people can be virtuous—where principles of so INFERNAL a nature are recognised and inculcated. It has been attempted, by modern Catholics, to soften down, and give a more favourable interpretation to, the INFAMOUS doctrines formerly held and acted upon by the Church of Rome. But, if that Church is again restored to *unrestricted* power, how easy will it find excuses for reviving its ancient decrees!" *Ibid.* v. 26.

"We have all of us heard from our infancy about the tricks of Monks and Friars. Those tricks were very numerous, and many of them very farcical. They showed, in a phial, some blood, which they pretended was a part of the real blood of Christ. They exhibited the parings of St Anthony's nails. They had a bit of the skin of St. Lawrence. They had the wonder-working breeches of St. Pacomo, which they employed as a charm for barren women. Holy water, and sanctified crosses, they always had on sale, for the purpose of keeping out witches, laying the Devil, curing the itch, turning aside thunderbolts, curing weak eyes, preserving gluttons from apoplexy, and for various other important uses. This was all very impudent; and, at the same time,

hypocritical. The Monks and Friars were a set of impostors. With all their tricks, they had but one single object in view : namely, that of living well upon the labour of others. This was with them, the law and the gospel." Reg. v. 38, p. 93.

" Must not a Parson of this *law-Church* be pretty impudent, then, to call the Pope ' Antichrist,' and to call the Catholic Church ' idolatrous ?' Pretty impudent, indeed ; BUT WE DO NOT, EVEN YET, SEE THE GROSSEST INCONSISTENCY OF ALL." His. Ref. p. 19.

" But, I have not yet noticed another great branch, or constituent part, of the Catholic Church ; namely, the monasteries, which form a subject full of interest and worthy of our best attention. The choicest and most highly empoisoned shafts in the quiver of the malice of Protestant writers, seem always to be selected when they have to rail against Monks, Friars, and Nuns. We have seen Blackstones talking about monkish *ignorance* and *superstition* ;' and we hear, every day, Protestant Bishops and parsons railing against what they call ' *monkery*,' talking of the ' *drones*' in monasteries, and, indeed, abusing the whole of those ancient institutions, as something degrading to human nature, in which work of abuse they are most heartily joined by the thirty or forty mongrel sects, whose bawling-tubs are erected in every corner of the country. When I am come to speak of the measures by which the monasteries were robbed, devastated and destroyed in England and Ireland, I shall show how unjust, base and ungrateful, this railing against them is ; and how *foolish* it is besides. I shall show the various ways in which they were greatly useful to the community ; and I shall especially show how they operated in behalf of the labouring classes of the people. But, in this place, I shall merely describe, in the shortest manner possible, the origin and nature of those institutions." His. Ref. p. 53.

" The place where a set of monks lived, or where they still live, is (as I told you) called a convent in English. This comes from the French word *Couvent* ; and this comes from the French word *Couver*, which means to sit over eggs. The brood which comes from a sitting is, in French, called a covée ; and hence comes our word a covey of Partridges. The Monks' place was called *Couvent* in French and *Convent* in English, because they pretended that they were a brood of the choice children of God, collected together in fulfilment of that passage of scripture, which says, ' Like as a hen gathereth her chicken under her wings, so will the Lord gather together his children under his wings.' Pretty chicken they have been ! From them, have gone forth a great part of the curses which have afflicted the world. It was in the Convents, or sitting places, that were hatched the inquisition, and all those means of robbing, tormenting, and brutalizing mankind, which have produced such dreadful misery. The French

Revolutionists disturbed a great many of those hatching places. They put the chickens, that is to say, the gormandizing, drunken, debauched, and savage monks to flight; sold the lands and houses which they had extorted, and exposed the whole thing to the hatred it so well merited. In place of meriting the appellation grounded on the tender idea of a brood of innocent little creatures, collected under the wings of the fondest of mothers, the Convents of the Monks were Wasps' nests, whence the lazy and cruel inhabitants sallied forth to rob and sting, to annoy, persecute, and murder the industrious, labourious, and provident bees."—Reg. v. 32, p. 1068.

"St. Peter died a martyr at Rome in about 60 years after the birth of Christ. But *another supplied his place*; and there is the most satisfactory evidence, that the chain of succession has remained unbroken from that day to this. His. Ref. p. 41.

"Several authors have denied and with much reason, that St. Peter ever set a foot in Rome. In the Acts of the Apostles no mention is made of this journey, unless we suppose that Luke has omitted to speak of St. Peter, for the purpose of attributing to St. Paul, his master, the conversion of the capital. If St. Peter had been at Rome, his Gospel would have been forced to yield to that of the Apostle of the Gentiles, more accommodating to the heathens, as it dispensed with circumcision. It may therefore, be presumed, that St. Paul was the first Pope. Reg. v. 26.

"A part of the money of England went to the Pope; but a part also of that of every other Christian nation took the same direction. This money was not, however, *thrown away*. It was so much given for the preservation of unity of faith, peace, good will and charity, and morality. His. Ref. p. 89.

"Pliant and submissive, at first, to sovereigns, whose power they (the Popes) dreaded, they soon mounted on their shoulders, and trampled them under their feet, when they saw themselves certain of their power over the minds of *devotees, rendered frantic by superstition*. Then, indeed, they threw off the mask; gave the nations the signal of revolt; incited Christians to their mutual destruction; and precipitated Kings from their thrones. To support their pride, they shed oceans of blood; they made weak princes the vile sport of their passions sometimes their victims, and sometimes their executioners. Sovereigns, became their vassals, executed, with fear and trembling, the decrees of Heaven pronounced against the enemies of the holy See, which had created itself the arbiter of faith. In fact, these inhuman Pontiffs, immolated to their God a thousand times more human victims than Paganism sacrificed to all its divinities." Reg v. 26, p. 370.

"The truth is, that the Pope had no power but that which he derived *from the free will of the people*." His. Ref. p. 94.

"In whatever way you may contemplate; in whatever light the

people of this country may be disposed to consider, the strenuous efforts now making, by the Church of Rome, to obtain a preponderating influence in Europe; I confess the very idea of there being merely a chance of her succeeding, *fills my mind with the most gloomy apprehensions.*" Reg. v. 26, p. 311.

"Thus, then, this so much abused papal supremacy was a most salutary thing: it was the only check, then existing, on despotic power, besides it being absolutely necessary to that *unity* of faith, without which there could be nothing worthy of the name of a Catholic Church. To *abjure this supremacy* was an act of apostacy and also an act of base abandonment of the right of the people." His. Ref. p. 95.

"All priests have necessarily the desire of influencing the minds of others. From their very calling they have a disposition to be teaching. Women and children are the materials they like to work upon. Next to the devil, they dread men of understanding." Reg. v. 33, p. 297.

Now, reader, what think you of the Man who says, "*Mine has been a long career of incorruptible virtue?*" Who says, "*My stock of reputation and popular confidence is exceeded by that of no man?*" What think you of him who says, "I WILL ALLOW OF NO LIVING COMPETITOR?"

[We quote the following able summing up from the Compiler of "Cobbett's Book of the Roman Catholic Church."].

In his Register, you find Mr. Cobbett denouncing the Roman Catholic Faith, as "idolatrous, and inevitably tending to the debasement of the human mind."—Its Popes, as "monsters of immorality, the most abandoned and flagitious of mortals; and giving occasion, by their example, to the perpetration of all sorts of wretchedness, imposture, delusion, oppression, robbery, tyranny, murder, and massacre."—Its Convents, as "wasps' nests, in which were hatched all those means of robbing, tormenting, and brutalizing mankind, which have produced such dreadful misery."—Its Monks and friars, as "a set of gormandizing, drunken, debauched, savage, blood-thirsty impostors: having but one single object in view, that of living well upon the labour of others; blackguarding each other; mortally hating each other; cursing each other, by bell, book, and candle; frequently proceeding to blows, to scratching, to biting, and, not unfrequently, to poisoning."—Its Priests, as "base, ignorant, knavish, and interested; a banditti of sanctified robbers; preaching slavery, rebellion, and regicide; declaring the decisions of the Old Papa of Rome infallible; dreading, next to the devil, men of understanding; and playing off all manner of infamous tricks to gull the ignorant; exhibiting the parings of St. Anthony's nails a piece of the true cross, a bit of the skin of St. Laurence, the Virgin's smock, and the tail of Balaam's ass; and having constantly on sale, holy water for the purpose of keeping out witches, laying the devil,

curing the itch, turning aside thunderbolts, preserving gluttons from apoplexy, and for various other purposes."

In his "History of the Protestant Reformation, you find him—the self-same Mr. Cobbett—Mr. O'Connell's Mr. Cobbett—turning up the white of his eyes, and exclaiming, "*How base, how false, how ungrateful, have those been who have vilified the Roman Catholic Church, its Popes, its Monks, and its Priests!*"

R. H.

THE ESSAYIST.

Lear. ——— Yet you see how this world goes.

Gloster. I see it feelingly.

Lear. What! art mad? A man may see how this world goes, with no eyes. Look with thine ears: see how yon' justice rails upon yon' simple thief. Hark! in thine ear: change places; and, handy-dandy, which is the justice, which is the thief?—Thou hast seen a farmer's dog bark at a beggar?

Gloster. Ay, Sir.

Lear. And the creature run from the cur? There thou might'st behold the great image of authority: a dog's obeyed in office.—

Thou rascal beadle, hold thy bloody hand:

Why dost thou lash that whore? Strip thine own back;

Thou hotly lust'st to use her in that kind

For which thou whipp'st her. The usurer hangs the cozener.

Through tatter'd clothes small vices do appear,—

Robes and furr'd gowns hide all. Plate sin with gold—

And the strong arm of justice hurtless breaks;

Arm it in rags, a pigmy's straw doth pierce it.

BLIND indeed must be the eyes of him who cannot perceive the inconsistencies of human society: who cannot perceive that rank and equipage blind the understanding—turn the stream of justice, and qualifies the possessor to lord it over his less fortunate brethren. I am not one to despise the wealthy man, merely because I cannot participate in his enjoyments: I have other pleasures, which to me are as consoling—perhaps as effectual—as any in which he is engaged; but the fact, that those who have the power, may with impunity, break through the barriers of equity—pollute the fountain of morality—and laugh to scorn the practices of "meek-eyed virtue;" deserves our utmost condemnation. The rich man, who is surrounded by cringing partizans, the effects of his overflowing coffers, may revel in voluptuousness—may glut his almost satiated appetite—while the poor wretch, who is more exposed to the prying eye of authority, is hurled from society, and closed within the jaws of a dungeon. Can this

be right, can this be even-handed justice? If the one deserves punishment; where can be the law by which the other is protected? The more we view the conduct of human beings, the more are we struck with its inconsistency.

There are but few cases in which the power of the law, should be allowed to interfere with that of the publisher, and one of these cases is, that, where the latter panders to the appetite of the most depraved portion of the community, by publishing works of an indecent and disgusting nature. These are works which cannot by possibility produce the least benefit; but, on the contrary, may be productive of much evil. They vitiate the taste, without informing the mind, and are calculated to destroy the best feelings of our nature. But while I acknowledge, that such works should be suppressed, I cannot look over the glaring inconsistency, and absolute injustice, of our "vice suppressors" in prosecuting the poor alone, who have lent themselves to their circulation; and wholly disregard the same productions when emanating from high life. These vice-seeking men, have pounced with the talons of a tyger upon such book venders as have supplied such works, but what is their conduct now? Do they attempt the suppression of the licentious memoirs of Harriet Wilson? Is this the result of irreligion or cannibalism? What say you Doctor Slop, thou venerable organ of a venerable band; what say you to the morality of the "higher orders?" Must we attribute their peccadilloes to their want of religion? What! Craven, Lamb, Argyle, Hertford, Wellington, &c. &c., all infidels—all cannibals? Why, Doctor, thou wert wont to say, that irreligion and licentiousness were inseparable! Now thy very patrons of "social order," are clearly convicted of the one, and what will thou say to clear them of the other? Ye hypocritical crew! You have endeavoured to enlist the prejudices of your dupes against the moral philosopher: against him who spurned your system of idolatry, by uniting him with the panders to licentiousness, between whom there could be no connection. You knew this well enough; but then, thought you, this is *something*, and in the absence of more weighty matter, will do well enough to raise an alarm, and bring to us the support and sympathy of credulous beings. You have lately been exercising your mania for prosecution; then why, in the name of consistency, do you not also lay your fangs upon the memoirs of Harriet Wilson? O, ye detestable crew! you will gild over the vices of the "privileged orders;" but should an humble being be guilty of similar conduct,—he must bear the result of your vengeance.

The misfortune is, that the character of inconsistency pervades, more or less, through every station of life. I know of no body of men, whatever may be their pretensions, who may be said to be free from this charge. I can account for this in no other way, than by the absence of individual probity: from the want of personal honesty. If we look around us, we shall find individu-

als, who are to appearance, not wanting in good sense, and yet their actions will be found so inconsistent—so decidedly opposed to what they at other times acknowledge to be right, that a general feeling of disgust is excited against their whole conduct. This is the necessary result of not knowing themselves. They can think well enough of what other people ought to do; but they fail to employ the same reasoning to themselves. This is a vice that perhaps no one is wholly free from; but it is in the power of every one, to so regulate his conduct, that it shall not be marked with those glaring inconsistencies, than which nothing can be more despicable.

If this be found to be the case in private life, is it surprising, that the effects are also exhibited in public? By no means; but it is not the less to be condemned on this account. Those who are before the public, should be the more watchful of their own actions. In private life our conduct is unguarded; but in a public capacity there can be less excuse, because the actor is aware that his every action is made known and commented upon. One would suppose that those who fill the most exalted stations, would be more than usually careful, that their actions should not exhibit this degrading stamp-mark of inconsistency. But do we find this to be the case? Do we find the Minister of State governed by any principles of consistency? Do we find his actions stable, honest, and uniform? Alas! our every-day-history tells us otherwise! He is governed only by momentary interest, and to secure this, he is often compelled to undo in one session what he was before solicitous to perform. While in every part of the country societies are established for the propagation of the Gospel—while the country swarms with Methodists, like the fabled locusts of Egypt—while two disgraceful societies have existed, one of which does now exist, reproaching the Government with apathy in preserving the morals of the people—while that still more disgraceful and infamous band is in existence, the Orange Association, which has tended more than any other cause to reduce Ireland to what she now is; while I say, all these have been allowed to exist, and have been favoured with courtly protection, the ministers now come forward to crush that society which is established only for the protection of the oppressed Catholics. We find them telling us that all associations are unlawful; but could they not see this during the destructive operation of the orange faction? Could they not see the evil while this society was the immediate cause of riots and slaughter? Oh no! This association was for the support of the Protestant Church—the Lord Lieutenant and his measures: it was composed of “good and loyal men;” therefore, it received the ministers protection. Now, that a counter association has been formed, and in some measure established, forth comes the minister to tell us that all associations are unlawful!

Let us just stop to inquire, what is the object of this Catholic

Association. It appears that the Catholic population have been unable to obtain justice in the courts of law, when actions have ensued between them and the Protestants. The latter are as to number, but a moiety of the inhabitants, nevertheless, they possess all the influence of the country, as far as the government and its dependences are concerned; to counteract this over influence, some of the Catholic body have united for the purpose of collecting rent; or donations for the relief of the poor Catholics so persecuted. Their further object is to petition, or to induce the British government to offer some palliation for their present grievances.

Now, I should imagine, that there was nothing in this, that should create an alarm in the minds of our ministers; but so it is; they exclaim the "constitution" is in danger; the "executive is threatened;" and all this by the influence of an association! But what has been the *cause* of this association in particular? It is here where the executive should direct their attention. Remove the *cause*, and fear not, the effect will not long remain to disturb you.

But it will be curious to inquire, what will become of the Bible, the Prayer book, the Missionary, and other societies? It is said, that associations are unlawful, therefore they must be annihilated. I do not expect this will be the case, but it will be amusing to learn how the ministers will preserve their consistency.

The main body of the people—that is, all those kind, and easy souls, who do not take the trouble to think for themselves—are influenced in their judgment and decision, by the prevailing taste of the times. They are extremely docile; though really possessing great power. They have no opinions which are not in the fashion, and those are as strictly adhered to, for the season, as the cut and shape of their gowns or great coats: they would be as reluctant to propose an innovation in the one as in the other. It is this desire of being thought in the *ton*, that raises such a clamour at every new opinion, unless it is given by the proper authorities. Those who study fashions for the splendour and glory of the land, cannot, of course, be fatigued with the burden of "vile opinions." Their walk is majesty—their form is grace—their appearance is magnificent: they seem to have adopted, instinctively, the best sort of philosophy,—the way to live. This mode has its influence through every grade of society. They live without thinking, and charitably punish all who would live otherwise.

It may not be the most unhappy illustration, to notice the recent conduct of the puritanical public at the two Theatres. Mr. Kean, vile man! had taken upon himself the peculiar duties of an Alderman. A trial ensued; the *performer* was cast in heavy damages, now this said portion of the community, *i. e.* fashionables, was desirous of condemning this breach of decorum—for we generally praise that which we have the least of—the

members, therefore assembled and most heartily made known their disapprobation. The "broad sheets" as Cobbett would say, fired horror through the capital; they plied the puritans with notions of chastity, decorum and above all, the preservation of public morals. Now, let us see what was their conduct in another case, which, as far as the public morals are concerned, is equally to be condemned. Miss Foote had been promised marriage with a person who was then addressing her; but before this happy period, the bridegroom discovered, that his intended bride had been living with another, or others, previous to that time, and had already received the "sweet cry" of mother! This of course was enough for the gentleman to "cry off." However, Miss F. took the matter into a court of law, and finally received compensation in damages. Now, I cannot see that wide difference between these two cases, to justify the public in its very opposite conduct towards them. Doubtless, Mr. Kean was to blame, for we know that the commandment saith, "thou shalt not covet thy neighbours' wife;" although there are several circumstances which tend much in his favour. There may be also circumstances which tend to palliate the conduct of Miss Foote; but why the public should *spurn* the one, and *cherish* the other, I am at a loss to conceive, unless I attribute it to the change of fashion. "O!" say the condemniers of Mr. Kean, "we must show our disapprobation that the infection may not spread to other families." But did you not set a strange example to your daughters, when you received Miss Foote with sympathy and cheers? Did you not tacitly say, "you have done right?" Did you preserve the moral in this case? What inconsistency is here! The same public met at the Theatre Drury Lane to condemn an action, the moral character of which is the same, as that which it was as eager to applaud at the Theatre Covent Garden. The one was the most odious, while the other was to be applauded—the one was to be driven from the stage, while the other was to be received as an acquisition and an ornament!

C.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

House of Correction, Cold Bath Fields,
March 12, 1825.

YOUNG MEN AND FELLOW PRISONERS,

THE stand you are making for free expression of opinion is so important to society, that did I differ from you, not partially, but wholly, in taste, temper, and belief—nay were your sins as red as scarlet, I would countenance and forgive you.

In this spirit I communicated three months ago, with your leader Carlile; but he flew in my face: made it appear a matter

of favour to have my letters inserted in the Republican; and *cautioned* me not to be so tedious in future. The fact is, it cost some sacrifice of feeling before I could bring myself up to the *scratch* with him; and did not, till my letters had been pronounced interesting, by one of his staunchest friends, who suggested offering them to the Republican.

My main object in addressing you is, to register continued zeal in behalf of freedom of opinion. You despise the Bible: I consider it the politician's best manual. You abhor christianity: I regard it with admiration and love. You extol Atheism and Materialism: I look to the Atheistical Materialist as the least of the least; as littleness retiring within itself. But, go on. Let neither persecution nor imprisonment daunt you. Put the Bible itself to the test of ridicule; and spare neither Paul nor Apollos.

Should it suit your convenience, I wish you would club your talents, and answer the question put by Pilate to Christ, "*What is truth?*"

ROBERT GOURLAY.

We readily "register" this gentleman's proof of "continued zeal." We esteem a Christian, who is an advocate for unlimited discussion, equally as much as we do one who professes our own principles. We are well aware that no man has a command over his opinions. Each thinks as circumstances force him to think. We only blame those who would force their opinions on others; or restrain others from maintaining those opinions which they consider correct. Truth wants not the aid of Laws and Gaolers, of fines and imprisonment for its support; and falsehood with all these aids will never remain permanent. The printing press begins to sweep away the errors and prejudices of past ages; and although the power of the interested few, and the ignorance of others, may yet support, for a time, some remnant of superstition, it must eventually be annihilated. The PRESS, the SUN of knowledge, of liberty, of happiness is arisen; and however it may, for a time, be clouded, it will, sooner or later, shine forth in all its splendour; and sweep from the face of the earth those mists which at present darken the intellectual horizon.

A few words on the question, What is truth? That which is true, cannot be false; that which is false, cannot be true. But this is no definition; the question still follows, What is true? In speaking of things we speak truly, when our words are in conformity with actual existences, as: Quicksilver is the heaviest known fluid; a column of twenty-nine and half inches balances the ordinary weight of the atmosphere. In speaking of principles, we speak truly, when the axioms we lay down are self-evident, as: every straight line has two ends; every true circle is composed of one continued line; any two sides of a triangle are greater than the third side. In speaking of properties, we speak truly, when the properties which we ascribe to certain things are

borne out by never-varying experience, as : gunpowder explodes when brought in contact with fire; the heaviest scale, of a well adjusted balance, preponderates; owls have a great antipathy to day light, and priests to the propagators of atheism. In narration, we speak truly, when we narrate only such circumstances as have really happened, as : in the month of June last eight individuals were tried at the Old Bailey, for the sale of books which no one has yet proved to be false or of an evil tendency, all of whom were sentenced to imprisonment for doing that which they considered their duty. But to sum up in a few words, for if we were to write a volume it must all turn on the same point, truth is nothing more nor less than the agreement, or conformity, of words to things, and past events and circumstances. If Mr. G., or any other friend will favour us with a better definition, we shall be happy to give it insertion.

Should it suit their convenience, we wish Mr. Gourlay, and the Chaplain of Cold Bath Fields House of Correction, would club their talents and answer the following question : *What is TRUE religion?* R. H.

TO THE EDITORS OF THE NEWGATE MONTHLY MAGAZINE.

GENTLEMEN, Buntingford, March 12, 1825.

BEING an admirer of your highly interesting miscellany and a regular subscriber;—and as you have been in some measure instrumental, not in converting me from Christianity, but in *confirming* me in the principles of Materialism, I feel induced to offer you my sincere, though humble congratulations on the conspicuous attitude you are assuming in the republic of Letters. What do your persecutors *now* think of you? The hireling press too, which at the time of your trials, designated you as a set of poor *misled illiterate* wretches, will they now dare to say as much?

My dear Sirs, I feel convinced it is impossible that Persecution for the sake of opinion, should continue much longer in this Country. What a ridiculous anomaly is exhibited in the conduct of your Persecutors towards you, respecting the boasted potency of the law. It imprisons you for selling Books, which are said to be obnoxious to the community; at the same time, it either will not, or *cannot*, prevent you from *Manufacturing* other Books, a thousand times more obnoxious, than those for the publishing of which, you are punished; I mean obnoxious according to the notions of those, who are either interested in the assertion, or totally ignorant of the meaning of the word, for it is notorious that so far from the morals of the people being injured by the free circulation of infidel works, that by far the largest share of crime is daily and

hourly committed by those who would feel themselves deeply offended were you to say they were not Christians.

Again, how is it that a Government professing to possess sufficient power to put an end at once to all attempts to subvert the Laws, should continue to hold Mr. Carlile and yourselves in durance vile, while they do not even *attempt* to arrest those who are nevertheless openly publishing the very works in the self-same shop from which you were forcibly taken. If a moral lesson have never been taught before to the English Government you now clearly exhibit that lesson—that it is utterly useless to endeavour to check the progress of Infidelity (that is to say, truth) and that however potent the Laws may be in other cases they will have no avail on this subject, but every effort made to suppress an opinion, will but increase and propagate that opinion.

I have no other motive in thus addressing you, than that of assuring you, that I am earnestly solicitous for your welfare, and anxiously interested in the continuance of your fearless publication; and therefore could no longer withhold my meed of approbation. The plan which you invariably pursue in your Magazine, is in my opinion one, which must insure its continuance with a discerning Public, the articles are all sterling and solid—replete with information and profound research, at the same time calculated to fix the attention of those who have just began to think for themselves. Here is no flimsy tale—no fictitious narrative, to catch the careless lounging reader which the greater part of our Magazines are filled with. Mr. Campion has ably depicted the persecutions to which the Church of Christ has from time resorted in order to stifle inquiry and stay the acquisition of knowledge, and this alone is a convincing proof, that Religion has been productive of more misery to its unhappy votaries, than any thing else or in other words that of all the plagues and pests with which the world has been infested to render existence painful and burthensome, Religion has been the most preponderating.

Mr. Hassel's articles do him infinite credit, they evince the benevolent nature of the Man and the profound thinking of the Philosopher—they do honour to the head and heart of one who appears to devote all his faculties to the great cause of ameliorating the condition of the human species.

Mr. Perry's pieces breathe a pure and genuine morality throughout, and interest the reader as well from the apparent modesty and diffidence of the writer, as in the choice of the subjects he selects for discussion.

Though last, not least in my estimation, stands Mr. Haley; he appears to possess all the requisites for a powerful political writer, and in this arena he might soon become the head; for my opinion is that in this department he will one day become a very popular character.

If you think these remarks worthy a corner in the Magazine,

you are welcome to them: perhaps they may not deserve your attention, coming as they do from a perfect stranger, and from one who dares not publish his real name; however I have discharged a duty which I considered you merited from me, in thanking you for standing so nobly forward in such a glorious cause for becoming champions of a free press, and the promoters of free discussion. Go on ye brave and magnanimous Heroes in your virtuous and laudable efforts to expose hypocrisy, and villainy. Sooner or later your labours must be crowned with success. May you all live to see your *holy pious and praiseworthy Persecutors* CANONIZED and yourselves held up as the admiration of surrounding nations, for emancipating from intellectual slavery—the thralldom of Priests and Kings, myriads of your fellow creatures, by your patriotism and self devotedness to that cause which will ultimately prevail in the ratio that reason and science advances.

I am Gentlemen,

PHILO VERITAS.

SPECIFIC MODE OF BEING PHYSICALLY CONSIDERED.

THE specific mode of matter under the combination of John and Thomas, has no fixation, but like every other part of nature is in incessant motion of increase and decrease.

The incremental motion caused by inhalation and aliment, is in a just equilibre with the excremental of sweat, ordure, &c. &c., otherwise the body must dissolve; these motions prove the constant change and renovation of matter in the human body, and with it the change of its accidents called mind or will.

The effects of incremental motion or aliment are of the greatest importance to the well being of specific mode. Aliment, if homogenous, invigorates the body, tranquillizes the passions, and augments the understanding, and throws the whole machine into a delirium of health, resembling the hilarity of a convivial glass, though far surpassing it in pleasure of conscious sensation and innocence of effect.

That mind is only the accident of matter, is completely demonstrated by the power of aliment. Drugs of such an heterogeneous and morbid nature may be administered, as totally to destroy the powers of the mind, without any apparent injury to those of the body.

I must here quote that infamous register of atrocity, cruelty, and falsehood (the Bible,) and in order to draw a veil over some of its most prominent abominations, I shall suppose the apple that damned all humanity, was the morbid food of flesh which destroyed the moral and physical temperament of the machine of

man and his nature being changed from benevolence to ferocity, coercion, aided by credulity, put on him the manacles of civilized institutions to preserve his miserable existence from the dire effects of his insanity.

While blood shall continue to nourish his ferocity, defence of property his avarice, and credulity tyrannize over his reason, he must remain upon the animal scale of existence and fluctuate upon its index, till the remote epocha of an intellectual creation, when coercion will be lost in assimilation, and the connection of self and nature being revealed, universal and self-interest will be identified, and the divinity of human mind will be adored in the simple law of will for your self.

STEWART'S "MORAL WORLD."

TO THE EDITORS OF THE NEWGATE MAGAZINE.

FELLOW CITIZENS, Sunderland, February 21, 1825.

A FEW friends in this town, a nucleus or band, have met to celebrate the natal day of the immortal Thomas Paine; and while doing so, have been mindful of you his brave defenders. They send you their mites, and with them their sincere wishes for your welfare, and speedy liberation from the bonds of interested despots. Your works seem to make their way here as well as in other places; the simplicity of truth will extinguish the *burning* zeal of bigots, and leave to none but maniacs, the false impressions made upon their disordered imaginations.

To nature we must return: she is our real parent; shall we then be so ungrateful as to abandon her for chimeras and monsters of the imaginations? The disappointed lover, the broken tradesman; the miserable of every sort, seek an assylum in her shady bowers; while the gentle zepthers which fan his bosom, chase from the wretch, the gnawing cares which have made society loathsome to him.

Perhaps I am making this letter too long: permit me, only to add that we will do all that is in our power to render your confinement more easy, and to lessen your cares: because to attack opinion is to attack the powers of speech, to outrage nature, and to drown her harmony.

The very bigots degrade themselves, while degrading their fellow men: they inflict the most barbarous tortures that is in their power, for what can be more afflicting than imprisonment? And yet call themselves *civilized*!—*Civilized*! They are more savage than Tigers. Tigers devour, but do not torture.

I am, &c. JOHN BAXTER.

Archibald McLeish	2	6	Samuel Lackland	1	6
J. L.	0	6	Robert Mitchell	0	6
W. D.	1	0	No Popery	1	0
G. Farist	1	0	No Protestantism	1	0
Alexander Anderson	1	0	No Religion	0	6
John Hay	1	0	One who believes that Thomas		
An Enemy to Black Slugs	0	6	Paine was a real Philan-		
Alexander Birckbeck	1	0	thropist	5	0
Nicholas Collingwood	1	0	James Drury	1	0

*WEEKLY SUBSCRIPTIONS from February 27 to March 21, being
the 12th, 13th, 14th, and 15th weeks.*

W. Millard	2	1	Richard Green	0	5
J. Christopher	4	0	J. Holman	0	6
J. Sedgwick	2	0	W. S.	0	6
James Hunter	2	0	Mr. Warton	0	6
Lucretious	10	0	Freedom of Thought	3	6
D. King	1	0	A. B., Trumpington, near		
Collected by Do.	3	0	Cambridge	3	6
Mr. Bickley	1	0	Mr. Jelthem	1	0
A Friend to do.	0	9	M. Rainbird	0	6
M. Thurrell	2	0	J. Salt	0	6
J. Wood	0	8	W. J. Leak	1	0
Mr. Morland	0	8	S. Bickford	0	6
Mr. Hollands	0	4	R. J. Adams	0	6
Mr. Skivan	0	4	Mr. Howison	0	6
Mr. Stewart	0	4	Mr. Nicholson	0	6
Mr. Turnbull	0	3	C. M.	0	6
Mr. Evans	1	6	S. P.	2	6
John Franklin	1	0	J. Nicholson	0	6
H. D.	0	6	Mr. Burgess an Enemy to		
Mr. Pattison	0	9	Priestcraft	5	0
Mr. Fenton	1	0	A Friend	0	6
W. T.	4	0	Mr. Wilmot	0	6
Robert Ewen	2	3	Mr. Street	0	6
Robert Stickland	2	0	For the Disciples of Nature		
Citizen Harrison	1	6	per Hibernicus, who wishes		
Radical	1	0	St. Patrick had remained		
Mr. Outis	1	6	herding the swine in Scot-		
Charles Garb	5	0	land, till the nails dropped		
Mr. Catterall	5	0	off his toes, ere he went to		
J. Do.	5	0	sow discord among the na-		
R. W.	5	0	tive Irish	1	0
W. M.	1	0	J. R., a Christian, but an		
David Todd	0	6	Enemy to Persecution, for		
E. R.	1	0	W. Champion	1	0
H. Galway	1	0	Robert Stickland, for do.	0	6
A Friend	0	6	W. J., for do.	2	0
Mr. John Lawrence	1	0	Hibernicus, for Mrs. Jefferies	0	6

Printed and Published by Richard Carlile, 84, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 84, Fleet Street, or to any of the Editors.

THE

Newgate Monthly Magazine;

OR CALENDER OF

MEN, THINGS, AND OPINIONS.

No. 9, Vol. I.]

LONDON, May 1, 1825.

[Price 1s.

CHRISTIANITY.

It is by no means an unfrequent question with disputants to propose, *What is Christianity?* and to this there would be some difficulty in giving *such* a reply as would accord with the ideas of a company of its professors. Christianity is the cloak under which about one eighth of the human race live, move, and pass away to make room for other generations; but under the name of christianity how few there are who are agreed upon the line of conduct and the precepts it enjoins. If a being who had never heard the name of Christ were to be suddenly placed in the midst of a christian country, and assured that he must receive this religion, or be in danger of eternal torments; he would find it not the least of his difficulties to select from the many professors that part which should seem most deserving of its divine character. He would inquire from the preachers of the most numerous sects, what were their grounds for supposing that their interpretations were correct. They would show him their Gospels, and point his attention to particular passages which formed their opinions; but should he compare these interpretations, he would find that each held different opinions from the others in some particulars of their creed: he would be told by a great portion, that Christ was the son of God; yet he would be told by others, that he was no more than a human being, similar to himself, and he would also find that both these opinions were sanctioned by the legislature of the country. In short, he would find, that no two individuals could be found who agreed in every particular of that religion which they supposed indispensably necessary to their welfare.

The child of nature, driven by these conflicting opinions, would be unable to select from the whole any which are stamped by eternal truth, he must fluctuate in uncertainty—his imagination would be bewildered in its choice, and in dread of the consequent vengeance of God should he dare to reject the modes of his

worship; for the punishment of unbelievers is the only point in which his ministers are agreed.

Let us therefore endeavour to exhibit those general principles of christianity which belong more or less to the whole: let us endeavour to account for the origin of all religions: let us trace the causes which gave rise to this system of devotion, and let us view the effect of the whole upon the conduct and condition of mankind.

It may be seen that in all the systems of religion of which we have any account, there is some general object in the whole—the worship of a good being from whom they supposed all their blessings to flow—and the appeasing of an evil being from whom they supposed came all their ill. These general principles were modified according to the fears and superstitions of the inhabitants of the different climes. The sublime Volney has given us the most instructive account of the origin of superstition. He has shown that the mythology of the ancients took its origin from the motions and appearances of the planetary system. The inhabitants of the earth, whom we may suppose first directed their attention to the study of agriculture, perceived, that at particular seasons of the year the same appearances were to be seen in what they termed the heavens; and, as the season changed, these appearances made way for others. Thus the summer months was the reign of good, or of the sun, which has been represented under a variety of names; and the winter months was the reign of evil, or of the serpent, which has also given rise to a multitude of names and mysteries. The inhabitants watching these appearances gave them names according as they were affected by them, and these again were represented by figures, such as the Virgin, the Lamb or Ram, the Bull, the Crab, &c., until these had acquired the form of a system. The whole powers of nature were personified, and sexualized, according to their appearances; and during the lapse of time the object of their first invention being lost sight of, the whole formed a complicated system of divinity. From these hieroglyphics may be clearly traced the mysteries of the eastern countries, and from them, those of the Jews and Christians.

The system of Dupuis, an abridged translation of which has already appeared in the *Republican*, shows to the utmost satisfaction that the christian worship has emanated from this representation of the solar system. The Son of God—the redeemer—is, neither more nor less, than the sun rising from the winter of darkness to revivify and restore animated nature. Volney seems to have followed the system of Dupuis, in his admirable production the “*Ruins or Revolutions of Empires*,” and as there is a short summary of what relates to the Jewish and Christian Religions, I shall transcribe it here, as this may fall into the hands of some who have not yet perused that work. The author

has been showing that according to mythological traditions, a mediator, a saviour, was expected who was to be a great king,—the restorer of the golden age upon earth, and to deliver the world from evil. The Jewish prophets, or poets, had adopted these rumours, and consoled the children of Israel by assuring them, that they would soon be delivered from their bondage. “This was so much the subject of conversation, that some one was said to have seen him, and a rumour of this kind was all that was wanting to establish a general certainty. The popular report became a demonstrated fact; the imaginary being was realized; and all the circumstances of mythological tradition being in some manner connected with this phantom, the result was an authentic and regular history, which from henceforth it was blasphemy to doubt.

“In this mythological history the following traditions were recorded:—That *in the begining, a man and a woman had, by their fall, brought sin and evil into the world.*”

By this was denoted the astronomical fact of the celestial virgin, and the herdsman (Boötes), who setting heliacally at the autumnal equinox, resigned the heavens to the wintry constellations and seemed, in sinking below the horizon, to introduce into the world the genius of evil, Ahrimanes, represented by the constellation of the serpent.

‘That the woman had decoyed and seduced the man.’

And in reality, the virgin setting first, appears to draw the herdsman (Boötes) after her.

“That the woman had tempted him, by offering him fruit pleasant to the sight and good for food, who gave the knowledge of good and evil.”

Manifestly alluding to the virgin, who is depicted holding a bunch of fruit in her hand, which she offers to extend towards the herdsman: in like manner the branch, emblem of autumn, placed in the picture of Mithra on the front of winter and summer, seems to open the door, and to give the knowledge, the key of good and evil.

“That this couple had been driven from the celestial garden, and that a cherub with a flaming sword had been placed at the door to guard it.”

And when the virgin and the herdsman sink below the western horizon, Perseus rises on the opposite side, and sword in hand, this genius may be said to drive them from the summer heaven, the garden and reign of fruits and flowers.

“That from this virgin would be born, a child, that should crush the serpent’s head and deliver the world from sin.”

By this was denoted the sun, which at the period of the summer solstice, at the precise moment that the Persian Magi drew the horoscope of the new year, found itself in the bosom of the virgin, and which, on this account, was represented in their as-

trological pictures in the form of an infant suckled by a chaste virgin, and afterwards became, at the vernal equinox, the Ram or Lamb, conqueror of the constellation of the Serpent, which disappeared from the heavens.

“That in his infancy this restorer of the divine in celestial nature, would lead a mean, humble, obscure, and indigent life.”

By this was meant, that the winter sun was humbled, depressed below the horizon, and that this first period of his four ages, or the seasons, was a period of obscurity and indigence, of fasting and privation.

“That being put to death by the wicked, he would gloriously rise again, ascend from hell into heaven, when he would reign for ever.”

By these expressions was described the life of the same sun, who, terminating his career at the winter solstice, when Typhon and the rebellious angels exercised their sway, seemed to be put to death by them : but shortly after revived and rose again in the firmament, where he still remains.

“These traditions went still farther, specifying his astrological and mysterious names, maintaining that he was called sometimes *Chris* or Conservator ; and hence the hindoo God, or *Chris-en*, or *Christna*, and the Christian *Chris-tos* the son of Mary. That at other times he was called *Yés*, by the union of three letters, which according to their numerical value, form the number 608, one of the solar periods. And behold, O Europeans, the name which, with a Latin termination, has become your *Yes-us* or *Jesus*, the ancient and cabalistical name given to young Bacchus, the clandestine son of the Virgin Minerva, who, in the whole history of his life, and even in his death, calls to mind the history of the God of the Christians ; that is the star of day, of which they are both of them emblems.”

Thus may be seen the origin of this “divine system,” of which the Christians boast as being the result of a mighty embassy, and of as mighty a revelation ; but which the inquirer after truth must acknowledge to be no more than a modification of those systems which had been known for ages before. There is not in fact, a new feature in this “divine system ;” the whole is to be traced to paralleled accounts of previous existence. The Samanese doctrine is almost literally the same as some of the most prominent points of the Christian, and this was known, at least, a thousand years before our present era. The history of Fôt says, “that he sprang from the right intercostal of a virgin of the royal blood, who, when she became a mother, did not the less continue to be a virgin : that the king of the country, uneasy at his birth, was desirous to put him to death, and caused all the males who were born at the same period to be massacred : that being saved by shepherds, Beddou lived in the desert to the age of thirty years at which time he opened his commission, preaching the doctrine-

of truth and casting out devils : that he performed a multitude of the most astonishing miracles, spent his life in fasting and the severest mortifications, and at his death bequeathed to his disciples the volume in which the principles of his religion are contained, and of which the following is a portion.

“ He that forsaketh his father and his mother (says Fôt) to follow me, shall become a perfect Samanean, (a heavenly being.)

“ He that keepeth my precepts to the fourth degree of perfection, shall acquire the power of flying in the air, of moving earth and heaven, of protracting or shortning his life, and of rising again.

“ The Samanean looks with contempt on riches, and makes use only of such things as are strictly necessary. He mortifies the flesh, subdues his passions, fixes his desires and affections on nothing terrestrial, meditates without ceasing upon my doctrine, endures injuries with patience, and bears no enmity against his neighbour.

“ Heaven and earth,” says Fôt, “ shall pass away : despise therefore your bodies which are composed of the four perishable elements, and think only of your immortal soul.

“ Hearken not to the suggestions of the flesh : fear and sorrow are the produce of the passions : stifle the passions, and fear and sorrow will thus be destroyed.

“ Whosoever dies,” says Fôt, “ without having received my doctrine, becomes again and again an inhabitant of this earth till he shall have embraced it.”

It may be still said, that notwithstanding the doctrines of christianity may be traced to a period of some thousands of years previous to the time of Christ, does this prove that Christ was not a supernatural being, and that he did not preach the doctrine attributed to him in the “ New Testament ? ” In my opinion, it does : for, in the first place, I have no knowledge of a supernatural being ; I do not believe there ever was, or ever can be such a being. Secondly, upon the supposition that there were such, I have no better reason for believing that Christ was one, than I have for the heroes of the Pagan Mythology. Have I any better grounds for believing that Jesus was a divine lawgiver, than I have for Fôt ? The evidences are as good in the one case as in the other, and if the number of the believers in the Pagan Mythologies were to be taken as a criterion, the evidences would be about seven to one against the christians ; that is reckoning the Jews and the Mahomedans, who, though not exactly Pagans, are quite as bad in the eyes of a christian. There is quite as good ground for believing that Christ is an allegorical being, as there is for believing that the good and evil genii of the Persians, the Greeks, &c. were merely allegorical. Those who deny this to be the case, should endeavour to prove the existence of Christ, and

that he has taught the world principles worthy of a supernatural being. Mr. Carlile has challenged the christian world to prove by historical records that such a being was, or was believed to have existed at the time stated. He contends that the christian religion has been ante-dated at least one century: that its scene of action has been laid at Jerusalem after its destruction by Titus, consequently at that time there could be no means of disproving the statement: and that we have no account, but such as have been handed down by christians themselves.

I think it must be evident to every one, that if such occurrences took place as are represented to have done in the "New Testament," they would have excited so great an interest in the neighbouring country, as to raise their wonder, if not their belief; and, consequently, no historian of the time would have passed them over unobserved. The number of marvellous events, if true, must have spread in every direction; but instead of this, both miracles and men were unknown to the Roman governors until a full century after they were supposed to have commenced. This is a strong ground against the "divinity" of Christ; but at the present day, it is not likely to meet with a very general reception; the opinions of all parties, both for, and against, the christian system, seem to have determined in favour of his existence, whatever may have been his other pretensions, and this opinion it will be extremely difficult to overcome, however true it may be as a matter of fact; whether there was or not such a person who preached to his countrymen, and endeavoured to persuade them that he was a divine lawgiver, is, I think, of very little consequence, since it may be incontestably proved, to all reasonable men, that if he did exist in *propria personâ*, we have no reason for believing in his divinity. That a man should have preached to his countrymen; that he should congregate a number of followers: that he should ultimately be put to death for his opinions, is, no more than many thousands besides, have done and experienced. I do not see that a single argument against the christian religion is weakened, by allowing the existence of the person called the Christ, from whom has followed the system that bears his name. It must have commenced with somebody, though its actual founder may have been very dissimilar to what he is now represented. Such a person who was a mere preacher of a new doctrine would be unworthy the notice of historians, and thus their general silence may be accounted for. They could not see the future consequences of a rising sect; or what would be afterwards attributed to its nominal founder. I conceive it probable that such a man should have existed: that he should have collected a little band of disciples: that these should have multiplied until it became necessary to establish their society by some wonderful adventures; and as no party is without a portion of idle fellows who will endeavour to profit by the credulity of others, they would

not be long without written accounts which they might turn to their own advantage. These accounts would necessarily partake of a great portion of the opinions which were already in being, added to whatever else their own fertile imaginations could invent. We have no account that Christ wrote any thing himself, nor do I imagine that he was capable of writing even the collected doctrines which he is said to have orally delivered. We have to depend upon the fidelity of others for those events which we must believe or be in danger of eternal torments.

When we are told that a particular system is indebted for its formation, progress, and establishment, to a supernatural being called a God, who is said to be the acme of wisdom and justice—when we are told that this being has deigned to propose a creed for the instruction and benefit of human beings, we should naturally expect such a system as could not by possibility have been produced by any other. It has already been shown, that if the Christian Religion be from God, he has borrowed liberally from the ancients: he cannot, at any rate, lay claim to novelty as far as the superstructure is concerned. However it now remains to be examined, whether it bears any internal evidences, that should rank it as the production of omnipotence. Let us see what Christianity TEACHES us: and for this purpose, I shall make use of the summary of a Christian writer.

Christianity teaches, I. That the Scriptures of the Old and New Testament were “given by inspiration of God,” 2 Tim. iii. 16; that “holy men of God spake as they were moved by the Holy Ghost,” 2 Peter i. 21; that “they were profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 16; “that in them we have eternal life,” John v. 39; “that they are able to make us wise unto salvation, through faith which is in Christ Jesus,” 2 Tim. iii. 15; and, that “if men speak not according to these,” as a rule, “it is because there is no light in them,” Isa. viii. 20.

The Christians seem to have taken up the fag end of the Jewish system as a sort of authority for their own. They have taken advantage of a few circumstances connected with the Jews and applied them to their pretended Saviour. If the Old and New Testaments are both the result of divine inspiration, how is it that they do not display the same doctrines? How is it that they contradict each other? was God unacquainted with the doctrine of the immortality of the soul when he inspired the Old Testament? Again. If both the Old and the New Testaments were given by the *same* God, why have the Christians murdered so many of the Jews for being heretics? The truth is, there is no connection between them, further than the Christians have endeavoured to apply some sayings of the Jewish poets as prophecies of their Jesus Christ; but if we take the trouble to compare the pretended prophecies with the result, we shall find them without application. The prophecy in Isaiah is strictly confined

to a certain period, not beyond the reign of the King to whom it was made; and yet the Christians can have the unblushing impudence to put this forth as a prophecy of Christ.

Nothing can be done without "faith;" the most glaring inconsistencies are reconciled by this simple word "faith." "Read the scriptures with a proper spirit—have faith," are the eternal injunctions of the Priesthood. I like Isaiah best; he allows that if men believe not, it is because they have no light in them. That is to say, they have not the means of believing, consequently, there can be no faults on their part.

Christianity teaches II. That there is one God; 1 Tim. ii. 5. "who is a spirit," John iv. 24. "invisible" Heb. xi. 27; but possessing all the possible excellencies in the highest degree, and whose attributes are, "eternity" Psal. xc. 2; "immutability" Mal. iii. 6; "omnipotence," Rev. xv. 3; "omnipresence" Psal. cxxxix. 7. 12; "justice," Deut. xxxii. 4. "truth," Psal. cxlvi. 6; "love," 1 John iv. 8; and, "mercy," Exodus xxxiv. 6. That this God is "the Father of all, above all, through all, and in all," Eph. iv. 6. That "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1 John v. 7. That Christ is "the only begotten Son of God," John iii. 18; that he is called the *logos*, or word, and "In the beginning was the word, and the word was with God, and the word was God; all things were made by him, and without him was not any thing made that was made," John i. 1—3: that he is "the brightness of the Father's glory, and the express image of his person," Heb. i. 3. And, that "the Holy Ghost is the Eternal Spirit," Heb. ix. 14.

Here is a jumble of sublime nonsense. God is a Spirit. What is a spirit? Can there be at the same time a being distinct from matter, and yet acting upon matter? God is immutable: then how can he exercise his wisdom? What is the use of his foresight, of his justice, and his power, if he is at the same time prevented from action? Paul was nearer the truth when he said that God was through all, and in all. This was the general opinion of the most celebrated of the ancients. They believed that Nature was the only God—the great whole of all they saw and witnessed. There is one God—no—there are three Gods. Christ the second God, was begotten by the first God—by and through the assistance of the third God. They have each and all existed from all eternity: they have always been immutable, except creating the world and a few other odd matters. Christians! how contemptible you appear, when you talk about that which has no existence!

Christianity teaches III. That, "God made man in his own image," Gen. i. 27; that "God made man upright, Eccles. vii. 29; "male and female created he them," Gen. v. 2; that Satan one of the "angels who kept not their first estate," Judea 6, "beguiled Eve," 2 Cor. ii. 3; and, that "Adam also took of the forbidden fruit," Gen. iii. 6; and thus 'by one man's disobedience many were made sinners, as sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned,' Rom. v. 12; and that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. i. 18.

Should it not be, "man made God in *his* own image?" Instead of God making man, man has been the only maker of God. But the Angels; they were in existence before men, who created them? Oh! God to be sure. But one of them rebelled against God; he spoilt the new creation that God had made: he introduced evil into the world, and thereby frustrated God's best intentions. How was it God did not confine this malicious fellow? Had he not the power—or not the disposition? Then he permitted evil—how then can he punish the beings whom he has created for retaining that which he has permitted them to receive? To permit evil and afterwards punish it, is the height of injustice. God is angry with men. How degrading to suppose, that He is actuated by the confined passions of human nature!

Christianity teaches, IV. That the mercy of God has been expressed in the exhibition of a Saviour, for "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law that we might receive the adoption of sons," Gal. iv. 4. 5; that "God sent not his Son into the world to condemn the world, but that the world through him might be saved," John iii. 16, 17; that Christ "bore our sins in his own body on the tree," 1 Peter ii. 24; and so "suffered the just for the unjust that he might bring us to God," 1 Peter iii. 18; that, therefore, "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 8, 11; that as "he was delivered for our offences, so he was raised again for our justification," Rom. iv. 25; that he ascended upon high, and led captivity captive," and "is at the right hand of God, and maketh intercession for us," Rom. viii. 34; and, that before he ascended he promised to send "the Comforter, the Holy Ghost, to reprove the world of sin, of righteousness, and of judgment, and to guide his disciples into all truth. He shall glorify me," said Jesus, "for he shall receive of mine, and shall show it unto you," John xvi. 14.

Mercy of God in sacrificing an innocent Son for evils which he ought to have prevented! One God is displeased with the work of his own hands, he, therefore, requires the death of another God to satisfy his vengeance. And after this sacrifice, is sin removed from the world? Is not the power of Satan as great now as ever it was? Christ bore our sins in his own body: then why does God require that Christ should still be making intercession for us? After the sacrificing of a God, it required another God, the Holy Ghost, to reprove the world of sin, and lead mankind in the way of truth. Bear in mind, reader, that there are not three Gods, but one God, consequently the whole of God must have been nailed to the cross, when we are told that Christ was crucified.

What are we to understand by Christ receiving a name above all names. Could he receive a more exalted title than the Son of God, or God himself? Every tongue shall lisp his praise: is this the case? Has this also been verified?

Christianity teaches, V. That believers are "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ," 1 Peter i. 2; that "whom he did foreknow, he did predestinate, to be conformed to the image of his Son," Rom. viii. 29; that "except a man be born again he cannot see the kingdom of God," for "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit," John iii. 6; that "if any man be in Christ he is a new creature, old things are passed away, behold, all things are become new," 2 Cor. v. 17; that Christians, shall be, "sanctified wholly, and their whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. v. 23, in order that they "may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," Col. i. 10; "for so is the will of God, that with well doing his people may put to silence the ignorance of foolish men," 1 Peter ii. 15; and, that their light may so shine before men, that they may see the good works of the followers of Christ, and glorify their father who is in heaven, Matt. v. 16; for it is written both in the Jewish and Christian Scriptures, "Be ye holy, for I am holy," 1 Peter i. 16.

This is a most pernicious doctrine which tends to sap the very foundation of morality. It leaves no stimulus for virtuous and honourable conduct: but deadens all energy under the ponderous weight of IT MUST BE SO. This section tells us, that God has already decided upon who shall be saved, and who shall be doomed to eternal torments. Can any thing be imagined more cruel and more unjust than such a decision? Is this the morality of religion? Oh! my countrymen! is it for opposing the efficacy of this doctrine that I am confined within the walls of a prison? Is it to this real fiend that you have reposed your confidence and centered your happiness? I am unable to conceive how such principles could have made their progress. They are too nauseous for serious comment, and I am almost prompted to throw aside my pen—as Byron would say—"with the most divine disgust."

Christianity teaches, VI. That "by the law is the knowledge of sin," Rom. iii. 20; and the "law was our schoolmaster to bring us to Christ, that we might be justified by faith," Gal. iii. 20; that, therefore, "by the deeds of the law there shall no flesh be justified in the sight of God," Rom. iii. 20, for we are "justified freely by his grace, through the redemption that is in Jesus Christ," Rom. iii. 24. That thus "the righteousness of God which is by faith of Jesus Christ, is unto all, and upon all them that believe," Rom. iii. 22; and "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God," Rom. v. 1, 2; and, that justifying faith, which is "the gift of God" Eph. ii. 8, and "of the operation of God," Col. ii. 12, "worketh by love," Gal. v. 6, "purifieth the heart," Acts. xv. 9, and "overcometh the world," 1 John v. 4.

This section is a jumble of words with little or no meaning. Whatever is to be understood by the "law" it appears that it was in being previous to the coming of Christ. We must receive the "law" and have faith before we can be received by Christ,

or justified in the sight of God. Faith and belief are the necessary qualifications for all religions, and yet, here, as in the previous paragraph, we are told that "faith is the gift of God." If we are made believers or unbelievers according to the desire of God, there can be neither merit nor demerit in us whether we believe or disbelieve. All belief, to be sincere, must be regulated according to the object of our belief. We cannot believe without evidence; faith is the opposite of belief; since the one is the result of things seen, and the other a fancied perception of things not seen. We cannot justly be punishable for our belief or opinions, since they are all formed by external circumstances over which, we have no controul. We believe according to the evidence that is presented to us, and when once this belief is formed, we cannot change it without other evidence be presented to show that the first was wrong, and that the second is right. We may indeed say we believe, to supersede the necessity of examining, and this is the sort of belief that approaches the nearest to that which is termed faith. It is the depending upon others for that which we should examine for ourselves. It is always easier to acquiesce in, than to deny the affirmation of another; since the first is readily received, while the second must be supported by evidence and reasoning, which oftener tend to destroy good feelings, than to convince your opponent of his error. Weak minds pin their faith upon the opinions of others, and it is thus, that the ranks of religion are supported.

Christianity teaches, VII. That as Christ "is the shepherd and bishop of souls," 1 Peter ii. 25, "his sheep shall never perish, neither shall any pluck them out of his hands," John x. 28; for "he that hath begun a good work in us will perform it unto the day of Jesus Christ," Phil. i. 6; and, therefore, that "we are kept by the power of God through faith unto salvation," 1 Peter i. 5.

Throughout the history of Christianity we find that the Devil has always had his share of our poor souls. Christ the shepherd, and his ministers, have had enough to do to contend against his satanic majesty, and according to their own account, he has had the greatest portion under his influence. By all the arts and ingenuity of Christ and his ministers, they have not been able to prevent the Devil from retaining his quantum, notwithstanding Christ has said, that no one should pluck them out of his hands. Christ is elsewhere made to say, that there is more rejoicing in heaven over one sinner that repenteth than over ninety-nine just men; which evidently shows the extreme difficulty he has in preserving his flock and his empire.

Christianity teaches VIII. "That the dead shall be raised." 1 Cor. xv. 32, for "Christ being raised is become the first fruits of them that slept, 1 Cor. xv. 20; and, that hence "the apostles preached through Jesus the resurrection of the dead," Acts. iv. 2, in conformity to his own explicit declaration, while he was yet alive, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son

of God, and they that hear shall live; for as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man: marvel nor at this, for the hour is coming in which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," John v. 25—29. That "as it is appointed unto men once to die, and after this the judgment," Heb. ix. 27, so therefore "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10; and the wicked "shall go away into everlasting punishment; but the righteous into eternal life," Matt. xxv. 46.

Those who had died previous to the coming of Christ could not in justice be brought before his judgment seat to answer for their actions. Besides, there could be no necessity for this, as they were all previously condemned. We are to suppose, that in consequence of the fall of Adam, all mankind were condemned, and that the object of Christ was to save those who came after him. His threat of eternal punishment for actions committed during the short space of our natural lives, cannot have any connection with our ideas of justice. If this be the justice of God, it is very far from the justice of man. It would be a curious calculation to ascertain the number of souls, or bodies and souls that must be jostling each other on their way from this earth to the judgment seat of Christ, when this all important day shall arrive.

Christianity teaches, IX. That Jesus Christ has ordained two sacraments in his church, namely, baptism, and the Lord's Supper, for after his resurrection he "came and spake unto them (viz. the eleven apostles) saying, all power is given unto me in heaven or in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," Matt. xviii. 18, 20. And in reference to the eucharist, we read, "the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come," 1. Cor. xi. 23, 26.

It is a misfortune that Christ, after so much trouble, and coming so great a distance, could not, or did not, teach us something really worthy of his Godship. I have said before, that whatever is to be attributed to a supernatural power, should bear evident marks of its divine origin. But let the reader ask himself, whether he has seen any thing as yet, that Christianity professes to teach him, that should raise it above a human production? Does it teach him one principle upon which he can promote his happiness more securely than if it had never been promulgated? Does it tend to make us wiser or better than if we had never known it?

For my own part, I must solemnly confess, that I have not met with a single principle to induce me to suppose that it does. Instead of increasing our knowledge—instead of making us wiser by its adoption—it renders us the more ignorant as we confine our attention to its study: the study of mere religion is the study of ignorance, for it is a study of words which apply to—nothing.

The immersion in water has existed as a practise from time immemorial. “The Indians plunged into the Ganges. Christ never baptized, though he was himself baptized by John. Josephus mentions John but not Jesus,—an incontestible proof,” says Voltaire, “that in his time John the Baptist had a greater reputation than he whom he baptized.” However, let us suppose that Christ originally taught the rite of baptism. What has been the result of his teaching? Has it not caused the death of thousands of human beings, who were taken from their parents eight days after birth and plunged into water? Has it not been destructive to the principles of morality? Did not the early Christians reserve this ceremony to the latest period of their lives that by it all their crimes might be washed away? Again. Nothing can be more preposterous than to suppose, that when eating a few wafers, they are devouring the actual body of Christ. A delightful occupation truly for a God to be continually passing through the bowels of his worshippers! It is this ridiculous rite that the present King of France is now forcing upon his “subjects.” It has been made by him, and his priests, a punishment of death upon any one who offers an indignity to the *sacred utensils* used in this sublime ceremony!

Christianity teaches, X. That “the saints are the church of the living God,” 1 Tim. iii. 15; and, that “such should not forsake the assembling of themselves together,” Heb. x. 25; that “they should be found in the exercise of prayer and supplication with thanksgiving,” Phil. iv. 6; that “they should love one another with a pure heart fervently,” 1 Peter i. 22; and “should bear one another’s burdens and so fulfil the law of Christ,” Gal. vi. 2, who said, This is my commandment, that ye love one another as I have loved you.” John xv. 12.

It is easy to enjoin people to love one another, but they will not do so on account of the injunction: they must receive a mutual benefit, and render themselves mutually agreeable, before there can be any love between them. Have the “saints of the living God” preserved any harmony with each other? Have there been no violent councils—no deposing and restoring of bishops—no murdering of each other—no religious wars amongst the saints of the church? When these questions are satisfactorily answered, *then* shall we give credit to the “saints” for their fervent love, and brotherly affection.

Christianity teaches, XI. That “Christians should consider one another, to provoke unto love and to good works,” Heb. x. 24; that “we should give to him that needeth,” Eph. iv. 28; “not grudgingly nor of necessity, knowing that God loveth a cheerful giver,” Heb. ix. 7; and, as

we have opportunity, to do good unto all men, especially unto them who are of the household of the faith," Heb. vi. 10; that "we should be ready unto every good work, speak evil of no man, be no brawlers," Titus iii. 1; but be "gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare, of the devil, who are taken captive by them at his will," 2 Tim. ii. 24, 26. That "supplications, prayers, intercessions, and giving of thanks, should be made for all men, for kings, and for all that are in authority," 1 Tim. ii. 1, 2; that "we should be subject to the higher powers," Rom. xiii. 1; should "honour the king," 1 Peter ii. 17; "obey your magistrates," Titus iii. 1; and lead "quiet and peaceable lives, in all godliness and honesty," 1 Titus ii. 2; waiting for the coming of our Lord Jesus Christ, who shall confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ," 1 Cor. i. 7, 8.

Credulous as the multitude are, it is not to be supposed, that any system would be offered to them, without the pretention, at least, of good qualities. Throughout both the Old and the New Testaments may be picked up a variety of moral precepts, but these gems are so thickly surrounded with other matters, that their force, their perspicuity, and impression, are nearly, or wholly, destroyed. There are also so many precepts which it would be decidedly immoral to put into practise, that the merit of the good ones are considerably reduced. The most surprising circumstance is, that in the compilation of these books, there are so few moral sentiments. The best precept quoted in the above section is, that "we should be ready unto every good work, speak evil of no man, be no brawlers," though this is not without objection. If a man's actions are bad, it is no virtue in another to conceal them from the community. It is only by the exposing of bad conduct that we can hope to deter others from committing it. "Gentle unto all men:" this if it be a virtue, cannot be claimed exclusively by the christians. They have spent very little time in teaching; their maxim is, BELIEVE OR BE PUNISHED. Here we also perceive the link between Church and State. The priest has made use of his influence over the human mind to subject it to the tyranny of governors. The ignorant man who is borne down by the duties of religion, will bear the most oppressive despotism, rather than raise his arm against it. He will consider that he is serving of God, by submitting to injustice. He bears all under the hope of receiving a proportionate benefit in a future existence. Religion has assisted the tyranny of our governors, and between the two, the peace and happiness of mankind has been destroyed.

Finally, Christianity pronounces the following benedictions: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see

God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. v. 3, 12.

These benedictions may do well enough to soothe the poor wretch who has been reduced to poverty by your impositions, but they can have no effect upon any others. The christian preachers know well, that poverty will never obtain them an admittance into "the kingdom of heaven." At any rate, *they* are unbelievers on this point. Do "the meek" inherit the earth? Or rather, do not the strong and powerful inherit the earth to the destruction of the weak and pusillanimous? Blessed are they who are persecuted for righteousness sake, is a convenient phrase, since every one who is persecuted will consider his conduct righteous to the exclusion of all others. The Christians have persecuted each other, and yet, I dare say, that they each thought they were suffering for the sake of righteousness.

Thus it may be seen, from its origin and doctrines, that of christianity, contains nothing which can with any reason be termed supernatural. It may be seen, that the superstructure is merely an adoption of other systems of religion which were in existence thousands of years previous to the Christian era, and which are all to be traced to the operations and revolutions of nature: that Christianity contains nothing new, either as to doctrine or morals which can promote the welfare and happiness of mankind.

WILLIAM CAMPION.

ON WAR.

"From the earliest dawns of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the rude essays of clubs and stones, to the present perfection of gunnery, cannoneering, bombarding, mining and all other species of artificial learned and refined cruelty, in which we are now so expert, and which make a principal part of what politicians have taught us to believe is our principal glory."

"It is an incontestable truth, that there is more havoc made in one year by men, of men, than has been made by all the lions, tigers, panthers, ounces, leopards, hyænas, rhinoceroses, elephants, bears and wolves, upon their several species since the beginning of the world; though these agree ill enough with each other." *Burke's Vindication of Natural Society.*

WHETHER society will ever be sufficiently enlightened, so as to induce the governments of the various nations of the earth to dis-

continue the horrid practice of WAR, or whether there be a physical obstacle in the human organization, which neutralises all attempts to this end, are questions which cannot be too often agitated. Certain it is, that the histories of nations up to the present time, whether they be denominated barbarous or civilized, are little more than histories of perpetual war and bloodshed.

In the perusal of universal history how often is this fact present before our eyes, when we take a view of the fate of past empires,—of the despotism (miscalled majesty) of princes—the actions of men falsely styled great and glorious, the earth seems to exhibit nothing to the eye of man, but what is revolting to the finer feelings of our nature. When we are called upon to admire the characters of those monarchs and conquerors, so much boasted by antiquity, who instead of making the happiness of mankind the sole object of their care, were prompted by no other motives than those of interest and ambition, we can scarcely withhold the tear of pity, or repress the anguish of heart, while contemplating these direful abusers of humanity. Nevertheless it is these destructive models, borrowed from the heroes and warriors of ancient History, which form the basis of the present system of education so lavishly bestowed on the children of the rich and powerful of all countries. It is by making them resemble these scourgers of nations, these butchers of mankind—by inspiring them with the sentiments of a boundless ambition, and a love of false glory, that war, detested, *damnable* war, in a great measure owes its continuance.

War and Religion have ever been closely connected. In perusing the sacred Books of nearly all religions, we find the most cruel and sanguinary deeds recorded. *The enlightened and civilized Europeans* present us with a volume which they pretend was dictated by a God of justice, benevolence and mercy. In this book we find war in all its horrors, not only sanctioned and encouraged, but barbarously and diabolically fomented and protracted under every modification which the ingenuity of cruelty and torture could possibly devise. In this Bible of the Jews and Christians, we behold a furious, vindictive ruthless tyrant heading an ignorant horde of Savage Jews, robbing and massacring their harmless peaceable and unoffending neighbours, at the same time expressly declaring it was at the command of a God of Peace.

Christianity which professes to be a dispensation of forbearance, humility meekness and humanity—which announces “peace on earth and good will towards men”—this *divine* and *humane* religion, sanctions the continuance of this bloody strife. Its advocates—its Priests its devotees, still eulogize and support this trade of carnage. In England not a single Priest of the established Church dares to raise his voice against this exterminator of our species, on the contrary the man or woman who shall have the humanity or rather the temerity to denounce it in writing or

in open express terms, is liable to be brought before a preacher of Christianity—to be by him sent before a *Christian Judge* and sentenced to years of imprisonment; while the slayer of millions—the successful hero—the surviving sanguinary monster of legalized *murder* is loaded with caresses and honours, applauded to the skies by a thoughtless rabble, and hymns of thanksgiving are chanted to the God of battles for having so *mercifully* assisted in the work of destruction.

“Nature!—no!

Kings, priests, and statesmen, blast the human flower
Even in its tender bud; their influence darts
Like subtle poison through the bloodless veins
Of desolate society. The child,
Ere he can lisp his mother’s sacred name,
Swells with the unnatural pride of crime, and lifts
His baby sword even in a heroes mood.
This infant arm becomes the bloodiest scourge
Of devastated earth, whilst specious names,
Learnt in soft childhood’s unsuspecting hour,
Serve as the sophisms with which manhood dims
Bright reason’s ray, and sanctifies the sword
Upraised to shed a brother’s innocent blood.
Let priest-led slaves cease to proclaim that man
Inherits vice and misery, when force
And falshood hang even o’er the cradled babe,
Stifling with rudest grasp, all natural good.”

QUEEN MAB.

Wars are always unjust; sometimes they spring from the most trifling and even ridiculous causes. Simonot a Liberal French writer in his “*Résumé de l’Histoire d’Espagne*” says “Is it not most deplorable that thousands should lose their lives and their limbs, in the particular interest of a man or of a family?—human folly cannot be carried much further.”

“Cæsar and Pompey disputed the sovereignty sword in hand, Spain declared itself in favour of Pompey and the banks of the Ségre were tinged with blood, it was no more for liberty, or country they fought, but to enslave themselves; it was for a choice of masters. Poor humanity!”

If kings and statesmen were not actuated more by the desire of popularity, ambition and aggrandizement than a love of real glory, honest fame, and substantial virtue; war would long ago have been scouted as the last appeal of beings laying claim to the smallest share of rationality. If all the Europeans who have professed the Christian Religion, and who have fallen victims to the sword the musket and the cannon by sea and land since the epoch of Christianity—if they could be calculated and exhibited at one view in round numbers, the total would be frightfully enormous; and if it included all those who have died from wounds diseases and other calamities incidental to war, it would convey

a powerful and striking commentary on the character of Christianity, for sanguine and bloody as the followers of Mahomet are, they have been equalled if not surpassed on this score by the disciples of Jesus.

Historians and the generality of authors are continually boasting of the valour and glory of the ancient Greeks and Romans; but when we perceive that they obtained their celebrity principally by war,—that they did not confine themselves solely to the defence of their own territories, but were themselves most frequently the invading oppressors; we see little reason for so much panegyric. Phillip, Alexander, Cæsar, &c. were but so many monsters in human shape, the misery they inflicted on the unfortunate beings whom they subjugated to their domination, outweighed all the good which has ever accrued from their conquests, and the evil example they thus set to their posterity, society has not yet recovered from and, the shock will be felt many years before an equilibrium is restored. M. Ferand a peer of France, author of "*l'Esprit de l'Histoire*" has written many volumes to prove that "the Roman Republic extended her conquests over all the then known world, to the end that the uniformity of domination and of language should render the establishment of the Christian Religion more easy."

But as Simonot forcibly observes "It is necessary to submit ourselves to the will of God, *when it is clearly manifested*; but it is repugnant to our reason to admit that God directed this series of violences, of devastations and of massacres which for seven hundred years completely filled the calender of the Roman Republic. We admire the patriotic virtue of the Romans, truly worthy of the name; but we ought to upbraid the ambition and invading spirit of that aristocratic senate, who in order to preserve her preeminence and her privileges created a system of perpetual wars."*

When rival nations are at war with each other, each tax their opponents with being the aggressors, and claim to themselves the sole right and title of acting with justice. But can there be any justice, in coolly and deliberately planning schemes for cutting down, and slaughtering men by thousands? When a nation confines herself solely to the defensive, and arms her citizens to keep an invading enemy from her territories, war is justifi-

* "Il faut se soumettre à la volonté de Dieu, *quand elle est clairement manifestée*; mais en vérité il repugne à notre raison d'admettre que la Divinité elle-même ait dirigé cette série de violences, de devastations et de massacres, qui remplissent, pendant sept cent ans, les fastes de la republique romaine. Admirons les vertus patriotiques des Romains vraiment dignes de ce nom; mais flétrissons l'esprit ambitieux et envahisseur de ce sénat aristocratique, qui, pour conserver sa prééminence et ses privilèges, avait créé un système de guerres perpétuelles." *Résumé de l'Histoire d'Espagne.*

fiable, but, it is justifiable only on one side; and all that has been advanced against its cruelty and injustice, will apply with equal force to the opposing party. What then, it may be asked, is to bring about a state of things, that shall ensure a universal cessation from national hostilities? The answer is easy. Let governments encourage free discussion on every subject, let there be no prohibition to all or any kind of knowledge. Let every citizen capable of receiving instruction be enlightened. Let him be well and usefully informed—let him see his real value in the community—teach him his natural and political rights, and the trade of a soldier would be despised and execrated, every man, every individual in such a state would learn the art of defence from choice; in order to repel a foreign invader. The revolution of North America, is as far as history can present, a complete case in point. Every man who fought in that cause was fighting to keep off a powerful tyrannical foe, who wished to enslave a brave people, and her internal policy is such that she has no need of a standing army, in times of peace.

On the justifiableness of war, the philosophical Godwin thus forcibly expresses himself. “To employ murder as a means of justice, is an idea which a man of an enlightened mind will not dwell upon with pleasure. To march forth in rank and file, with all the pomp of streamers and trumpets, for the purpose of shooting at our fellow men as a mark; to inflict upon them all the variety of wound and anguish; to leave them weltering in their blood; to wander over the dying and the dead, are employments which in thesis we may maintain to be necessary, but which no good man will contemplate with gratulation and delight. A battle we suppose is won, thus truth is established; thus the cause of justice is confirmed! It surely requires no common sagacity to discern the connection between this immense heap of calamities, and the assertion of truth, or the maintenance of justice.

“Kings and ministers of state the real authors of the calamity, sit unmolested in their cabinets, while those against whom the fury of the storm is directed, are, for the most part, persons who have been trepanned into the service, or who are dragged unwillingly from their peaceful homes into the field of battle. A soldier is a man whose business it is to kill those who never offended him and who are the innocent martyrs of other men’s iniquities. Whatever may become of the abstract question of the justifiableness of war, it seems impossible that the soldier should not be a depraved and unnatural being.

“To these more serious and momentuous considerations, it may be proper to add a recollection of the ridiculousness of the military character. Its first constituent is obedience; a soldier is, of all descriptions of men, the most completely a machine; his profession teaches him something of dogmatism, swaggering and self-consequence; he is like the puppet of a showman, who at the

very same time he is made to strut and swell and display the most farcical airs, we perfectly know cannot assume the most insignificant gesture, advance either to the right or to the left, but as he is made by his exhibitor." *Godwin's Inquirer, 5th Essay.*

Let us now take a cursory glance at the History of Europe from the time of the Crusades to the first drawing of Literature in the beginning of the 16th century.

The Crusades, these holy frantic and pious wars, in which the potentates and nobles of all Europe participated, were set on foot by Christians. The history of these mad expeditions will stand as a perpetual monument against the general character of Religion. That Christianity which boasts of more peaceable pretensions, more mildness than any other, is not exempt from influencing and instigating its votaries to the highest pitch of frenzy and enthusiasm. It is of the least consequence to the argument to say that these things were transacted during the dark ages; it can be sufficiently shown that such is its tendency in the present day, and that numerous instances can be adduced, if it were necessary, in corroboration.

The first Crusade, commenced in 1096. In this expedition 800,000 men set out for Constantinople in separate bodies, and under different commanders. The first division in their march through Hungary and Thrace, committed the most dreadful excesses, which so incensed the inhabitants of the various countries through which they passed, particularly those of Hungary and Bulgaria, that they rose up in arms, and massacred the greatest part of them. A like fate attended several other divisions of the same army who under the conduct of weak and unskilful chiefs, wandered about like an undisciplined band of robbers, plundering the cities that lay in their way, and spreading misery and desolation wherever they came.

The second crusade was undertaken in 1144, in was headed by the emperor Conrad the Third, and Louis the Seventh King of France. The Emperors army was either destroyed by the enemy, or perished through the treachery of Manuel the Greek Emperor; and the second army through the unfaithfulness of the Christians of Syria was forced to break up the siege of Damascus.

The third crusade happened in 1188. The princes engaged in it were the Emperor Frederic Barbarosa, Leopold Duke of Austria, the Counts of Nassau, Missen, and Holland, and above sixty other princes of the empire. The Emperor Frederic defeated the Sultan at Iconium. Philip King of France, and Richard the First King of England, joined the Crusade. The Christian army consisted of 300,000 fighting men; but great disputes happening between the kings of France and England, the former quitted the Holy land, and Richard had the sole honour of defeating Saladin. The fourth Crusade was undertaken in 1195. In this expedition the Christians gained several battles against the infidels, and took

a great many towns. The fifth in 1198—the sixth in 1228—the seventh in 1249, headed by Louis the 9th King of France. The plague breaking out in the army the King endeavoured to retreat, in which being pursued by the infidels, most of his army was slain and himself and his nobles taken prisoners. A truce was then agreed upon for ten years, and the king and his nobles set at liberty.

The 8th Crusade in 1270 was headed by the same prince. A pestilential disease broke out in the fleet in the harbour of Tunis, carried off the greatest part of the army and seized at length the monarch himself who died of it. Louis was the last of these mad princes that embarked in the Holy wars; the dangers and difficulties, the calamities and disorders, and the enormous expences that accompanied each crusade disgusted even the most zealous, and discouraged even the most intrepid promoter of these fanatical expeditions. Voltaire computes the people who perished in these various wars, at upwards of two millions.

After the reduction of Palestine under the dominion of the Turks, which put an end to these crusades, the nobles formed a new plan to keep themselves in a state of domestic war. When the hot blood of these maniacs was in some measure cooled abroad, the institution of CHIVALRY was commenced under the pretence of avenging injured innocence at home. This produced a change in manners partially, but very little for the better. They began to entertain a taste for refinement from having conversed with the infidels who were much more civilized than themselves.

“This institution” says Dr. Robertson, “naturally arose from the state of society at that period. The feudal state was a state of perpetual war, rapine and anarchy; during which the weak and unarmed were exposed to perpetual insults or injuries.” But this *honourable* invention as it has been called only changed the quality of oppression, it produced very little reformation. The tilts and tournaments which formed the character of this age and which lasted to the 15th century, together with the despotism of the Dukes and Counts who exercised the power of sovereignty, present to us such a mixture of cruelty and ferocious manners, which those of the feudal ages never exceeded. The wager of battle and a trial of skill or strength, were to decide the most unjust and culpable actions; and he who came off victorious, however guilty, was sure to be pronounced innocent, because, it was taught, that heaven always interposed to confound the guilty and aid the virtuous. They had so little idea of the proofs upon which the reality of a fact depended or could be supported that they found it easier to depend upon the performance of a miracle, than to investigate, or examine minutely between innocence and crime. Thus the success of the superstitious ordeal of combat, was regarded as the surest means of discovering and substantiating truth.

From the origin of printing to the present time there has not

been wanting writers whose benevolent dispositions prompted them to expose and condemn the trade of murder, but so long as the great body of the people remain ignorant, so long will governments be able to prolong and perpetuate it, and upon the smallest pretexts to "cry havoc and let loose the dogs of war." It appears from history and experience that war and religion have hitherto gone hand in hand, it is reserved however for the enemies of the one solely to avow themselves as the sworn foes of the other. Both have produced incalculable misery and devastation, and happy will that state of society be, which shall be fortunate enough to experience their total extinction.

T. R. PERRY.

TO THE REVEREND DR. COTTON, CHAPLAIN OF
NEWGATE.

REVEREND SIR,

As you have taken the liberty to trouble me with the perusal of anti-infidel pamphlets, I take the liberty to address you a public letter. You seem to put more faith in written, than in oral argument; soon feeling the weakness of the one, you attempt the other: I flatter myself that I can prove the weakness of both. But what am I to think of a man, a priest, who produces his printed dogmatical arguments, and yet will not, or cannot, say a word in their defence? What can I think but that such a one is aware of the weakness of his cause, yet wishes to confound his opponent by the aid of the sophistry of others? But all will not do, Doctor: I can answer with the pen, as well as with the tongue; and I prefer the former method, as I may thereby put an answer into the hands of those who have not the leisure, or capability, to answer for themselves.

There appears to me to be something more than at first meets the eye, in this, unsolicited, loan of books. You have seen enough of my fellow-prisoners and myself, to know that we were capable of appreciating, and answering, at the first glance, far better arguments than these books contain. You must have known that such books could not prove amusing or instructive. And as you are a priest, in possession of a good salary, and whose interest it is to support superstition, although you may be a hypocrite—in secret, of our opinions, I do not think it likely that they were sent in order that we might have an opportunity of showing up the weakness of our opponents. Some cause there must have been; you did not take up the books, and walk off for Chapel Yard, without considering for why, without some scheme in your head. To me, the following appears the most probable:—You might con-

sider that three years was a long time to be shut up in a prison; that occasionally there must be some dull moments when looking forward to such a frightful length of time which must elapse before we should again be enabled to enjoy the pleasures of liberty and society; that when dejected and overcome with ennui, it might so happen that one of us should take up your pretty gilt bound book; that at such a moment it might make some impression; and that thus you might have the credit of having effected a conversion. I will not say that I have never been troubled with ennui since my imprisonment; but this I will say, that I am a match for a priest, or for the best of his argumentative productions, in my most dejected moments. If you thought to effect with books, what you had early experience that you could not effect orally, to convince us that our opinions were erroneous, I can assure you, so far as regards myself, and I believe I may say the same for my fellow-labourers, that you have completely failed. In short, the more I read of these authors who have written in support of Christianity, or any other religion, the more am I convinced that all religions are but "*cunningly devised fables*," imposed upon the ignorant, for the support of the knavish.

A strong and convincing proof of the weakness of the arguments which the priests have to adduce, and of their knowledge of that weakness, appears in the fact, that they shun the man of strong intellectual faculties, and universally attack those who are weak. Against weak-minded men and women, and children, the priest is ever directing his attention; while the man who has evinced any thing like reason and intelligence, is shunned like a pestilence. What other proof can be wanting, or what stronger proof can be given, of the weakness of the cause of the religious advocate? If the Priest had any confidence in himself, in the strength of his argumentative weapons, would he be content with a conquest over the weak? Would he not endeavour to find out and overthrow the strong? The warrior takes no credit to himself for a conquest over those who have not the means of defence. And even many of the strong and the brave of the brute class of animals, will disdain to revenge an insult on a weak opponent. How despicable, then, is the conduct of the Priest, who attacks none but the weak and defenceless! The warrior fights while his opponent has arms capable of defending himself; but stays his arm the moment he has disabled him. The priest shuns his opponent while he has power to meet him on equal grounds; but no sooner hears that he is weakened by sickness or misfortune, than he commences the charge with all the vigour of which he is master!

Now, Doctor, has your conduct been free from the above charge, which I direct against the clergy in general? Will it not rather apply to you in all its bearings? During the first eight months of our residence in Newgate, after you had so far sounded

us as to find that we were not to be easily gulled, that we were not the ignorant tools which in some quarters we had been made out to be, you never opened your mouth to produce an argument in behalf of your craft. But when in the ninth month I had informed you that my fellow-prisoner, Mr. Perry, was, and had been for some time, confined to his bed, and that he was in a very weak state; when thus you heard of a *sick* man, of a man weak in body, and, what is the sure concomitant, weak in mind, then you could act the PRIEST! then you could come and argue on the merits of your craft! But no sooner did your humble servant enter the room, and relieve his sick friend by taking up the argument, than the priest was flown! Oh! no, the priest could not argue with two; and as to an argument with one who was *mens sana in corpore sano*, that was quite out of the question! Did you think, Doctor, that I acquainted you with my friend's illness that you might administer to him *spiritual advice*? No, no, Doctor, you could not think so, you could see that he wanted *spiritual comfort*, but not *spiritual advice*. I did it, Doctor, to try your Christian charity. I did it to see whether you would spare to a sick and imprisoned opponent, a few glasses of that cheering cordial, that *inward spiritual grace*, of which your face so often bears the *outward visible sign*. My friend was weak, and, although recovering, his stomach was gone; a small quantity of that which, to all appearance, you lavish so profusely on your own capacious receptacle, might have proved of great service to him. I did not beg, in the common language of beggars; but no one could mistake the purport of the lines I sent you. I gave you an opportunity of being generous—you neglected it; but you did not neglect to act the priest.

But did you not learn a lesson, Doctor, at the bedside of my sick friend—at the bedside of an atheist? Did you not learn that his principles were such as no circumstances could make him swerve from? Did you not learn that the bedridden atheist, was more than a match for the portly-faced priest? If the lesson was not thrown away, you will never make another attempt.

But, surely, you could not be mistaken as to the tenor of my short epistle*? You could not think that I was in earnest when

* The following is a copy of the letter alluded to:—

REVEREND SIR,

As *spiritual pastor* of this *anti-spiritual* establishment, I presume you ought to be made acquainted with the *spiritual* wants of every inmate.

You must know, then, Reverend Sir, that my fellow-prisoner, Mr. Perry, is, and has been for some time, in a very weak and sickly state; and I am inclined to believe that the receiving of the comfortable sacrament of the Lord's Supper, namely, a little bread and wine, would be of infinite service.

Hoping, Reverend Sir, that although in your *christian charity* you could endeavour to deprive us miserable sinners of the only means we possessed

I mentioned the receiving of the comfortable sacrament? Surely you could not think that my friend wanted the outward forms? I can hardly believe it, Doctor; and yet, from the manner in which you first addressed him, I am inclined to suspect it. If you did, if you were gudgeon enough to swallow such a carelessly baited hook, it makes good the old saying, that to a doubtful matter people give that colouring which best accords with their wishes. To be sure, the bare idea, the bare possibility, of effecting a matter of such great importance—of *converting* one of the opponents of your craft, was enough to make you overlook the otherwise evident intention of my writing.

I now turn to your anti-infidel pamphlets; and, before I have done with them, I flatter myself that I shall make even the Reverend Doctor Cotton acknowledge, that the Infidel is complete master of every theological opponent. But first a few words on my present situation, and the conclusions which that situation authorizes me to draw.

I am imprisoned for publishing a book containing assertions and arguments against the Christian religion, by those whose interest it is to support the Christian religion whether true or false. I see that when the opinions of any other body of men are attacked, their supporters consider the aid of argument and reason sufficient to repel the adversary. And I never yet held five minutes' conversation, on the subject, with a sensible man, who did not agree with me, that truth was sufficient of itself, if left to itself, to overcome all opposition. Hence I am authorized to conclude, that the supporters of Christianity are aware of the untenability of their doctrines and opinions; that they are conscious of the superiority of their opponents; and that they use physical force and restraint, in the hope of supporting the weaker cause. Why should priests persecute their opponents, if they did not fear their arguments? And what strength can there be in arguments, if they have not a good foundation? Or what but a weak cause can be effected by them? Other men, when attacked, repel argument with argument, bad reasoning with better reasoning; and

of wiping the stain from our dirty soles*, you will not deny a little *spiritual consolation* to a sick brother.

I remain yours, &c.

R. HASSELL.

* After the Gaol Committee had ordered us horse-bedsteads, or, as my friend Perry says, things to serve us *instead* of *beds*, we appropriated one of our old beds to its rightful purpose—as a door-mat. But this was too great a luxury in the opinion of the Christian Priest, *le bon vivant*, the portly-bellied, port-speaking-faced Dr. Cotton. Oh! yes, too great a luxury that we should be able to sit down comfortably with dry feet, after walking in a wet yard! But, thanks to our good fortune, all the Gaol Authorities are not Priests!

R. II.

if the adversary point out an error, they will, in most cases, make the acknowledgment. Not so with the Priests. They promulgate their opinions dogmatically: you must read and believe; or if you read and dissent you must not say for why: speak your sentiments concerning their doctrines, and a prison is your portion.

You may attempt an excuse, by saying that priests are not our prosecutors. It is true that they are not so nominally; but they are so virtually. The necessity of punishing all heretics, is the doctrine of the pulpit; and our persecutors are praised for what they do, and blamed for not doing more, in the same breath. But even if this were not the case, the silence of the priests would be sufficient to condemn them as participators in the system of persecution which has, for so many years, been directed against us. These persecutions have been, avowedly, for the support of Christianity. If the priests do not need this support, why do they not, one and all, petition the legislature to leave the defence of religion to themselves? Why does not the Church say to its consort, the State, let me alone with those who oppose my doctrines, I have truth on my side, and argument sufficient to overwhelm every opponent? Until the priests do thus step forward they are, in every sense of the words, aiders and abettors of our persecutors. And I have a right to conclude and to assert, that every priest is a persecutor, until he has published his disapprobation of the conduct of those who are our persecutors nominally. If you, Doctor, and your brethren of the cloth, wish to be thought better of by me, or wish to deserve better of all reasonable and liberal men, I advise you to make a protest, without delay, against any further prosecutions for matters of opinion.

Any one has an undoubted right to call upon another, who is the supporter and promulgator of any particular doctrine or opinion, to give a reason for his belief, and to answer any objections which can be urged against its reasonableness or good foundation. I allow this right in regard to myself, and I claim it of others; and on this evidently good ground: that no man ought to support, and endeavour to promulgate, doctrines and opinions which will not bear the test of inquiry—that no man ought to inculcate doctrines into the minds of the weak and ignorant, which he is not capable of defending before the intelligent and learned. But I deny that any one has the right to enforce this call against me, *while I am in my present situation*. Nothing short of a fair, free, open, field of discussion can authorize such a demand. This, at present, I am denied; at least, so far as my adversaries have the power. I have to enter the lists under every disadvantage which superior numbers, and greater physical power can heap upon me; besides having to encounter the accumulated prejudices of ages, set in array by every method which cunning can invent. Still, I shall not fail to answer such a call whenever made. To the priest,

I have often made it, and I still do make it; and if he fly the field of controversy, or seek a refuge in the "powers that be," I shall consider him as defeated.

After a second consideration, I think your anti-infidel pamphlets deserving a more lengthened notice than I at first intended, or the present letter will admit. This I shall bestow upon them in a series of reviews, to which I refer you. And, in conclusion, let me assure you, that as the days of my imprisonment increase, so increases my enmity against all priestcraft; and that, of all men, I detest the hypocritical priest.

RICHARD HASSELL.

REVIEW.

"*THE DIFFICULTIES OF INFIDELITY*, by George Stanley Faber, B. D. Rector of Long-newton; written as a competitory treatise, and to which the premium was adjudged by the Diocesan Church Union Society." 1824, pp. 272.

THIS pamphlet professes to show, that there is greater difficulty in disbelieving Christianity, than in admitting it to be true. In his preface, the author says that his purpose is to show, not only that Infidelity has its own proper difficulties as well as Christianity, but that those difficulties are incomparably greater and more formidable. From this he concludes, that to adopt the Infidel system evinces more credulity than to adopt the Christian system. If it were true, as he says, that "Infidelity is encumbered by more and greater difficulties than Christianity," the above conclusion would be correct. But I assert, and I shall proceed to show, that there are no difficulties connected with Infidelity, which are not to be found in *every* religion; and that there are difficulties connected with every religious system, which, in Infidelity, are avoided.

Infidelity is a want of faith, or credence, in certain narrated matters. No one is a sceptic where the evidence is complete: scepticism, can only arise when the evidence appears defective. What difficulty can there be, then, in discrediting evidence, which does not appear credible? Properly speaking, Infidelity can have no difficulties; as it is only a receding from what appears to be a difficulty—the belief of matters which are not strictly proved. The Infidel may find it difficult to account for many things; but the same is the case with every other person. If a difficulty exist, it is not removed by merely *saying* that such or such was the cause.

It is difficult to account for our present existence; but, saying, as the Christians do, that it was given us by a God, does not remove it: it is only inventing a greater difficulty to account for the lesser. The *consistent* Infidel, denies ALL supernaturals. Could any thing supernatural be proved to exist, he might be, justly, convicted of stubborn incredulity in not admitting many things which are attributed to supernatural agency; but till such *be proved beyond all question*, he is more rational in attributing all phenomena to natural causes, although he may not be able to fathom their manner of action.

In every religious system, and in none more so than in Christianity, there are difficulties which it is impossible to surmount, without giving way to the most abject baseness and servility of mind. From this cause religious systems have ever been vacillating: religionists aware of the difficulties attending their systems, have ever been attempting to remove them; but not having the resolution to remove the whole fabric, they have only removed one difficulty to fill its place with another. Witness the continual dissensions and changes in the Christian church. No sooner was one difficulty settled, by stratagem, by argument, or by force, than another sprang from its ashes: every age felt the difficulties; and no one age has passed away without seeing some new religious doctrine proposed, and, more or less, established.

Now, first, let us have a peep at the theological system of a Christian, as given by the author before us; and then at the system of Infidelity, as given by the same. I will take both systems as given by my opponent; and I feel confident of making it appear to all, at least to all who are guided by reason, that his conclusions, concerning the greater difficulties of Infidelity, are false, and in every respect unfounded:—

“The theological system of a Christian is: that God, who, at sundry times and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son; whom he hath appointed heir of all things, and by whom also he made the worlds: who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.”

I shall not mince the matter. I call in question the foundation on which the whole fabric is built. I deny that there is a God to speak. This is the first point which the priest ought to clear up; and if he cannot, if he fail to prove the existence of a God, he ought to give up his office as a deception on the people. This is the stepping stone to the system; if this fail, the whole, of course, falls to the ground. We do not now veil our Infidelity with the mask of Deism: we go where the first Infidels ought to have went, we go to the root of the tree. Fear has, for ages past, restrained men from speaking out; those who have attacked the branches,

have feared to strike at the root; they have masked their real sentiments. But the times now call for a different line of conduct; too long has the philosopher been in the back ground; too long have the people been subject to the wiles and cunning of priestcraft. If there be a God, if there be an intelligent being superior to man, and with whom man has any connection, it is necessary to man that it should be known; and, if there be not, it is time that such a mischievous deception should be fully exposed. People, long used to contemplate, in the roving of their imaginations, a superior being, to whom they considered themselves bound by indissoluble ties, will shudder at the first argument denying such a being existence. But the happiness of man, requires not the aid of chimerical theories of what is not in nature.

Men argue for the existence of a God, to account for the existence of themselves. But if a designer and maker be necessary to man, must not the same be necessary for a God? You impious wretch, cry the priests, to deny your God, why who do you think made you? I answer, that I *feel* my existence; that I have an organized body, composed of the elements which surround it; that I cease to feel when my present organization ceases to exist; and that although I have no knowledge of how such a body was first produced, I am not authorized to attribute it to a God, which would only remove a lesser for a greater difficulty, as the question may then be asked—who made God? I deny that there is a God in existence, for the same reason that I deny the existence of hippogriffs, of centaurs, of giants, of sorcerers, and of witches—the total want of all confirmatory, or even plausible, evidence. This is the first difficulty, and the greatest I shall have to point out, and is, of itself, sufficient to answer every opponent; still I shall go on to consider the absurd superstructure which has been built upon this *difficult* foundation.

The Christian theologian after having invented a God, to whom he attributes the invention of worlds, he makes him likewise a speaking God. He describes him as imparting his will, which, if it were necessary to one were alike necessary to all, to a small number of men, who were incapable of making it known even to a tenth of the human race. In the first place, a God, who could be the author of man, would not need to *speak his will*. Man is a machine: he is governed and directed by innate propensities; and was he the work of an all-wise God, was he provided with propensities to answer any and particular purposes, these propensities would direct him to do that, the whole of that, and nothing more than that which was the will of his maker. It is absurd to speak of a God who should be the author of all nature, *speaking* a particular will for the guidance of a machine of which he held the whole and sole moving powers. For Legislators to speak a will for the guidance of society, is a different matter, is a rational proceeding: they cannot alter the innate propensities; but they

can encourage those which are productive of good, and discourage those which tend to evil. We check a horse for his vicious propensities, in order that the dread of correction may preponderate and curb them; but when a clock does not perform the routine of movements which we intended it should, we take it to pieces, we alter and re-arrange till it does perform them. If we commanded the propensities of the horse, as we do the mechanism of the clock, we should root out all those which were not adapted to our use. And if there were a God, he would do the same by man, in regard to those propensities the results of which created his displeasure: but the very idea of a machine displeasing its maker, evinces a want of knowledge or foresight, of which Christians will not allow their God to be deficient.

Again, placing the last difficulty aside, if there were a God, who should find it necessary to speak to man, he would speak so that he should be understood, so that the purpose for which he spake should be answered. According to the Christian system, a God *spake in time past by the prophets, and in these last days by his Son*; both which methods have evidently failed. A being, possessing the powers attributed to a God, could speak to the whole human race, in a manner which could not be misunderstood, in a shorter space than I can write a sentence. But, as I said before, were there such a God, he would not need to speak.

The next portion of this delectable system, is passing my understanding. "*Whom he hath appointed heir of all things, and by whom also he made the worlds.*" This, surely, wants the aid of an expounder? Or it may be, that I am dull of apprehension! Is he appointed heir to the throne and property of the old Gentleman? But, then, we are not told that the old Gentleman intends to abdicate; and dying, I presume, is quite out of the question. Then, *by whom also he made the worlds*, is—a string of words to which even a Christian cannot give a meaning. Then follows: "*who being the brightness of his glory and the express image of his person.*" This I must not pass over so slightly. I have often said of the Christians, that the most they make of their God, is but an exaggerated picture of themselves, a being after their own model with their own finite faculties made infinite. This has sometimes been denied, in spite of this text, and the one from Genesis, which says, "and God created man in his own image, &c." But here we have it quoted, as a part of the Christian's theological system, by a reverend author. "His Son," under the name of Christ, is described as in every respect, save the brightness of his face, like other men. And what is man? A being of a day; capable of living and moving only in one element; in many of his faculties surpassed by the other animals which surround him; and of no more weight, in the movements of the universe, than the ephemeral fly. And yet, to him, is likened the pretended author of the universe!

The remainder of the system I leave to speak for itself. Whether the Son sit on the right hand or on the left hand of the majesty on high, we will discuss when we have ascertained that such a Son and such a majesty on high exist.

Now let us look at the system which this reverend author says, *is encumbered by more and greater difficulties than Christianity*:—

“The theological system of the Infidel is: that all religions, claiming to be revelations from heaven, are alike impostures upon the blind credulity of mankind; that the only religion, worthy of a philosophical deist, is uninspired natural religion; and that, as human reason alone is amply sufficient to guide us into all needful truth, a divine communication is no less unnecessary in the abstract, than all pretensions to such communication are false in the concrete.”

The statement contained in the first member of the sentence, I challenge the whole body of the priesthood, the whole world to disprove. If the first be not disproved, the second is substantiated. To the third I shall give a little more attention. The sentiment here broached, is not, in fact, in accord with infidel writers: yet, on one view of the case, I hold it to be correct: if reason be the gift of a God, it would be denying his wisdom and power, to imagine that a revelation could be either necessary or useful. But taken in the sense, which the words, at first sight, seem to convey, it is not correct. All truth is needful to man; but I do not consider that human reason is amply sufficient to attain to it. Yet, if human reason be not sufficient, we must be content to do without, as we have no other means in our power; nor have we knowledge of any being in existence of greater capability. What truth, that was beyond the reach of human reason, has these pretended revelations ever made known? The advocates for a revelation, tell us that such was necessary to man, as revealing unknown truths. But what truths have they revealed? Of all the numerous discoveries and inventions so useful to man, has one been made known to us by a divine revelation? Had the first inventors of revelation made known to us some useful matters, before unknown, it would have spoken something in their favour; but their failing to impart any useful knowledge, proves that they were not only not more than human, but that they were not possessed of as much knowledge as many of their fellow-men.

We have the two systems displayed, the latter of which, according to the author before us, is encumbered by more and greater difficulties than Christianity; let us now proceed to notice a few of the most striking of the arguments adduced in support of this position:—

“As I have already observed, *no attempt is made to combat the strong and invincible arguments, by which the divine authority of Judaism and Christianity is established*: but various difficulties are industriously produced, more or less plausible; and on the

strength of these difficulties it is contended, that our religion has no legitimate claim to the character of a revelation from heaven." What arguments are there in support of religion, which by the Infidel has not been combated? This is of a piece with the whole priestly juggle. Throughout these pages, the author treats of the Infidels as if they shuned all the principal arguments which are adduced in favour of Christianity; and as building their scepticism on the force of a few weak objections. Truly, if this were the case, there would be *more credulity in the disbelief of Christianity than in the belief of it*. But what is the fact? Have not the Infidels, in this country, for several years past, been directing their force against the strongest bulwarks of Christianity? Have they not continually been calling upon the supporters of religion to stand forth and produce those arguments which they consider irrefutable? And yet we have this priest telling us, *that no attempt is made to combat, what he calls, the strong and invincible arguments by which the divine authority of Judaism and Christianity is established!* I know not an argument which has not been answered, or which is not capable of being answered. If there be an invincible argument, why is it not pointed out? Time after time has the brave inmate of the Dorchester Bastile, in whose steps I am proud to follow, sent forth his challenges to the Clergy of this country; and yet not one of them has dared to meet him fairly in argument. But, now, up starts a Priest, to compose a competitory treatise for a premium, and says that all objections against Christianity have been answered again and again, and that there is positive unanswered evidence which the Infidel has never combated! Again I repeat it, show me the objections which have been answered, show me the evidence which is invincible. Show me evidence, confirmatory of Christianity, and I will publicly profess and support it; but till then, *without the stimulus of a premium in view*, I shall continue to wield my pen against what appears, so evidently, a deception.

The second section has no connection with the question between Christians and *modern* Infidels. Yet it will serve to show the sad shifts to which Christians are driven to support their dogmas. In this section our reverend author argues, that without a revelation the Deist has no proof of the existence of a God; and hence the inconsistency of his creed. But what is the conduct of the Christian when attacked concerning *his* belief in a God? Instead of referring to his pretended revelation for proofs, he adduces precisely the same string of arguments as the Deist: and for this evident reason, that its absurdity is less apparent. But now, in attacking the Deist, he denies the force of those very arguments to which he flies when *consistently* opposed! In this section likewise, the author says, that it would be labour thrown away to attempt to answer the *folly* of the atheist. So, I believe, it ever will prove labour thrown away, as no labour will ever prove

him to be wrong: but, as the Atheist attacks the foundation, he is the first that should be answered, if it be possible to answer him; and if it be not, it is *folly* to debate about what structure should be most fitting a foundation which is unattainable. It may answer the temporary purpose of the priest, with the ignorant and bigoted, to designate atheism a folly: but the rational inquirer will need proof of this folly, and not reject the question, unexplored, on the bare assertion of those who are deeply interested in supporting a contrary belief. The present universally accredited theory of the universe, was *considered* as the height of folly and absurdity when first started; and so likewise was the theory of the circulation of the blood when first propagated by Harvey. In short, in the latter case, which is but about a century and a half since, so absurd was the new started theory considered, even by those who were most capable of quickly ascertaining its merits—the members of the college of physicians and surgeons, that no new member was admitted till he had sworn that he did not believe in the circulation of the blood. But this theory is now established beyond all doubt. The mere styling any new opinion or theory foolish and absurd, is not answering it, is not proving it to be such. And worse still is persecution: a man may be convinced of having entertained an erroneous opinion, by the force of argument; but never by a dungeon.

The third section is an attempt to prove the truth of the Bible account of a universal deluge; and thence the truth of the Bible revelation. This is attempted from historical tradition and the opinion of some modern geologists. And it is argued that the infidel must deny the truth of this traditional evidence altogether, or admit the actual occurrence of a revelation from God to man. But why so I cannot see. The infidel does not deny that there are powers in existence capable of creating great floods or deluges; and, of course, has no reason to deny that such have had existence; especially as geological researches seem to establish the proof. But the existence of a natural cause and effect does not prove the existence of supernaturals; much less of a communication from the assumed supernatural something to man. But we will examine a little the historical and geological evidence on this subject, and see whether it is in accord with the bible tale here attempted to be supported; and if the evidence be in contradiction to the Bible, either in regard to date or manner, it not only does not become a proof in its favour, but undermines altogether the authenticity of this pretended divine revelation.

The historical proof, is founded on what is called *the universal attestation of mankind to the alleged fact, that a general deluge once took place, and that all animated nature perished save a single family with those birds and beasts and reptiles which they were instrumental in preserving.* And the author goes on to say, that

there is scarcely a people upon the face of the whole globe, to whom the fact is not perfectly familiar.

That every nation should have traditionary accounts of a great flood, is easily accounted for, although no universal deluge should have happened. In every age, men have attempted to assign a cause for each of the numerous appearances which surround them. Of course, the appearance of marine productions in great plenty on the land, and even on the highest mountains, could not escape observation. Ignorant of the true system of the universe, of planetary influence, of the shape of the earth, or of any variation in its movements which could alter the position of the waters, a great flood could not fail to appear as the most probable cause. And not knowing the true theory of rain, but imagining its source inexhaustible, such a surmise did not call forth a more than ordinary degree of credibility; especially from a people ignorant and ever fond of the marvellous. The mischief effected and the escape of a few men and animals to re-people the earth, were ideas which could not fail to present themselves.

Again, we have well authenticated accounts of very devastating sudden floods: "In the reign of Henry the First, the Sea overflowed, with a sudden and alarming inundation, the extensive estates of the Earl of Godwin, and has formed that bank, distinguished, even to this day, by the name of the Godwin Sands. About three hundred years since a similar eruption drowned, in the territory of Dort, an hundred thousand persons, and a still great number in the neighbourhood of Dullart. A melancholy inundation, it is universally known, buried in modern times, with a vast rapidity the half of Friesland. Not more than sixty years since, the church steeples of eighteen villages, near Mardike, testified the unhappy event. They then appeared above the surface of the sea, but have since yielded to the force of the waves*." In times more remote, others of a far more terrible nature might have happened; the accounts of which, exaggerated by a few affrighted survivors and mixed with the fable of succeeding generations, might, in the end, seem to bear some resemblance to a tradition of a universal deluge.

Either of the above mentioned causes, is sufficient to account for their being a tradition of a great flood among all ignorant nations: for no country with which we are acquainted is wanting of the former; and it is scarcely to be believed, that during the long lapse of ages, any nation has been wholly exempt from the latter.

This much, by way of surmise, on the probable origin of these traditions in general. Some have, doubtless, been copied from others, with such alterations as might suit local circumstances; and of this number the hebrew tradition, which is now attempted to be palmed on us as the only true version, seems to be one. It has every mark of Chaldaic origin; to which source may likewise

* See Toulmin's "Antiquity and Duration of the World."

be traced the greater portion of the pretended ancient hebrew history. There is no proof that the Jews were an ancient people: it is almost clearly certain that they are but of modern date, compared with the Chaldeans and others. But when become a nation, it was necessary that they should have their history, cosmogony, and tradition as well as their neighbours.

Volney, in his new researches on ancient history, after mentioning different traditions concerning a universal deluge, thus speaks of the Bible tale:—"In this point of view it might be attributed to Moses; but the noun plural *Elahim*, the *Gods*, wrongly translated in the singular, *God*, is irreconcilable with that unity which Moses makes the basis of his theology. The God of Moses is *Jahouh*: it is the only name found in his laws, and in the writings of his pure disciples, such as Jeremiah. Why is the expression *Elahim*, the *Gods*, so often and almost exclusively found in Genesis? On account of the monuments being Chaldean; and because in the Chaldean system, as in most Asiatic theologies, it is not a *single God* who created, they were the gods, his ministers, his angels, and especially the decons and genii of the twelve months who created each a part of *the world*. When the high-priest Hilkiiah borrowed this cosmogony, he did not dare to change its fundamental expression, which was, perhaps, adopted by the Hebrews, since their intercourse with the Syrians; it is even possible that he added nothing of his own to the text, although the pure animals, according to the law, and the number seven, indicate a Jewish writer, the more so as the name of Jahouh is introduced in it."

This, I think, clearly indicates the origin of this tale; as also of the whole jewish traditional history and cosmogony. That this hebrew version of the tale of a flood, was compiled long posterior to the time of Moses, is quite evident, by the mention of the clean and the unclean animals: being a portion of the law which is attributed to Moses; a circumstance which Hilkiiah, or whoever was the writer, probably overlooked.

The period at which this universal flood happened, according to Moses is somewhere between four and five thousand years since. But if tradition be capable of proving any thing, it will prove this, that no such flood has happened in thrice that space of time. Every nation pretending to antiquity, have traditional and in every way probable accounts, which carry their ancestors far beyond the data of the hebrew legislator. The Chinese records bear testimony to a regular succession of events back to very remote periods; in short, far beyond the age given by Moses to the universe. But, really, it is absurd to argue on a subject so totally devoid of even probable evidence. It is quite irrational, with the astronomical records of the Egyptians, and the national records of the Chinese, the Indians, and several eastern nations staring us in the face, to attempt to give so short

a period as even ten thousand years for the existence of the present race of mankind.

I now turn to the evidence to be adduced from geological researches. I have already said that the Earth every where, even on the highest mountains, has signs of having been beneath the sea. This fact is assumed, by the author before me, to be an evident proof of there having been a universal deluge. But it proves no such thing: it only proves that the sea has not always been confined to the same bounds as at present. If the disordered state of the *face* of the Earth, be a proof of a universal deluge; a deeper research in its bosom will prove many such. The different beds of earth, each bearing indubitable signs of slow formation, some from vegetable matter and others from the depositions of the sea, which are discovered by the labours of the miner, prove beyond a doubt that many revolutions have successively overwhelmed the face of nature. But instead of proving the fact of a general deluge, such appearances go far to support the negative side of the question.

Many christian geologists, have attempted to reconcile their creed to the appearances of nature; or rather to reconcile the appearances of nature to their creed. But their researches must have been very limited, their prejudices very strong, and their reason but very weak, or they must have seen how totally impossible it was to effect their undertaking. M. Cuvier, who is quoted by our christian priest, says *that the crust of our globe has been subjected to a great and sudden revolution, the epoch of which cannot be dated much farther back than five or six thousand years.* But the object which he had in view when making this statement, is fully evident from what follows, when he speaks of *the small number of individuals of men and other animals that escaped from the effects of that great revolution.* That he was pampering the prejudices of his sect, is quite evident; whether or not at the expense of his better judgement, I leave others to decide. That certain portions of the crust of our globe have undergone great and sudden revolutions within the time specified, is not to be denied; and is to be accounted for only as the effects of earthquakes and volcanic eruptions. But a *general* view of the face of the earth, leads us to a conclusion very different from what the Christians endeavour to draw. Had the marine productions which are found far in land, been hurried there by a *great and sudden* revolution, which lasted but for a short time, as this author would have us believe, there would not have been that regularity in the depositions which we now discover. Toulmin after enumerating many instances of the existence of marine productions throughout large territories, thus concludes:—"And that all this has not been occasioned, as has been vulgarly conceived, by any universal inundation of the ocean, is demonstrable, both from the fishes petrified in the beds of limestone, which seem to be in the

places where they have been generated, lived, and died, forming distinct beds of oysters, cockles, &c., and often times deposited with as much regularity as beds of living shell-fish are in any part of the sea; and from the various marine productions which, in variety of instances, are separated by immense beds of vegetable and other matter."

I have already occupied too much space with this subject, or I would go through the whole of the arguments adduced under the head of what our author calls his *moral proof*. The main argument on which he seems to rely, is this, that as men have an aptitude for improvement, were they of any long duration on the earth, they must have long since attained to far greater perfection. But this argument has but very little weight; as we have every reason to believe that the larger portion of the animal world has been often swept away, and that without the agency of a universal deluge. And again, this aptitude for improvement is far overrated; or, I may say, entirely misunderstood. There is no natural propensity stimulating men to improvement; it is a matter of necessity, forced on him by exterior circumstances. A crowded population must, by necessity, be highly civilized; and the same people, even after having arrived at a high degree of perfection, if scattered over a large continent, would, doubtless, in the course of a few generations, sink to comparative barbarism.

Hence, then, I presume, we may place the negative on the question of a universal deluge; and, consequently, as far as this tale is adduced as corroborative, on the pretended divine revelation contained in the Bible. I have treated of this subject throughout, as if it had been within the line of probability, or, at least, of possibility; but when the thing alledged is so very extraordinary, so far beyond the bounds of credibility, we should be authorized to reject merely probable evidence: to prove the truth of an improbable event, we ought to have evidence of a very extraordinary nature, such as could not be questioned or doubted; but in this case, we have not good evidence even of the ordinary kind.

(To be concluded in our next.)

TO THE FRIENDS OF THE FREE EXPRESSION OF OPINIONS, MORAL, RELIGIOUS, AND POLITICAL.

WERE I to endeavour to trace the effects of bigotry and superstition only from the arena of cabinet profligacy—it would be necessary that I should traverse the pages of the most remote, as well as modern histories:—or to delineate with perspicuity the progress of mental freedom during the last fifty years in various

parts of the globe; would be to undertake a task to which I have not the least pretension, or the space of this letter would allow.

The effects of political turpitude, as far as they apply to this country, may be expressed in a few words. Let us refer to the epoch at which Wilks made so dauntless a stand against corruptionists, and in favour of liberty, under the reign of George the Stupid. From that period, though many destructive measures have been adopted by our ministers, and many of the advocates for freedom have fell beneath them, the march of freedom has been regular and certain.

The independance obtained by the North American heroes, has effected more for the freedom of mankind, than all the display of the Greeks and Romans, or the struggles of any other people down to that period. Nations became enlightened—despots took the alarm—a conflict ensued in other parts of the world; and the contest between the people and their oppressors, has been, and must continue, horrible, unless the former are prompt and unanimous. The people of the United States are now reaping the fruits of their gallant and magnanimous resistance. Nations! here is your lesson! As you value your peace, prosperity, and happiness, make your government a REPUBLIC.

The Haytians are laying the foundation of a black empire, upon the true principles of justice, equal rights, and impartial laws, to the absence of exclusive privilege and courtly or cabinet patronage.

Bolivar, the cool and consummate hero of the southern states of America, has gloriously effected the deliverance of the inhabitants; and they, in their gratitude towards him, have appointed him for the dignified office of the Chief Magistrate, or President of the emancipated country.

The Greeks, although they have no Bible Societies, have quite enough knowledge to understand that they are sorely oppressed, and quite enough courage and good sense to make war upon their oppressors.

Notwithstanding these proceedings, despots still remain the same; they endeavour to cloud the light that has broke in upon the people: they still pursue their barbarous cruelty wherever they have influence. Knowledge, truth, and the principles of justice, have their good effects upon the people; they promote their happiness and well being. In short, we find that the people can always profit by experience, but despots never.

THOMAS JEFFRYES.

COMMUNICATIONS TO THE SECRETARY OF STATE.

The Rev. R. Taylor, and other members of the Christian Evidence Society, requested an interview with Mr. Peel on the propriety of detaining those individuals who are now in gaol for impugning the doctrines of religion. Mr Peel, in reply stated that he should be willing to receive any thing in writing that the members of the Christian Evidence Society thought proper to suggest: Mr. Taylor therefore forwarded the following letter.

THE REVEREND MR. TAYLOR'S SECOND LETTER TO
THE RIGHT HON. THE SECRETARY OF STATE.

TO THE RIGHT HON. MR. SECRETARY PEEL.

IN obedience to Mr. Secretary Peel's request, intimated by Mr. Dawson's answer to his letter of the 11th. inst., the Rev. Robert Taylor, Secretary of the Society of Christian Evidence, most respectfully informs Mr. Peel, that the object of the Deputation of Gentlemen, who wished, in company with Mr. Taylor, to have been allowed the honor of waiting on Mr. Peel, was to have engaged Mr. Peel's consideration to the cases of the seven persons now remaining in confinement upon the charges of blasphemy, and to have submitted reasons for their instant liberation. The persons are—

1. Richard Carlile, convicted November 16th, 1819, now in the sixth year of his imprisonment in Dorchester Gaol.
2. William Campion, June 8th, 1824, sentenced to three years imprisonment in Newgate.
3. Thomas Jeffries, convicted June 8th, 1824, sentenced to eighteen months in Newgate,
4. Richard Hassell, convicted June 9th, 1824, sentenced to two years imprisonment in Newgate.
5. John Clarke, convicted June 10th, 1824, sentenced to three years imprisonment in Newgate.
6. William Haley, convicted June 11th, 1824, sentenced to three years imprisonment in Newgate.
7. Thomas Perry, convicted July 19th, 1824, sentenced to three years imprisonment in Newgate.

In the case of Thomas Perry particularly, Mr. Taylor is competent to prove a degree of injustice, that would have disgraced the bench of a Bonnor or Torquemada. The Judge, on this trial, took evidence, and passed sentence, not on any grounds of guilt

established against the prisoner, but entirely from the irritation of his own irascible temper. Mr. Taylor was in the Court during the whole trial. Mr. Taylor was himself the author of the prisoner's defence, which was composed entirely on principles of the purest Christian piety; becoming the Character of a clergyman of the Church of England to have dictated, and calculated to have carried a conviction of the prisoner's innocence, even to the mind of the Recorder (Knowlys) himself, had he not been prejudiced by an unlucky *lapsus linguæ* in the delivery of it—which seemed to compare his Lordship with Pontius Pilate.

For this defence, and not for the charge brought against the prisoner, his sentence was extended to an imprisonment of three years. The Judge himself avowing that the ability discovered by his defence and the manner of delivering it, was the cause of the increase of his punishment.

The reasons which Mr. Taylor would have suggested for the liberation of these men, were:—

1. The wishes of the great body of the British public, for whose protection only, punishment of any sort, can be just or necessary.

2. To remove the dishonour reflected on the Christian Religion, in supporting it by means which the Christian Religion itself forbids.

3. The certainty that these prosecutions have contributed, more than all other causes put together, to extend and propagate the very matter they were intended to suppress, so that the prosecutors themselves have been its virtual publishers.

4. The facts that these publications (owing to the very means taken to repress them) have now obtained an unlimited and uncontrollable circulation, are more diffused than the tracts of the Society for Promoting Christian Knowledge, are more read than the Bible; and found by experience to produce more beneficial effects.

5. That the law itself is exposed to contempt and ridicule, by the impotence of an attempt to coerce the grand principle of Protestantism—the *right of private judgment*—in the exercise of which, mankind have already rejected the dogma's of the Church of Rome, and will shortly (as good men hope and bad men fear) reject all other dogmas.

6. Humanity and justice forbid a punishment that can accomplish no good end, and command us to do as we would be done unto in all cases, without respect of persons, or fear of consequences.

ROBERT TAYLOR, A. B.

Secretary of the Christian Evidence Society.

319, Strand, April 3, 1825.

MESSRS. CAMPION, HALEY, PERRY, HASSELL, AND CO

GENTLEMEN, Glasgow, March 14, 1825.

I ONCE thought of becoming a competitor for the prize first advertised on the cover of your magazine, but the very little time I have at my own disposal, made me change my mind. Shortly afterwards I began to think of writing some rhapsody on "THE WARS OF THE GODS," and the following is the first canto. I do not however pledge myself for its completion or even continuation on account of the circumstance which prevented me from trying the prize poem: but if life is prolonged—which is all that is meant by the invocation—I shall, now and then, do a little to it, and, with your leave, transmit it for insertion in your valuable publication. Meantime,

I am, Gentlemen, your obliged Servant,
JAMES H. SIMSON.

THE WARS OF THE GODS.

CANTO I.

I SING the wars of gods, by madness driv'n
To ravage all the viewless realms of heaven.
Those wars which on mankind brought sad disgrace,
And still with woes afflict our slavish race,
Made earth, where peace and happiness should dwell,
A scene of outrage where fierce monsters yell,
Our plunder'd fields, of priests the rich abodes,
The gorgeous, cumberous temples of the gods,
And regal domes, in every age and clime,
The dens of thieves, the haunts of every crime. 10

Inspire me Zephyrus, Phœbus, give thy due,
That I my mighty labours may pursue.
Our bards of old invoked supernal aid
Of fam'd Calliope th' Aonian maid;
Appollo then attun'd th' harmonious lyre,
And touch'd th' inraptur'd song with living fire;
The sacred sisters trip'd the mazy round
With wreaths of palm and branching ivy crown'd;
Then mortal men, too, charm'd, with lofty strains,
The rabid wolves, and tygers bound in chains: 20
Taught woods to dance, to rise the Theban wall,
The walls of impious Jericho to fall.
But me no secret gift of god can move
To holy madness or to heavenly love:
Nor Orphean arts, nor miracles I boast,
To raise my fame at truth and justice' cost:

Yet will my claims to inspiration hold,
 'Gainst any whose dark dreams have e'er been told.
 Apostles, prophets, speak but of one god,
 And if they're wrong, it seems not very odd;
 Since scores are preach'd beprais'd and worship'd too,
 And only one, as they say, can be true.
 But I th' affairs of many gods recite,
 My chance is, therefore, greater, to be right.
 Then mortals, hear! to me your faith resign,
 And be it equal to these claims of mine.
 So shall you learn the strictest truth from me,
 Even the same truth that makes the scavan free.

30

I entertain you not with poisonous lore
 Of science, art, ne'er to be heard of more.
 No:—things beyond your comprehension quite,
 And hidden mysteries here are brought to light;—
 The nature of the gods, their hostile rage,
 And feats in fight engross my martial page.
 What dire campaigns, what dangers and what scars,
 What seiges, sore privations and what wars;
 What toils, what grief, what scapes and what alarms,
 Th' immortals shared who tried the trade of arms.

40

But muse, say first, from what sad spring arose
 The cause that bade both men and gods be foes.

50

The wise have said—and sure it must be so,
 It may, at least, for any thing we know—
 That 'twas our sires unknown to ancient song,
 Who felt more happy than the days were long,
 Excepting this:—they thought a debt was due,
 Of reverence, but to whom they hardly knew.
 They made them gods, dissimilar in name
 And form, but in nonentity the same.
 The husbandman with genial reasons blest,
 Eternal springs and fruitful fields possess'd,
 And thought the movement of the heavenly spheres
 Was the sole cause of his abundant years:
 He call'd this motion "god." The savage child
 Who roam'd with beasts of prey in deserts wild,
 Or dwelt on rocky isles begirt with storms,
 Beheld all nature under other forms.
 Volcanos, thunders, earthquakes,—these display'd
 A latent power that his bold heart dismay'd.
 He pray'd the elements—he vows perform'd
 To genii whom his startled fancy form'd.

60

70

Evil and good were thus personified
 By various tribes, to various names allied,
 Cuno or Obi,—Ormuzd, Ahrimanes,
 Or Fate, the god that both alike disdains

Yet rules the whole. Now deities each hour
 Arose of different character and power,
 And cast and sex. Brumha and Vichenou,
 Brama and Iris, Tein and Shivu;
 Egypt's strange gods by Hebrew tribes abhor'd,
 And the bright object Ghebers once adored.

80

From these, or such, a thousand quickly sprung,
 Saturn still old, bright Hebe ever young;
 Lame Vulcan, handsome Phæbus, lecherous Jove,
 Grim Pluto, and the laughing queen of love,
 Argus cent-eyed, two headed Janus, Pan,
 Satyr and Centaur-like but demi-man,
 Goats, monkeys, serpents, doves, fish, rats and hogs,
 Lambs, lunatics, calves, monsters, cats and dogs.
 Gods of all shapes that nature could devise,
 And even of shapes to which the arts gave rise;—
 Triangular gods, and gods round like a ball,
 Gods square, and gods without a shape at all;—
 Yahouh and Ali, who, of later birth,
 With strife and blood have deluged half the earth;
 The sanguine Molech, Ashtaroth and Baal,
 The gods of Rome, of Saxons, Britain, Gaul,
 Who like the Carthagenean Juno, fed
 On human blood upon their altars shed;
 The kindred gods beyond th' Atlantic tide
 Who quarrel, fight, and tribes to battle guide.

90

100

How could supremacy to each belong
 When each from local circumstances sprung?
 With equal claims, how could it well befall,
 That all those claims could meet the minds of all?
 Ambition led themselves and votaries on
 To "break a spear" to gain heaven's loftiest throne.

Two holy brothers first each other gor'd:
 How then could peace obtain 'mong such a hoard?
 Bramu's high pride, a million moons ago,
 Rous'd Shivu's wrath, who turn'd his mortal foe.
 They fought; but in their conflict broke the spheres,
 The work of Brama's six prophetic years;
 And though he made the Indian universe,
 He could not help his fortune from reverse;
 He fell, became a large square block of stone
 For th' odious Lingam-gods to rest upon.

110

Here are three gods join'd by mysterious ties,
 One makes, and one preserves and one destroys;—
 The Bramin TRINURTE of eastern fame,
 Whence things and words of trinitarian name.

120

The second person of this tri-une god
 From love to man forsook his blest abode

Assum'd the forms of tortoise, fish, and boar,
To save the world,—the adverse giant tore,
The name of Chris-en took, a shepherd bred,
With wounded heel to bruise the serpent's head.

Though thus for mankind much was done by heaven

A few but bold exceptions might be given

Of man's ingratitude and constant hate

Of gods and priests and all their holy state.

130

But still 'twas worse in Brumhu's own domain,

For "hierarchies and powers" despis'd his reign

And spurn'd against omnipotence. His pride

Form'd them at first to chaunt his praise—to guide

The untaught planets, and with skill to force

Th' unruly comets in their devious course.

But now those glorious choirs forgot to sing

The praise of their legitimated king.

Beneath a chief to bold rebellion prone

They flew to arms and shook th' Almighty's throne.

140

By arms I mean no more than sticks and stones—

What lay within their reach : perhaps jaw bones

Of asses, (for in heaven there asses were

Long ere Mahommed's bourogriff got there)

Flails, dung grapes, pitch forks, dreadful to the sight,

And implements by peasants used in fight.

For yet no warlike corslet had embraced

The form divine : their brows no helmit graced,

Nor brand their hands, nor targe their bulk to shade,

Except that some, few small improvements made.

150

For bucklers, boards ; their skulls for helms they took

While o'er their eyes their matted locks they shook ;

Their ploughshares and their pruning hooks they turn'd

To swords and spears, and for the combat burn'd.

Nor less fierce Brumhu his strong host prepared

For instant war, and traitors all declared

Who might abet or aid the impious bands

Who dared defy their sovereign's high commands.

Meanwhile the troops in mix'd confusion join,

Horse, camels, foot to form a lengthened line :

160

But soon the crowd a moveless mass became—

A figure which in tactics wants a name,

'Twas neither volume, crescent, line, or quite

A solid square where art and strength unite.

'Twas—no—God knows not what,—a rabble route

Something that Pallas' self ne'er heard about.

Yet did hostilities with rage proceed

For fate had doom'd their nations long to bleed,

Ere this 'twas thought gods were exempt from death,

But this sad day disclos'd th' unwelcome truth

170

They fell by multitudes, for Bramins tell
 More than three hundred million once did dwell
 In various heavens: but now scarce two remain,
 So they must die of fever or be slain.
 Tho' then they're call'd immortals, the reverse
 Is proved; but highly sounds the term, in verse,
 The noblest fate we'll give each godlike name
 And see how well they merit all their fame.

From th' outskirts now broke off th' impatient throng
 And with tumultuous clamours rush'd along.

180

The armies met, fierce threats and blows ensued,
 Some fled in each and some in each pursued.
 They used their weapons furiously, and ply'd
 Each other well with stones and bricks beside;
 Of missiles every sort flew here and there
 And rocks and mountains darken'd all the air.
 A ponderous fragment struck Viroona's head
 As he from huge Ravana's vengeance fled.
 This enemy of gods had once proclaim'd
 His hate to all,—the Bramins minds inflam'd.
 His wicked plots had brought their systems low
 For men he taught, themselves and truth to know.
 But the good gods in mercy to our kind
 Resolved to grant new vision to the blind.
 Their frequent councils had decreed at last
 That stratagem his hostile schemes should blast,
 "The lord of waters" was their tool, but now
 He saw and fled from his indignant foe.

190

Full on the templar bone he felt the shock,
 Through bone and nerves the furious weapon broke,
 The gaping wound a stream of blood supplies
 And growing darkness seals the prince's eyes.

200

Fat Gunishee was doom'd to bite the ground,
 Just as he saw Viroona's ghastly wound.
 He turn'd his steps to flight but his career
 Was quickly stopped by Torquorana's spear.
 Straight through the nape the point was felt to glide
 Until it glittered on the farther side,
 The little god unable to resist

The call of fate, fell prostrate on his breast.

210

Settoo and Rammo next the combat wage,
 Not love of fame but fury rous'd their rage.
 The first a damsel of the house of Tein
 Was lov'd carress'd and honour'd like a queen;
 To her the god who now opposed her power
 Paid his devoirs in Marau's secret bower.
 He was a chief whom every virtue graced
 Ne'er having priest or Bramin once displeased.

For Settoo, erst, his passion daily grew,
 But what will feuds and whispers not subdue? 220
 They view'd each other now with wrath, and nought
 Of love, but vengeance, occupied each thought.
 Rammo a tree had torn up by the roots
 And whirl'd it round and round but by the shoots,
 The sturdy Amazon seiz'd it most staunch
 And maul'd her quondam lover on the haunch,
 He, staggering, fell and bellow'd with the pain
 Till hills celestial echoed back again.

Far in the van was seen swift Soorgu;
 Full on the enormous giant Keet he flew. 230
 This hero had while yet the conflict raged
 Thousands against the royal power engaged,—
 The angry God, now aim'd a mortal wound,
 The stone sung on and harmless smote the ground.
 Not so Ketvo, against his haughty foe
 With fork in hand he push'd a furious blow.
 Three hands Ruvee extended to divert
 The dangerous weapon from a mortal part.
 One sharpen'd prong pierced all; the other tore
 Th' intestines, and forth rush'd the purple gore. 240
 But great Goutaino, maddening at the sight,
 Through the thick crowds drove eager for the fight.
 He tugged a monstrous mountain from its base,
 And heaved and poised it with the greatest ease.
 "Not twenty" gods "the enormous weight could raise,
 Such" gods "as live in these degenerate days,"
 Yet at the giant this with force he threw,
 But he observed and from the hill withdrew:
 It pass'd along with many a giddy round
 And brought two rebel heroes to the ground: 250
 Beneath its scattering fragments crowds lay slain,
 Who tried to shun impending fate in vain.

And now had dire destruction spread abroad
 His dismal reign, and slaughter smear'd with blood
 The fields of heaven, for thousands, millions fell,
 And still were falling to the depths of hell,—
 But friendly night, her sable mantle threw,
 O'er the dread scene, and hid its woes from view
 Both hosts then march'd each to its destined place,
 But disappointment lower'd in every face. 260
 The dead they mourn'd consoled themselves in life,
 For having 'scap'd the carnage of the strife.
 A dreary consultation next was held,
 As rose the moon upon the sanguine field.
 (For heavens, like gods, men make from what they see
 So they have suns and moons as well as we,

They pondered how, and with what arms their bands
 They might supply; and how their chiefs' commands
 Were best obey'd with promptitude and skill
 To offend, defend, surprise, surround and kill. 270
 Most heroes know, at least had seen the good
 Of wearing helms, and bossy shields of wood,
 So 'twas agreed,—to carry on the war,
 That each bold chief should whirl the rapid car,
 The rest such needful instruments should bear,
 As target, visor, corslet, sword and spear.

Each artist then was summoned from the field
 And every forge in requisition held,
 These and the warriors crowded round the fires,
 To serve, be served, and please their customers. 280
 They took the gage of cranium front and tail,
 And, like good tailors, cut their coats of mail
 To suit exactly each bold squire and knight,
 And all accouter'd for the approaching fight.
 Full ten times thirty million rank and file
 Were soon equipp'd, for Gods can forge in style!
 They then to rest, and slept their cares away,
 And dream'd of battles till the dawn of day.

TO MESSRS. CAMPION, HASSELL, CLARKE, HALEY,
 PERRY AND JEFFRYES,

Confined in Newgate for serving in the Shop of Mr. Carlile.

SIRS,

Glasgow, March 30, 1825.

ON behalf of the subscribers I beg your acceptance of the sum of £2. 5s. 6d., for your manly conduct in defence of the principles which you have espoused. Wishing you health of body and strength of mind to bear up against the unmanly conduct of your persecutors,

Yours sincerely,

GAVIN PARK.

James Henry Simpson	10	6	Mrs. Beatty	1	0
Gavin Park	2	6	James Beatty	0	6
Alexander Johnston	2	6	Robert Beatty, Jun.	0	6
James Rowan	1	0	James Walker	1	0
Robert M'Kenzie	1	0	John MacLachlan	2	6
F. A., a friend of Free discussion	1	0	James MacLachlan	0	6
Alexander Campbell	2	6	James Bruce	1	6
John Skeen	0	6	William Simpson	1	6
Robert Beatly, Sen.	1	0	John Laird	2	6
			F.	1	0

George Napier	2	0	David Forsyth	1	0
G. W.	2	0	Robert Lightbody	1	0
Jock Shaw, Auld Cluick	2	6			

Greenock Subscription.

W. Gordon	1	3	Thomas Boyd	0	6
J. A.	1	3	James Ralston	0	3
Israel Cumming	1	3	John Maclean	0	3
Thomas Young	0	9	J. Marshall	0	6
W. Grieves	0	6			

*WEEKLY SUBSCRIPTIONS from March 27, to April 17, being
the 16th, 17th, 18th, and 19th weeks.*

James Sedgwick	2	6	A Freethinker	1	6
John Christopher	4	0	D. B.	0	6
Mr. Millard	2	0	Mr. Patison	0	9
W. T.	4	0	Mr. Evans	1	0
Lucretius	10	0	Mr. Green	0	8
Mr. Thurrell	2	6	Mr. Price	0	6
Mr. Hollings	0	4	Mr. Scott	0	6
Mr. Skiven	0	4	Charles Wharton	1	0
Mr. Wood	0	8	W. S.	0	6
Mr. Morland	0	8	Mr. Whitford	0	6
Mr. Stewart	0	4	Christos	0	6
Mr. Ewen	4	0	Mr. Evans	0	3
Mr. Bickley and Friend	2	0	Mr. Franklin	0	9
M.	2	0	J. Kelsey	1	0
Mr. Outis	2	0	Mr. Lawrence	1	0
J. D., from Mr. Jenks	1	0	Lewpo	20	0
A Friend	2	0	At times I hunt out vermin	1	0
J. A.	2	6	From a few friends at Old		
Mr. Hunter	2	0	Change	3	6
Citizen Harrison	0	6	W. S.	0	6
Robert Stickland	2	0	Mr. Watts, for May	2	0
J. Gardiner	1	0	H. W.	0	6
Mr. Fenton	2	0	J. H.	0	3

Collected by Thomas Marsh.

Thomas Marsh	2	4	Thomas Sadgrove	1	6
James Marsh	2	4	William Sadgrove	0	6
H. Keene	2	4	Benjamin Foggitt	1	2

T. R. Perry acknowledges the receipt of £2., from Boston, also five shillings from the hands of Mr. Robert Story, Sleaford.

W. G. and Friends at Aberdeen £3. The letter with this subscription has been printed in No. 16, of the Republican; want of room alone prevents us from inserting it in the Magazine.

John Furrow Taylor, Rochdale 2 6 James Sutcliff, do. 2 6

Printed and Published by Richard Carlile, 84, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 84, Fleet Street, or to any of the Editors.

THE
Newgate Monthly Magazine;

OR CALENDER OF
MEN, THINGS, AND OPINIONS.

No. 10, Vol. I.]

LONDON, June 1, 1825.

[Price 1s.

WHAT IS TRUTH?

THE difficulty of answering this question, arises from its not having had a previous consideration. Truth is one of those common words of which every person is making use; yet of which very few could give a proper definition. Every one seems to have a clear idea of the difference between truth and error, or falsehood; between good and evil; between pleasure and pain; between happiness and misery. We speak of these matters, as if they were taught us intuitively; as if no exertion of our reasoning faculties were necessary to their clear comprehension. So in fact these matters are taught us without any such willed exertion; but not in such a manner that we can clearly define them: this can only be the result of forced mental labour. What is Truth? what is Good? what is Pleasure? what is Happiness? are questions which we answer readily to ourselves, by placing them in opposition to error, evil, pain, and misery; but to give a correct answer, such a one as should be above lawful criticism, to any one of them, would puzzle many of our wisest heads.

As a right understanding of all those questions, must prove beneficial, we shall willingly appropriate a portion of our pages to their discussion; fully persuaded that each will bear discussion with advantage to all parties. A clear comprehension of every thing or idea of which a word is the sign, is of the highest importance; in order that we may discard all those words to which no idea can be attached.

The question which heads this article, was first proposed to us by our Correspondent, Mr. Gourlay, in his communication printed in our number for April, and to which we affixed some few hasty remarks. We have now the satisfaction to lay before our readers the communication of a London friend; who, if he have not entirely dispelled the *mist*, has, at least, opened a wider field for the exertion of our mental vision.

We claim for the Newgate Magazine, the title and credit of being one of the only two vehicles for free discussion in this country. The Republican and the Newgate Magazine, are, decidedly, the only two publications, the pages of which are open for the free discussion of all subjects. The pages of the mass of publications which issue from the press of this country, are closed against all those subjects which are likely to come in hostile contact with the prejudices of the great body of the people. Hence they cannot be free; nor will any large portion of the English Press favour unlimited, the only free, discussion, until the majority of the people would rather have their errors exposed, than their prejudices flattered. Such a state of things, we fear, is not very near at hand. Parliamentary legislation on the matter, can be of no avail either for or against. When the people are so far weaned from their prejudices, as to encourage a free press, a free press they will have; but not till then. A House of Commons may enact; may take off existing restrictions, or add others: but the most they could do would not insure a free press, without the concurrence of the people; and the most they could do would not prevent it, provided the majority of the people gave it their support. Whatever may be the case in other countries, in England, at least, the voice of the people is the most powerful law.

Hence the Newgate Magazine, is one of the only two publications of the day, wherein the question, What is Truth? or any other of a similar nature, can be freely and consistently agitated. Others may start it; but they dare not treat of it in all its bearings. The facts of the case must be our excuse for these egotistical conclusions.

The desire to do justice to our Correspondents, whose articles are waiting for insertion, at present prevents us from extending our remarks.

TO THE EDITORS, OF THE NEWGATE MAGAZINE.

GENTLEMEN,

If the following ideas, should be thought by you, sufficiently interesting, to deserve a place in the Magazine, they are at your service. They are intended as a farther reply, to your Correspondent, Mr. Gourlay, on his question, What is Truth? which appeared in the Magazine for April.

What then *is* Truth? is a question, I have often heard asked by the religionist and fanatic, after his dogmas, and superstitions, have been investigated, and exposed. I want to know what Truth *is*? demands exultingly the casuist and sophist, after be-

ing driven from all his false positions; and hunted out of all his entrenchments; and, your correspondent R. G. wishes you to *club* your talents together and answer the question. It is not however, that I presume to understand this subject better than yourselves, that I take up my pen; but, that I conceive you to have taken a mistaken view of it, and that R. G. intends, Truth in a moral point of view, and not as it respects physics, the mathematics, &c., and if the question do not admit of so brief, and clear, a demonstration as some mathematical problems; yet, it appears to me to be a self-evident axiom; clear to every reflecting mind; and forcing itself upon the every-day experience of every one: and, therefore, not requiring any *clubbing*, of talents to answer it.

Truth, I conceive to be, a relative term, grammatically speaking, an adjective; which, although occasionally used substantively in which cases it must relate to something mentioned immediately before, or, after it; yet, by itself, it means nothing at all; any more than the terms weight, length, breadth, thickness, &c., &c., except in reference to, or, connection with, matter of some sort.

Truth, is one of those words, which many authors, and particularly poets, have taken great liberties with. And it is no less true than lamentable, that the majority of writers, have made it their study, because it has advanced their interest, to conceal as much as possible, truth from the view of mankind. Therefore, many persons, when asked this question, have been so confused, as, not to be able to give an answer. I think however a little reflection must entirely remove the difficulty.

Truth, is diametrically opposed to error. Therefore, when those who are in search of it, turn their backs, upon what is false; and pursue an opposite course; they may be assured, that, they are as infallibly directing their steps towards it, as the magnet directs the mariner to the pole. Such being the fact perhaps truth cannot be better demonstrated than by contrasting it against error. For instance we find from observation and experience that intemperance is prejudicial to the health of individuals; and, as it is generally admitted that happiness is a state, which all men seek for; we say that those who expect to attain it, by such means, are in the wrong (*or false*) road. On the contrary as temperance has opposite effects; we say, that those, who conform to its rules, are in the right (*or true*) road; as a certain portion of happiness will attend it.

The same consequences, spring from similar pursuits, to whole nations as to individuals: in the latter, the body becomes enervated, and the mind brutalized; in the former, mighty empires, by sinking into voluptuousness, debauchery, and effeminacy, have been thrown, from a state of independancy, respectability, and happiness; into slavery, contempt, and wretchedness: for proofs of which, we have only to peruse the page of history. Greece

and Rome, are striking instances; and, as an illustration, I will here insert a passage from professor Lawrence's Lectures, on the natural history of Man, where speaking of the Romans, he says: "The Senate, the Forum, and the Capitol, which were trodden by Scipios, Brutusses, and Catos, by Pompey, Cæsar, and Cicero, by Virgil, Horace, Livy, and Tacitus, have been long defiled by a set of vermin—of Priests and Monks, of Eunuchs and Singers: the processions and fooleries of a despicable superstition have succeeded to the three hundred and twenty triumphs which gave to a small spot in Italy the command of the world, proclaiming conquests generally as beneficial to the conquered as glorious to the Victors." Again we all unanimously condemn the thief who robs us of our property—and we have an old proverb by repeating which, we pithily express our hatred to dishonesty, viz. "Honesty is the best (or true) policy;" and here again the mind may extend the application from the individual, to communities. For instance, had England pursued a line of honesty, justice, and rectitude, towards her North American Colonies, they would, no doubt, at this day have formed part of the British Empire. The same with Spain; had she not conducted herself towards her vast foreign dominions, in every way diametrically opposed to truth, and equity, she would not have been bereft of them; by which, and a similar line of conduct pursued at home, she is now despised by her foes, and scorned by her friends.

I might thus go on contrasting particular vices, with their opposite virtues, and thereby demonstrating in what moral truth consists; but it would only be taking up time and space. I will however, beg to notice, what, I consider to be a case in point; and which came under my observation in the course of last week. In perusing my Sunday Newspaper (the Examiner) for April 17th, I read a few remarks on a phamplet lately published, entitled, "Scots Jury Trial. Report of the trial Anderson *versus* Rentoul and others," in which there is a very striking though no ways singular exemplification of Judge-like partiality very similar to your own cases: for although the cause was not actually a political, or, blasphemous one; yet I dare swear the pursuer was a political character, and, a staunch supporter of our holy Religion. The Jury, however, it appears had the honesty to treat the mandate of this Judge, with the contempt it merited. This Judge's name is *Adam*. The very next article in succession, gives an account of the Inauguration of the new President of the United States of America; whose name, is *Adams*: the address of whom, on that occasion, breathed such noble sentiments, as when contrasted with those contained in the mandate of the Scotch Adam, appear indeed! like dishonesty, contrasted with honesty; like injustice, contrasted with justice; in a word, like TRUTH contrasted with ERROR. I do not know whether or not the Holy Ghost had any hand in it; but it came forcibly into my

mind, that the Scotch Adam bore a strong resemblance to the first Adam of the Apostle; as did the American Adam, to his second Adam: for, according to the principles of the Scotch Adam, all would sicken and languish, and die; so in those of the American Adam, all will be invigorated, and blossom, and bring forth that fruit, which will be conducive to the corporeal happiness, and intellectual dignity, of all those who live within its benign influence.

It may I think be fairly inferred, that all those creeds and systems, are false, which are maintained, and upheld, by those who reap profit therefrom, when, those individuals dread, and do all in their power to prevent inquiry and investigation. And this is certainly the case with priests, without exception; as well as with many political, and other bodies of men. Truth, in the moral acceptation of the word, shuns not the light.

It will, I think, be seen, that I consider Truth in the moral sense, as synonymous with every thing that is conducive to the well-being, and happiness of man; and in opposition to, every thing that produces contrary effects. And, in its fullest sense, to be the very consummation of human knowledge and happiness. Were I asked if I expected that man would ever attain that state? I should unequivocally answer No! I would say more; that perhaps, such a state is not to be desired: for in such a case, there would be no more stimulus to exertion; no more incentives to speculation; every thing would become dull, and monotonous; and he would, like Alexander who sighed that there were no more worlds for him to conquer, sigh that there were no more sources of knowledge and happiness for him to enjoy.

But on the contrary, truth in the sense here considered may be compared to the natural sun when setting; a resplendent orb apparently fixed to the horizon, its devotees rush to the point; but when arrived there they find the object of their adoration at an immeasurable distance. Think not however, that they have been pursuing an *ignis-fatuus* and that they will return disappointed: on the contrary, they have been amply rewarded by their journey; they have been cheered, and enlightened by its generous influence; and are prepared to set forward again in the same pursuit with renewed vigour.

Truth may be compared to an ocean, boundless, and fathomless, on which all who chuse may embark without fear of incommoding each other.—To a mine which can never be explored; in which the industrious will be continually finding invaluable gems, of which no one will be able to rob them. Here then is ample encouragement for every one to set out in quest of truth;—moral truth as being the foundation of human happiness; and physical and scientific truth, as useful auxiliaries. I shall here conclude, begging your forbearance if I have been diffuse, and your pity if I have manifested my ignorance of the subject; but well assured,

at any rate, that every honest man will unite his lamentations with mine, that in this our country, said to be the envy of surrounding nations, and admiration of the world, TRUTH IS A LIBEL.

WILLIAM MILLARD.

Clerkenwell, April 25, 1825.

TO R. H. OF THE NEWGATE MAGAZINE.

SIR,

YOUR remarks on my letter seemed so discreet that I wrote to our Chaplain as follows:

DEAR SIR,

House of Correction, April 7, 1825.

IN the Newgate Magazine of last week, you and I are asked to club our talents to answer the question, "*what is TRUE religion?*" Will you then assist me to define it?—you may either make a sermon on the subject for next Sunday, or write to me a letter condensing your ideas more closely.—If you have not seen the Magazine I can lend it to you.

Yours, &c.,

ROBERT GOURLAY.

Having never before witnessed our Chaplain out of temper, I was the more surprised, after he had read the above, to find him quite impatient and irritable. He said you of Newgate were fools,¹ and that he had to attend to get his own living.—In fact he was then electioneering for an evening Lectorship.—On the Sunday following having had the Magazine, he returned it to me, and on my pressing for a reply to your question, said it was of no use to throw pearls before swine².—Thus being left without my mate, you will not expect me to settle the point, which is highly important. Hume in his history of England alluding to religion repeatedly speaks of "*the true*" without satisfying us what *the true* is: and, not long ago Cobbett in the same way left his readers in the dark as to the *one* church which he thinks a necessary part of good government.—By publishing this you will keep the question in mind; and perhaps our Chaplain, may yet assist me in answering it: if some one else wiser than both do not in the mean time give satisfaction.

You say that the PRESS, the sun of knowledge, of liberty, of happiness has arisen: but Solomon tells us that there is nothing

¹ As a matter of course—we are not Christians.

R. H.

² Nor the arguments for Christianity before men who use their reasoning faculties.

R. H.

new under the sun, from which we must believe there was a press before his time. This does not appear from the Mosaic history; but then, perhaps we do not rightly understand what Moses means by "*the beginning*."

It is possible that even with the press, the sun of knowledge, liberty and happiness may not yet be risen. I can suppose the press instrumental to error, slavery, and wretchedness.² To guard against this we should search for first principles and start in our reasonings from what is absolutely correct. The question then *what is truth?*⁴ is of the first consequence; and till it is determined we should not propose compound questions—such as *what is TRUE religion?*—You tell us that we speak truly when the axioms we lay down are self evident; and in the very first instance depart from truth by saying that "*every straight line has two ends*." It is not necessary that a line should have either one end or two.—It may be without end. A line is one thing, and an end another thing.⁵

This may induce you again to ponder on the question which Christ left unanswered: and if the *sun of knowledge sweeps away the mists* I shall heartily rejoice.

ROBERT GOURLAY.

April 22, 1825.

LIFE IN NEWGATE.

"Life's a bumper fill'd by fate."

MRS. FATE, you will oblige me by rinsing my glass; for, in it there are swimming a host of dirty animalculæ, ycleped Aldermen, to the great botheration of my *epiglottis*: in short, unless you filter your nectar, I must e'en "throw it to the Dogs."—Metaphor is a great bore.—For my own part I abhor it; but to say truth I

³ Allowing this, still it carries the antidote in its own bosom. A corrupt government may establish a corrupt press; but even that is preferable to being without a press: the actions of a corrupt government, when known, will not escape uncensured, however specious the covering may be under which they are sent forth to the world. But a free press, established on the principle of unlimited discussion, cannot fail to advance the cause of truth, of freedom, and of happiness.

R. H

⁴ What a pity that our "blessed Saviour" should have shrunk from the question!

R. H.

⁵ A line and an end are only *things in idea*. A line, like length and breadth, may be without substance; and an end, like point, is in the same predicament. We may have an idea of a line extending to the Sun, or to any other body on which we fix in imagination. But can we have an idea of an infinite line?

R. H

was sadly hobbled for an exordium.—“My way is to begin at the beginning;” allow me then dear reader to refer you to No. 8, of the Magazine.—You will read, that, “Mr. Wontner informed me, that a room” was “to be set apart for the accommodation of our friends.”—“Let your arrangement be logical,” says a christian friend of mine;—pause before you draw inferences, say I, and you will presently see that the caution is necessary.—Now, logically considered, it appeared certain that in a few days at farthest from receiving Mr. Wontner’s intimation, we should “enjoy the promised” room.—But oh! “the uncertainty of sublunary things!” Two months and, nearly, two weeks intervened between the receipt of Mr. W.’s intelligence; and our entrée into the—cupboard! Come come my dear Sir, no grinning, if you please! If an aperture of five feet by two, stored with shelves, cobwebs, and an apology for a seat, deserve a more dignified cognomen than cupboard, I must betake me to my Horn-book.—But I have entered the cupboard rather prematurely.—For some days after our interview with Mr. W. we amused ourselves by anticipating the order; and not being *au fait* to the geography of Newgate, were rather at a loss, “to give a local habitation and a name” to our future friend-seeing Elysium.—A week passed and the expected summons came not: a fortnight elapsed and we were still “at fault.”—But why the Devil should I attempt to drag *you* through weeks of anticipation, and “hope deferred?” I’ll not do so that’s poz,—for,—a word in your ear,—if I do, you’ll not read me.—Presto then, *in medias res*: two months elapsed; and we had been told for the fourteen hundredth time, that “the written order,” had not yet come, “from the Town Clerk!” This disturbed even my cucumber-like temperament and produced the following letter to,

“*The Right Honourable the Lord Mayor.*”

My Lord,—More than two months has elapsed since we were informed by Mr. Wontner, that an order had been given by the Gaol Committee for an alteration in the mode in which we are compelled to see our friends; *i. e.* that instead of standing in a passage, cold, damp and uncomfortable enough to ruin the strongest constitution, we were in future to have a room appropriated to our use, during certain hours, and on certain days.—We are told that “the order has been given to the Town Clerk,” but, that, “he is too busy to copy it”—and, that, until a *written* order is sent down, we cannot be allowed to receive the benefit contemplated by the Gaol Committee! I know not what *business* is transacted by the very industrious “Town Clerk;” but, he is really to be pitied, if his time be so fully occupied that he cannot copy an order.

The Corporation of London has been long celebrated for a quality, the very antipodes of wit, and, were we to judge from the conduct of some of its most notorious members, we should imagine

the general opinion to be correct.—But we, who know its members, “with a learned spirit,” are aware, that, as far as their mental obtuseness will permit, they are more cunning than simple, and more brutal than cunning.—Truly, my Lord, it is much to the honour of your sapient brother Magistrates, that they have persecuted in every possible manner, men, whose only crime is differing in opinion from those who are in power! You know, my Lord, and the public knows, that, without one honest principle, certain drug and dowlass-selling Gents are in the constant habit of deafening Gog Magog with their asinine yells, about the *liberty of the subject*, &c.—As long as they could decently do so, these *patriotic* and benevolent persons, refused to make any the least mitigation in our favour, of some of the most stupid rules that ever disgraced even civic ignorance—As soon, however, as we made known the real state of the case to Mr. Peel, they *pretended* to make, or if they made, took especial care to nullify, an order, for our better accommodation! Honourable men!! and very “worthy Magistrates!!!” Pray, my Lord, let it be inserted in the “vote of thanks,” which will of course, be awarded to you at the expiration of your ephemeral dignity, that you sanctioned a mean and dastardly act of tyranny, because, the persons against whom it was directed were Atheists! Admiring your knowledge, the zeal you have displayed *contra hereticos*, and the courage with which you kick those whose hands are tied,

I am, &c.,

W. HALEY.

This epistle to the sloe-leaf-man—was sent on a *Friday*; and notwithstanding that the “Town Clerk” had his hands full of business, the “order” came down on the *Monday morning following*! Well, gentle reader, by dint of logic you have of course decided that now, I have no further complaint to make—I really wish that you would not be in such a confounded hurry—I wanted the order—an order was sent—*ergo*, say you, your wish was complied with—But there is another matter to be considered—I wanted truth—Alderman Wood superintended the drawing up of the order—*ergo*, truth was out of the question;—“whilk, which, or what you will;” I will prove to be a fact. The following is, *verbatim et literatim*, a copy of the “order.”

Tuesday the 1st day of March, 1825, and in the sixth year of the reign of George the Fourth, of the United Kingdom of Great Britain and Ireland, King, &c.

GARRATT MAYOR—The committee in relation to the several Gaols of this City did this day deliver into this Court a report in writing *under their hands* which was read in these words.

To the Right Honourable the Lord Mayor and Court of Aldermen.

In obedience to an order of this honourable Court of the first

day of February, 1825, to consider the letter from the Right Honourable Robert Peel his Majesty's principal Secretary of State for the Home Department, enclosing a copy of a letter to him from William Haley a prisoner in Newgate on a charge of blasphemy, complaining of the severity of the regulation which prevents him and his fellow prisoners confined on the same charge from seeing their friends *except(!)* through a grating, and applying for the priveledge of their being admitted into their wards, and to report our opinion thereon to this Court, WE WHOSE NAMES ARE HEREUNTO subscribed, your Committee in relation to Gaols DO CERTIFY, (how confident the knaves are!) that we IMMEDIATELY PROCEEDED to take the said application into consideration and VIEWED the FOUR rooms in the Gaol of Newgate which are appropriated to the use of the said prisoners being six in number some of whom are sentenced to long periods of imprisonment and were *afterwards attended by Perry, William Hassell, and Jeffryes*, whom we heard upon the subject of their letter to Mr. Secretary Peel, that we were also attended by Mr. John Wontner the Keeper of the said Gaol, who reported that he had under peculiar circumstances admitted the *female relations* of THREE of their number to visit them in a room, and that he made two of them who were married men wardsmen, by which regulation their wives were admitted to dine with them on sundays.—That your committee having *inspected* the rules, orders, and regulations for the Government of the Gaol and *duly considered all the circumstances of the case* are of OPINION * *their request for the admission of visitors in the wards ought not to be complied with, but they see no objection to a small room being appropriated for the purpose of admitting the RELATIONS ONLY of the said prisoners to visit them upon two days in each week for a period of two hours, provided that each prisoner be not allowed to have more than two such relative visitors in the said room or any room.*—And we recommend to this Honourable Court to give directions to the Keeper of the said gaol to carry into effect the above regulation in such manner, as may be deemed most expedient. All which we submit to the judgment of this Honourable Court.—Dated this 1st Day of March, 1825.

Signed M. WOOD.
J. J. SMITH.
A. BROWN.
W. VENABLES.

Matthew, Matthew, my fine fellow, I should exceedingly, well like to kick you from Aldgate Pump to Thames Street, for your circumstantial and grave looking falsification!—Can you not chew your thistles and be quiet as a well educated and God-fearing

* SUBAUDITOR, *that*: the Town Clerk was "too busy" to write correctly
—Printers Devil.

Donkey should do? Leave Committee business to other people. "But that you wont—then dont—I'm not less free," to give your Aldermanic gown a dusting, "We *whose names are hereunto subscribed*, your committee in relation to Gaols do CERTIFY, that we immediately proceeded to take the said application into consideration and VIEWED the FOUR rooms," &c, Now dear reader pray read attentively, mark, learn, and inwardly digest that sentence; and, having done so, "read twice and write ten times," as Mr. Cobbett says, the four "subscribers" names. All looks so very minute, that you will almost believe the statement; and yet it is as false as the professions of a Tory in Parliament, or a Whig—any where. Let us just see who they are that "hereunto subscribe" their names. MATTHEW WOOD; dot, and carry one. He is always at the Gaol Committee; by the same token, his mouth was so full of toast when we entered the Committee room that he could not speak for nearly five minutes. Proceed we—J. J. SMITH! Why whom the Devil have we here? I am perfectly aware that there is an Alderman Smith; but now in sober gravity and mere matter of fact; tell us ye worthy subscribers when we or any other Smith, barring the black-smith, ever came near us! "A. BROWN;" a very decent fellow as a SHERIFF, but decidedly wrong IN CERTIFYING that he was present at the meeting of which this "report" makes mention. He is well aware that we have not seen his good natured visnomy for some months. "W. VENABLES." Present; and as I thought, very much inclined to do justice between man and man. So! two out of FOUR whose names are "hereunto subscribed," knew no more of the matter than Fum the Fourth. Now Matthew! you who are a member of Parliament and all that, how can you reconcile it to your conscience to CERTIFY that which is NOT TRUE? You see I deal politely with you—

Why did you not CERTIFY what was really the fact—viz., that Messrs. Venables, SCHOLEY and your wise looking self attended by a queer looking, self important sort of amanuensis, viewed the THREE rooms—Eh! old Gentleman! Could you not speak the truth. But avast a bit! I've not yet done with you. What did you mean by CERTIFYING, that you were afterwards attended by—"Perry, WILLIAM Hassell, and Jeffryes? You know very well that, Hassell, who by the bye will thank you to call him RICHARD in future, and myself, were the persons that "attended" you; and you know very well that we put you to your trumps and made you look exceedingly like an ass. Naughty old individual, why do you not stick to an honest trade!

However I'll just read—Pshaw, I can't read—I must write, for in every two lines I find three lies. "Mr. Wontner the Keeper of the said Gaol," is made to *report* that, "under peculiar circumstances he had admitted the *female relations* of THREE of their number," &c.—Do my, dear fellow, just let me

know who was the THIRD!! *Two, i. e.* the wives of two wardsmen come in of a Sunday, but *so do the wives of felons who are under sentence of transportation!* Peculiar circumstances! I wish you would just favour me with a call—you'll find me *at home*. You, as a Magistrate, have indirectly committed *perjury*—I say no more just now; but if Mr. Peel do his duty, the *report* which I have just dispatched to him will cause you to look like a fool.—If I can get a *Committee*—not of Aldermen, I will show up your cupboard-giving and raw-meat-prohibiting edict in capital style. At any rate, rest assured that you shall hear more of this affair—By the bye should you see Alderman Waithman, your dirty-toothed brother orator, tell him that, *Stultus est imbecilis, Tyrannus qui vult esse*: should you not see him—take the compliment to yourself.

W. HALEY.

REVIEW.

"THE DIFFICULTIES OF INFIDELITY, &c."

Concluded from page 431.

THE fourth section professes to show the difficulties attendant upon Infidelity in regard to actually accomplished prophecy.

The author says, "that various instances may be easily produced, in which matters most remotely distant in point of time have been accurately foretold, in which such unerring certainty is exhibited that not a failure can be detected even in the most minute circumstance, and in which the prophet must clearly have been ignorant of all those political causes which in the course of God's providence were destined to bring about the predicted effects." Having assumed this to be an indisputable fact, the author concludes, "that the Christians have a right to expect, either that the Infidel on his own principles should give a satisfactory solution of it, or that he should renounce his principles as clogged with too many difficulties to be rationally tenable."

But this matter is disputable at every point. It may first be questioned whether there ever was a prophecy, embracing many minute circumstances, fulfilled in all its particulars. And should certain events bear some resemblance to certain predictions, it is not a proof that these predictions were inspired by a supernatural power; because they may be otherwise accounted for. Prophecy is a pretended foretelling of future events. Now, without any foreknowledge, any supernatural aid, a man might happen to prophesy truly; and the more likely to do so, the more his pro

phesy was governed by apparent acting circumstances. In short, among a great number of pretended prophecies, especially when relating to probable national occurrences, it would be the most surprising if some of them were not to come to pass. There is scarcely any thing could happen to this country, in a political point of view, of which a prophecy may not be found in the works of some of our defunct political writers. One may predict one thing, a second another, and a third different from both; but if any one of the predictions should happen to be correct, it is no proof that the author of that particular prediction was gifted with supernatural powers. Yet this is the conclusion which the Priests endeavour to make evident. The following, quoted by a morning paper from the works of Sir Thomas Brown, who died in 1680, is a specimen of political prophecy, which is verified almost to the letter:—

“When Spain shall be in America hid,
And Mexico shall prove a Madrid;
When America shall cease to send forth her treasure,
But employ it at home for American pleasure;
When Africa shall no more sell out her blacks,
To make slaves and drudges to American tracks;
Then think strange things are come to light
Whereof but few have had a foresight.”

But we must follow our author a little closely on this point, and see what he can make out of the Bible prophecy in order to prove the authenticity of the book itself. He says “that to run through the whole volume of prophecy would far exceed his limits, and he therefore selects one special prediction, which may serve as a specimen of the mode of reasoning from accomplished prophecy in general.” But this selection, in the matter of prophecy, is not just; for even if several prophecies, out of a great number, should happen to be fulfilled, it does not constitute an argument in aid of supernatural agency: were the whole of the Bible prophecies fulfilled to the letter, instead of merely one or two being partially so, the Christian advocate might claim from them some little authority. Instead of taking a single instance, he ought to take every line in the shape of a prophecy throughout the Bible; and if he could not prove the *whole* to have been fulfilled, he should hold his peace concerning prophecy as an argument in favour of his pretended divine revelation. The principal part of the Bible prophecy, has been most ably exposed, by that terrible opponent of priestcraft and imposture, the immortal Paine. In short, his examination of the prophecies, I consider to be by far the best of his theological productions; consequently, there can be but little room for improvement in this particular: as far as Paine swept, he swept to good purpose. If, after reading all I have to say on the subject, any one should feel inclined to build an argument on Bible prophecy, I refer him to the third part of the “Age of Rea-

son;" and if he then, should still put faith in Bible prophecies, as being any thing more than human productions, I can only say that he is highly qualified for a good Christian, a good Moslem, good any thing rather than to rank among men of good sense.

I shall now notice more particularly, *this one special prediction*, which our reverend author has selected; and should I be forced to allow that this one has been in every respect fulfilled, still the one insulated case cannot be claimed as a proof of any thing beyond a common occurrence: the proof of supernatural agency will be as far distant as ever. The prophecy selected is that of Moses respecting the future condition of the Jews; which is said to be accomplished in the loss of Jerusalem, and the total dispersion of its inhabitants. But I have some, at least plausible, objections to urge even against this,—this on especially selected case.

First, it may be questioned whether this pretended prophecy, was not written posterior to the Babylonish captivity; and that thus the writer was describing, with a little exaggeration, what *had* taken place, instead of what *was* to take place. It has every appearance of being the work of some wily legislator, who was thus endeavouring to obtain obedience to the laws, by appealing to the superstition of the people. The writer first tells them what a *blessed* state they should enjoy *if* they obeyed the laws; and then, how cursed they should be *if* they dared to disobey. This is all very natural, as a plan to guide the motions of the ignorant multitude; but it will not bear examination as a prophecy of the dispersion of the Jews by the Romans. As as a prophecy, there should be no *ifs* in the case: it ought to state such circumstances, and such only, as were actually to happen. And it shall come to pass, *if* thou wilt do so and so, that *blessed* shalt thou be in the city, and *blessed* shalt thou be in the field, with all the other blessings appertaining; but it shall come to pass, *if* thou wilt not do so and so, that *cursed* shalt thou be in the city, and *cursed* shalt thou be in the field, and so on through all the curses of the chapter. And this difference, we find, was to depend upon their adherence to certain laws, called the commandments and the statutes of the Lord. Now it has never been shown that the Jews had neglected these ordinances prior to their dispersion; in short, the contrary is the undisputed fact. According to the prophecy, then, the Jews ought to be enjoying all the blessings, at the present day, in the land of Canaan.

In fact, we have *proof* in the following words, that this prophecy was written after a king of the Jews had been carried into captivity: "*The Lord shall bring thee, and the king which thou shalt set over thee, unto a nation,*" &c. Now it is unquestionable, that there was a king in Jerusalem before the Babylonish captivity, and that he was carried captive with his subjects to Babylon; and it is also unquestionable, that no king was established

among the Jews after their return from Babylon. If we admit that this supposed prophecy was written at Babylon, we can see that the writer antedated his writing, and spoke of that which had passed, although, he represented it as future; whereas it cannot be made to apply to the dispersion of the Jews by the Romans, as there was no king in Jerusalem at the time.*

Now the author before me draws up this pretended prophecy, in what he calls, *a somewhat abbreviated form*; in which said *abbreviated form*, he has contrived to leave out the above and several other particulars which did not agree with our present knowledge of the matter. But this is all in the true priestly style: the writer had no thought of refuting the Infidel, who examines the subject in every particular; but only of continuing the profitable deception by which he and his brother craftsmen gain an easy living. He draws up, in his abbreviated form, a sketch to which the real circumstances might seem to bear some resemblance, and then tells us that the prophecy has been fulfilled in every particular; but besides the above mentioned case, there are several to which no resemblance of a fulfillment can be attributed. In the siege of Jerusalem, and the misery and dispersion of the Jews, we see nothing beyond common cause and effect—a siege and its concomitant evils; but Moses prophesies many other matters, which should befall them:—

“The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord will smite thee with the botch of Egypt, and with emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.” (Deut. xxviii.)

All this is as distinctly and clearly prophesied, as that “the enemy should prevail over them, and scatter them;” but we are all aware that these different items were never fulfilled. Yet our author says, speaking of the pretended prophecy of which the above is a portion, that *its minute accomplishment in every particular, is not a matter of doubt or dispute or speculation!!!*

And again, if Moses had been a true prophet, and his God a true God, one who abided by his promises, such a prophecy, as

* See review of this prophecy, Republican Vol. III. page 601.

we have been examining, *could not* be fulfilled: for, according to the same Moses as the Bible has it, this same Lord God had said, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." (Gen. xvii. 7, 8.) Now, either the prophecy, as far as relates to the dispersion, must fail; or the promise, of everlasting possession, must be broken: the one or the other was sure to be the case. If the Jews were at present in possession of the promised land, we should have that circumstance held up to us as a proof of divine interposition; now that they are scattered, we are called upon to admit *that* as a proof of the divinity of the Bible. This puts me in mind of one of my own country prophets of modern date—an old man who, throughout his neighbourhood, was thought to have great foreknowledge of the weather and other like matters. His manner of prophesying was this: when consulted he stated quite different opinions to different inquirers; as for instance, in regard to the weather on any approaching day. When the day had passed, if charged with his false prophecy, he would say, "*Ah! I was only joking with you! Go and hear what I told your neighbour!*" Thus he supported his pretensions to prophecy; and precisely the same, is the case of the pretended prophecies concerning the Jews.

The fifth section professes to show the difficulties attendant upon Infidelity, in regard to the facts and circumstances and character of the Christian dispensation.

"The fact," says our author, "of the bare existence of Christianity in the world at this present moment is obviously certain and indisputable: the sole question, therefore, between the believer and the unbeliever is, how it started into existence, and what are its pretensions to be received as a divine revelation." Our author then goes on to state, "that the account of its origin and early progress is contained in four parallel histories and in a subsequent narrative attached to them, all which documents are still extant."

These *parallel* accounts shall not pass unnoticed; but we will first examine what other evidence is adduced in favour of the *divine* origin of Christianity. That it has had an origin of some sort, its present existence is a proof; consequently, all we want to ascertain, is what can be said in favour of its having had a divine origin. Whether Christianity owes its origin to a real person who went under the name of Christ, or to any other person or persons who preached in such a name, has little or nothing to do with the question, if no divine interposition can be proved to have taken place.

The first and only authority quoted from the ancients, is that

of Tacitus, who flourished under the reign of the emperor Trajan. Our author quotes the Latin of Tacitus, but forbears giving more of a translation than suits his purpose. I shall give the English, as translated by Gibbon, in order that all may judge fairly of this authority. Rumour accused the emperor Nero of setting fire to Rome; and in order to divert this suspicion, he resolved to substitute some fictitious criminals. "With this view," says Tacitus, "he inflicted the most exquisite tortures on those men, who, under the vulgar appellation of christians, were already branded with deserved infamy. They derived their name and origin from Christ, who, in the reign of Tiberius, had suffered death, by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked; but it again burst forth, and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those men who were seized, discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city, as for their hatred of human kind."

I see no reason to doubt the genuineness of this authority; I have no doubt but that it is the language of the Roman historian. But its authenticity is quite another matter. It is possible that Tacitus might have witnessed the burning of Rome, and the persecution of the Christians, or as they were called in the time of Nero, the Galileans; though he does not mention this subject otherwise than as an historian who had his information from others. He wrote in the commencement of the second century; apparently, about the years 120 to 130. The existence of the sect of Christians at that time, is not to be disputed; there must have been some rumours afloat concerning its origin, whatever that origin might have been; and from such rumours alone could Tacitus have derived his information: for there is no proof of any thing being written concerning the Christians before the second century.

That Tacitus was an historian who readily gave credence to any tales that were afloat, however absurd, is, I think, evident. He treats with all the gravity possible of the miraculous cures performed by Vespasian—giving full strength to the lame, and sight to the blind; of the emperor seeing a vision when he visited the temple of the principal deity of Alexandria; with many other equally improbable circumstances. Hence he was very likely to be imposed upon in regard to the first rise of the Christian sect, however much he might despise them as apostates from the religion of their ancestors.

We have no conclusive, nor even plausible, evidence of Christianity prior to the second century; all before that time must be mere conjecture. But I am inclined to allow the Christians even

a more remote commencement than they claim for themselves. It appears that they were pretty numerous in the beginning of the second century; and they could not have risen in one year, nor ten, nor twenty: in short, I think it more reasonable to place the first rise of the sect, before our present data, than after. But, as I said before, on this subject, all must be conjecture. My conjecture shall be, at least, within the scope of probability. I have no doubt but that the Christian sect originated with the scattered Jews; who were first conquered by the Romans under Pompey, about fifty years before the commencement of our present era. From that period the Jews were dispersed through every part of the Roman empire, although the final destruction of Jerusalem, did not happen until the reign of Vespasian.

The doctrines of the Christians seem to have sprung from the Platonic philosophy. Not from the pure doctrines of Plato; but from a corrupted version, such as was likely to gain credit and spread among the low and illiterate. Their having the name of Christians, derived from the word Christ, may be differently accounted for. The Jews expected a Saviour. A man might, for a while, have palmed himself upon them as the expected character; and thus have gained disciples, who might, after his death, have given him the name of Christ. Or others might have taught in such a name, although aware that no such person had existed. The Jews, at the time of which we are speaking, were divided into many sects; and many impostors sprung up who misled the people. Their expectation of a Messiah, was the occasion of the ignorant multitude being often imposed upon; and during the disturbed state of their country, after Pompey had entered the "the holy of holies," these impositions could not fail of being received, as they offered some melioration of their unhappy condition. That many different sects sprung up, is certain; that one of them is continued down to the present day, is certain; but that this one had an origin, in any way more respectable than the others, partaking more in any way of a divine origin, we have not the least proof.

The picture of the Christians drawn by Tacitus, is, perhaps, rather too highly coloured: they might not have been quite so bad as he describes them; although it is certain that they were among the lowest of the low rabble, the vilest of the many vile slaves who flocked into Rome from its conquered provinces.

The fact that miraculous cures, visions, and other like matters were believed in by the pagans, under the reign of Vespasian, shows that they were in a very likely state to be imposed upon by the pretended miracles of the early Christians. Nor could any sect gain much credit with the lower orders of the people, which did not lay claim to some supernatural powers. We hear people talk of the sages of Rome, of the wisdom of the ancient Romans, and of their freedom from superstition; but this can be said with

truth, only of a very small number, such as have been found in almost all ages, whose philosophy carried them above the prejudices and superstition of their day: but the great majority of the people were sunk deep in superstition; and when they embraced Christianity, they sunk deeper still: they left a simple, and, comparatively, harmless superstition, to embrace the grossest and most mischievous that ever desolated the earth. The Romans conquered Jerusalem; but the Jews, by spreading their pernicious doctrines, eventually conquered Rome.

We will now take a short review of two or three of the principal points contained in these parallel histories, to which our author refers, namely, the four Gospels.

First the murder of all the children in Bethlehem under two years of age. Is it probable that an officer of the Roman Government, as Herod, though called king, undoubtedly was, would indiscriminately have murdered all the children in a province, merely to rid himself of a child who, twenty years after that time, when Herod himself would have been, had he lived, near a hundred years old, might have disturbed his government? Is it probable, is it possible that this could have happened, and not have been noticed by any Roman or Jewish historian of the day? But the tale, by its absurdity, contradicts itself. Had Herod been, instead of an officer of Rome, the most despotic king that ever wielded a sceptre, he could hardly have been so impolitic as to destroy all the children of a province to obtain the destruction of one. That Herod was amenable to the Roman Government, is evident, from the fact that he was cited to appear, and did appear, before Anthony, on the complaint of his mother-in-law. Josephus mentions many cruelties practised by Herod, but not a word of the Bethlehem murders; which, had they ever have taken place, would have been the most cruel of all his cruel actions.

Second, the miracles which Chrst is said to have performed. Here, likewise, we have no corroborative evidence: all must depend upon our faith in the Gospel historians. But had there been a new sect sprung up, laying claim to such miraculous powers as the Christians would have us believe were possessed by their founders, such an historian as Josephus,* would not have failed to have given us a full account of them, although he might not have given credit to their pretensions. Although I think it probable that the Christians might have had their origin as early as the time they now claim, still I do not think that they attracted much notice until the end of the first century: had they performed

* The detected forgery upon this author, is a proof how much the Christians needed some such evidence, to make their case appear plausible. But forgeries of this description are not surprising; in short, it is more surprising that there were not more of them, when we consider that the early Christians thought that to *lie* in favour of their cause was praiseworthy. See extract from Mosheim in the *Variorum*.

such miracles as are now attributed to them, they must have attracted universal attention. It is highly probable that the Christians are a remnant of one of those politico-theological sects, of which there were several in existence after the first sacking of Jerusalem by Pompey; and that they took the name of Christians at some later period.

Third, the crucifixion. Here these parallel histories themselves, show that their authors knew nothing of what they were writing—that they had not even a uniformly told tradition to copy from. One says that Christ was crucified at the third hour; another says that it was after the sixth hour. One says that there was an earthquake, that many of the dead came to life and went into the city, with many other equally probable circumstances; the other three, though they describe the crucifixion, are entirely silent on these very material circumstances which St. Matthew relates.

The accounts given of a resurrection and ascension, by these pretended histories, are still more glaringly contradictory. I have not space sufficient to give each an examination: nor is it necessary that I should; since those subjects have been so ably exposed by many Infidel writers. But let me again ask, Could those things possibly have happened, and yet have escaped the notice of the historians of the age? They could not; and the only plausible surmise, is, that these things were not taught until the sect had been some time in existence. Our author says, that if Christ had been an Impostor, his disciples would have dispersed, as soon as their master was cut off. But this does not follow. That the failure of an imposture, is not sufficient to convince those of their error who have been once deceived by it, we have evident proof even in our own enlightened age, in the fact that the defunct female impostor, Johanna Southcote, has at present many believers and followers.

Hence, then, I think, I may fairly state, that all the facts and circumstances concerning the first rise of the Christian sect, which bear the mark of authenticity, prove nothing in favour of its having been supported with divine aid: that there is no proof concerning the origin of the Christian sect, whatever that origin might have been; but that we have abundant proof that its origin was very obscure—that it sprung from the most ignorant and superstitious, of a very ignorant and superstitious people: and that the statements made in the four Gospels, are not only not corroborated by any one writer of the first century, but are so contradictory in themselves, that they could not be received as good evidence even of ordinary events.

The sixth section professes to show the difficulties attendant upon Infidelity in regard to the rapid propagation of Christianity, and the evidence by which the performance of miracles is supported.

Our author says “that Christianity spread, in a wonderfully

short space of time from the death of its original founder, not only over the Roman Empire, but likewise through nations without the verge of that mighty sovereignty." "We are then naturally led to ask," continues our author, "how it happened to have such extraordinary and permanent success, and how it could command a vitality so unlike the brief duration of most other impostures."

Let us first notice a few facts concerning this *wonderfully* rapid progress; and then we shall be the better qualified to answer the question concerning its *extraordinary* and *permanent* success. Gibbon calculates that in the middle of the third century the number of Christians at Rome, where Christianity is said to have made the greatest progress, was to the pagans as one to twenty. Can this be called a wonderfully rapid progress? Will this bear any kind of comparison with the progress made by the followers of Mahomet? We have substantial accounts of the rise and progress of Mahometanism; but we can only trace the progress of Christianity: its rise is buried in oblivion. We find that Christianity was in being, at least, two hundred years before it made any considerable progress; and that at that time it owed its advancement to a Roman emperor, whom good policy induced to favour the hitherto persecuted sect. Mahometanism, the origin of which we can trace to a single private individual, could reckon more converts ere it had been two hundred years established, than ever swelled the ranks of Christianity in its most flourishing period. Hence if the comparatively slow progress made by the Christians be a proof of their having received divine aid, Mahomet must have been the greatest favourite of the divinity that ever founded a sect. The Moslem might boast the origin of his sect; the Christian should look at the state of his party at the end of the first century, and be silent.

The obscurity from which the Christians were immersed, and the difficulty of tracing their origin, are points felt, and strikingly evinced, by the ecclesiastical historian, Eusebius. In his introduction he says: "For we taking this argument in hand first, adventure to tread a solitary and untrodden way, praying that God may be our guide, and the power of the Lord our present help; but we can no where find so much as the bare steps of any men who have passed before us." This is from the introduction to the first ecclesiastical history, and clearly shows the uncertainty of the evidence concerning the first Christians. Nor can the barren evidence, which this history hands down to us, be depended upon; as the historian fairly gives us to understand, that he has repressed whatever would be injurious to his cause: to this add the fact, that the early propagators of Christianity considered lying as meritorious when it advanced their interests, and we can place but little confidence in the first Christian historians.

In respect to miracles, which our author in this section attempts to support, I have only space to make a few remarks. He builds

his arguments on what he calls the evidence, or attestation of the primitive fathers. That the early Christians pretended to miracles, is not disputed; that the Pagans likewise pretended to perform miracles cannot be questioned; but that ever a miracle was performed, there is not the slightest evidence or proof. The gift of speaking different languages was claimed as a miraculous power by the early Christians. Irenæus declares it to have been general among the teachers of his time; and yet in propagating the Gospel among the Gauls "*it was not the least of his trouble, that he was forced to learn the language of the country, a rude and barbarous dialect, before he could do any good upon them.*"* It may be that the "Holy Spirit" was only conversant with a few of the learned and regular languages! How was it likely that he (or she, or it,) should be conversant with the broad dialect of the *Celtæ*! And then how could he (I give the preference to the *he* as we read *he begot*) impart a knowledge to his servants? Middleton must surely have been captious to doubt that this miraculous power was not possessed by the teachers of the early ages on the force of this isolated fact!

It appears that at the time of the rise of Christianity, there were many impostors who pretended to the power of working miracles; and thereby drew great multitudes of the people after them. I quote a few instances from Eusebius: Theudas, who drew a great multitude after him, but was taken and beheaded at Jerusalem; Simon Magus, who performed many magical wonders by the assistance and art of Devils, who had an image dedicated to him, and was accounted a God; Meander, who showed himself to be, as to his disposition and manners, a second dart of diabolical force no way inferior to the former; and several others alluded to by Eusebius in his oration in praise of the emperor Constantine. If all these impostors drew great multitudes after them, is it surprising that the first Christian teachers should do the same? And having established their sect, is it surprising that they should refer to the impositions by which they first led the multitude to follow them?

Hence, then, the facts admit our drawing the following conclusions: that Christianity has *not* had a *wonderfully* rapid progress: that if the rapid progress of any sect be a proof of divine interposition, the Mahometan in the first instance, and several sects of dissenters in later times, have an undoubted superiority over the Christians: and that the truth of the performance of miracles, rests entirely on the assertions of the early Christian writers, who give us many reasons to doubt their veracity; in short, that there is not the least shadow of proof of the performance of miracles in any age of the world, although every age has produced impostors, and people who believed in their pretensions.

* See Dr. Middleton's Free Inquiry, &c. P. 119.

The seventh section professes to show the difficulties attendant upon Infidelity in regard to the internal evidence of Christianity.

"This part of the subject," says our author, "is not a little interesting: because it distinctly shews, that truth is even constitutionally and essentially inherent in the Gospel; being interwoven into its very texture, and forming in the nature of things an inseparably component part of it."

This is all very fine, as a specimen of bold assertion which cannot be borne out; but it looks very lame when we see the shifts by which our author endeavours to escape the dilemma. Of all the various points which might have been taken under this section he confines himself to the notice of two: *the character of Christ, and the spirit of his religion*. Whatever the conclusion we draw, on the examination of either question, it proves nothing in favour of the *truth* of the Gospels. The first does not in the least interest us: it is a character drawn, for aught we know, fictitiously; we are wanting in proof that ever such a person existed: nor do we know when, where, or by whom the books which contain it were written. The second, though not affecting the truth of the Gospels, affects us most materially: whatever might have been the character of the founder, the *spirit* of Christianity we but too keenly feel.

Were a new religion started at the present day, no one could possibly tell what its effects would be: all must be left to theory and speculation. Not so in respect to Christianity. This religion has been some hundreds of years in existence: we can now judge of it from experience. A hint of this, which is the only just and rational method of judging of the spirit of Christianity, is sufficient for every one who is the least conversant with the events of the last fourteen hundred years. Truly, it brought not peace but the sword! With what horror must the philanthropic eye glance over the dark pages of its history! When we view the obstacles innumerable thrown in the way of mental improvement and the happiness of our species; the instruments invented to tear the flesh from the quivering limbs of the devoted victim; the millions whose veins were drained, while full health and vigour animated their frame: when we view those things, conscious of the source whence they sprung, must we not pity the weakness, or despise the principles of an author who could laud the *spirit of Christianity*! who could deliberately write of *its purity, its benignity, its heavenly-mindedness, its divine charity*!

The eighth section is merely a recapitulation and conclusion; and as such does not require comment.

In the course of my examination I have embraced every principal argument, although my limits would not allow me to notice every particular. I consider that I have clearly shown the weakness of every argument brought forward by the author in favour

of Christianity. If there be an argument that I have not answered, which any one may consider unanswerable, let it be pointed out; and if I cannot answer it, I will *then* grant, what I *now* will not, that I am not a sufficient match for every theological disputant.

R. H.

EPICURUS ON STYLE.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

SIRS,

April 10, 1825.

As you have inserted in your Magazine for April, a piece of hypercriticism on my "Critique on the Book of Ruth," I expect that a reply from me in vindication of myself, if couched in the language of liberal criticism, will receive an early insertion.

"Scrutator" has very happily got admitted into your April number, and, with the assistance of W. C., has apparently made a fool of me. They seem to say at present, in the words of Shakespeare:

O dear discretion, how his words are suited!
The fool hath planted in his memory
An army of good words: and I do know
A many fools that stand in better place,
Garnished like him, that for a truksie word
Defy the matter.—

I would ask "Scrutator" to reconsider the following sentence: "Epicurus now vitiates his articles with a 'flaunting verbiage' upon the *manner* of writing until the *principle* on which he writes, is rendered obscure, if not entirely obliterated." What articles? It is in this proscribed "Critique on the Book of Ruth" only, where the "manner of writing" with a certain degree of taste and propriety is spoken of. I merely wrote a single paragraph on the subject, thinking that the requisites for even a low degree of perfection, were much wanted amongst a particular class of writers, and, strange to say, "Tray, Blanche, and Sweetheart, the little dogs and all, are barking at me." When a writer takes up the pen in the deliberate spirit of rigid scrutiny and critical caution, he is very reprehensible if he disgrace his page with the meanness of falsehood.

The criticism on style of Linkum Fidelius, was not unknown to me, before "Scrutator" introduced it to my notice. I have an high opinion of the writings of Washington Irving; his "Sketch Book" and "Salamagundi," rank extremely high as works of really solid merit: they have elevated to an enviable height the literature of our trans-atlantic brethren.

"Scrutator" asks, why cavil so much about the manner of writing? I have not cavilled. If "Scrutator" have done so, he ought not to join my cognomen with his cavilling.

With respect to "Scrutator's wishes concerning the scriptures, I beg leave to observe that, I would not recommend any "disgusting selections" to be "emblazoned" anywhere for any purpose. I might describe and argue, persuade and edify, in a becoming manner to the best of my ability, but I could not consent to tear the veil of modesty and delicacy, and break by overt acts of unblushing impudence, the associations of domestic life. "Scrutator" does not deserve the name he has given himself. I did not mean that the Bible might be dispensed with immediately, but that in the process of time and moral education, when mankind by a thorough examination, have made themselves independent of it,—that then and then only, its "disgusting" pages might be closed for ever.

I have a proper respect for the name of the immortal Paine; he was not one of your dull writers; he would "argue in a circle," as well as any of the *literati*, and make a large number of pages interesting by the *fiat* of his stile. If those writers who are so much attached to his principles, would or could write like him, " 'twould be something." He was fond of poetry and could write verses as well as a Scott, or a Moore, or a Campbell; two or three of his poetical pieces are of a kind so delicate and perfect that they "leave hope hopeless and competition useless."

In his writings, we find specimens of a finished style, resulting, I presume, from a nice ear and a mind alive to all the various powers of his native tongue. He appealed to the heart as well as to the mind, to the fancy as well as to the judgment. He was the Prospero of the late political tempest, and his powerful pen will never lose its influence; it will be felt through all the various changes of disappearing time. This great writer, did not, like Cobbett and others, wish to reduce all writings to the barren level of their own minds; he did not, like them, condemn poetry and attempt to write it at the same time, and fail and give us *carmina vilited*, stupid doggerel, instead of something true and legitimate: the mourning fancy of Paine culled the purest and the loveliest, not the gaudiest, flowers and scattered them upon his page, where they still bloom in all the sweetness of flowery beauty, and give knowledge and pleasure to admiring millions.

If the tree of literature must be robbed of its spreading branches—its wholesome fruit and emerald leaves, by the daring and reckless hands of a vandal, it will be reduced to the state of a barren, naked and sapless oak, which the lightning hath blasted.

In the next paragraph "Scrutator" is extremely illiberal, and presumptuous; I would advise him to read Blair for a month before he attempts to write a second time, where this author is not biassed by political and religious prejudices, he may be relied

on with safety, and if "Scrutator have read his "Lectures on Rhetoric and Belles Lettres," he must be convinced that the *manner* of writing, if not as important as the *matter*, is at least as powerful.

The correctness of a style depends on a very particular attention to various shades in the meaning of words and on a natural and orderly arrangement of the ideas expressed or objects described; the beauty of a style depends on a proper selection of words arranged in the order of a sentence, a paragraph, or a section according to the principles of taste. It has been said that an adherence to rules is calculated to deaden the spirit of composition; but it may be observed in reply, that those rules which are too arbitrary may be dispensed with, and those which are perfectly natural and consistent only, attended to. Those who write without order, think without order, in some measure: for instance, when I am ruminating on a given subject and its parts or branches pass through my mind irregularly and inconsistently, and I take up the pen and write my ideas upon them, in the manner in which they occurred to my mind, I think without order, and write so likewise. If I ask a child to count twenty it will begin, if previously instructed, in common ratio or progression, with one and so continue in the natural and established method, until the proposed number hath fallen from its lips. If a naturalist wish to enumerate the varieties of beings and things, with their properties or qualities, laws, customs, *et cetera*, he observes the established rules, which, if not observed, shews a total deficiency of order, method, stile, propriety of manner, agreement and arrangement of parts, and the other requisites, without which observance all is confusion, I may say insanity. If attention be not paid to rule what would all writing be but a tissue of errors—all higgledy piggedly, like Sancho Panza's pudding. If the writer of an irregular and confused composition have genius, its occasional bursts of light may atone for almost any defect; but all men are not Shakespeares and it would be better perhaps to lay down the pen than attempt to write without possessing the necessary qualifications.

I cannot admit that I am indebted to my imagination for the "picture" I gave of the man, who is a free and enlightened citizen. I think that is, generally taken, a true picture, whatever other qualities it may possess. I, of course, agree with "Scrutator," that a blow from the secular arm, may fall upon him who possesseth a kind of desperate bravery and reckless disposition, and is determined, at the hazard of property and life, to brave the established corruptions of the country; but I deny that he is considered either "loathsome" or "dangerous" by "those acquainted with him." If they have known him long and well at the same time, they will acknowledge his worth, and if they should differ from him in religious matters, they will lament that such

uprightness, such morality, and such integrity of character is not enlisted on the side of Religion. "What a pity he is not a Christian!" "how honest he is and how mild,—I wish he could believe," &c. are expressions familiar to my mind, because they have been very often used by respectable christians when speaking of some honest and talented "infidel" of my acquaintance.

The observations on "Scrutator" by W. C. are something more than cavil, although he seems to think with that mysterious personage, that my mind is always occupied with trifles and that I am one of the thousands of grown children. I will convince both of these individuals that "I have that within which passeth show," in my next publication, which perhaps will be what they call "solid and substantial." I have already expressed my opinion of novels, and beg leave to inform W. C. that he need not be under any apprehensions respecting me on that score. He hopes for better, and trusts, I dare say, that I will never send any thing in the shape of a critique to be published, which I promise not to do, at the same time informing him that I had prepared several articles of a similar kind, which must remain unpublished and unscrutinized, until some happier circumstance occurs in my favour.

"He who thinks clearly will never write a bad style," says W. C., but there are many persons who do so and cannot write at all*. "With whatever faculties a man may be born with," says Rousseau, "the art of writing is not easily acquired." It is by an intercourse with books, considerable practice, a pondering and a canvassing in the mind of the true relations of beings and things, and of all the subtleties of terms, that a person becomes calculated to write "clearly;" there are thousands of intelligent men who have not a jot of literary talent.

There is an especial difference betwixt knowledge and talent: the one is a stock of ideas, the other a power acquired by experience, to communicate those ideas to mankind by the use of letters. An intelligent man is not necessarily a talented man; knowledge is thought, talent is action: thought is certainly mental action; but it cannot be displayed but by another kind of action or power, which the mind posseseth over itself of communicating its ideas to the world through some known medium: that power is talent, that medium signs whether language, features, gestures or any other representations of thought or mental action. *Knowledge is*

* The observation, he who thinks clearly will never write a bad style, can apply only to those who have already a knowledge of the essential rules of composition. We never expect an elegant style from one who is unable to write; the very question implies, not only this knowledge, but an experience in writing. It would be as useless to expect a beautiful or clear composition from one who had never written, as to expect fine painting from one who had never held a brush.

W. C.

power, said Lord Bacon; when it assumes a formidable figure and stands supported and honoured by the majority of a nation, it is power invincible. It is likewise a pleasure to the individual mind possessing it; if free it would decrease the evils of society, and thus be the cause of happiness to the ignorant and illiterate. Haslitt very truly said that knowledge was pleasure as well as power; and I sincerely think, that in the wide range of the world in the thick throng of human beings, there is nothing so beautiful and enchanting as a solitary bower, in which its only inhabitant, with his serene lamp burning—an emblem of his own mind's serenity, sits surrounded with his books, in the happiness of retirement: nothing can disturb him, except indeed the dark shade in the historical picture of past generations. Thought is his friend, and he is the friend of thought.

After the dream of religion is over—when it hath faded into its native nothingness, and its once alluring power is destroyed and forgotten—when the gaudy bawbles of the world no longer deceive us, and the tawdriness of the imagination is reduced to the simplicity of the judgment, we begin to exist for the first time as rational beings; we cease to pass away our days in the luxury of fancy, and become determined to build our hopes on nothing but the solid basis of experience. The snares of life are spread before us in ruin; all the merits in the spheres of human subtlety are as weak in our hands as a spider's web, or “remnants of pack-thread;” we exist as an oak, not as a blade of grass, and always maintain the station of an independent citizen in despite of the fluctuating fortunes of the world. We need no indulgences in religious hopes—no dreams about a God—no calling for a Saviour to assist us in life or in death: while we live we exist in pleasure, and when we come to die “nothing can touch us further;” the career of humanity is run: all is over; our identity or present mode of being becomes lost for ever, though the subject matter of our being still exists in the world mixed with general nature.

EPICURUS.

SONNET TO PERCY SHELLEY.

Hast thou from earth, then, really passed away,
 And mingled with the shadowy mass of things
 Which were, but are not? Will thy harp's dear strings
 No more yield music to the rapid play
 Of thy swift thoughts, now thou art turned to clay?
 Hark! Is that rushing of thy spirit's wings,
 When (like the sky lark, who in mounting sings)
 Soaring through high imagination's way,
 Thou pour'dst thy melody upon the earth,
 Silent for ever? Yes, wild ocean's wave
 Hath o'er the rolled. But whilst within the grave
 Thou sleep'st, let me in the love of thy pure worth
 One thing foretell,—that thy great fame shall be
 Progressive as Time's flood, eternal as the sea!

A PHILIPPIC AGAINST PRIESTCRAFT,

Delivered before the fourteenth meeting of the CRISTIAN EVIDENCE SOCIETY, on Friday, March 25, 1825, by the Reverend Robert Taylor, A. B., Secretary of the Society.

“The prophets prophesy falsely, and the priests bear rule by their means.”
Jeremiah v. 31.

MR. CHAIRMAN, MEMBERS OF THE CHRISTIAN EVIDENCE
SOCIETY, LADIES AND GENTLEMEN,

AFTER a patient investigation of *Paley's Evidences of Christianity*, continued for four months—the palpable sophistications and falsehoods detected in that celebrated treatise, have determined the unanimous verdict of all the piety and learning in this great metropolis that could be engaged in our discussions, that his argumentation is altogether *invalid*.

Yet this piece of chicane and deceit, continues to be read as a college subject in our Universities, and is by our religious societies of London still palmed on the credulity of an insulted world.

This fact, as well as the prevailing feeling and policy of all dissenters from the established church manifested towards the first institution which the world ever had, for the purpose of giving fair play to truth, and hearing both sides on the most important question in which man is interested—has detected the guilt of priestcraft which I now stand forward to charge upon them all.

In bringing so heavy an accusation, I trust I am not actuated by any feelings of individual resentment. I desire no triumph, even over the most guilty, but to awaken them to recollections of honesty and truth, or to rouse the vigilance of their misguided followers against the machinations of their selfish and wicked policy. Let them or any of them plead *not guilty*, if they can. I shall rejoice in their exculpation from the most heinous turpitude that can disgrace humanity—but let the charge be heard! The innocent can neither have cause to fear or hate an accuser who calls them to their vindication, and seeks no end of his accusation, but that which all good men must wish—the detection of imposture and fraud, and the display of unclouded justice.

I hope it is not my fault, that by a strange association of ideas, the word PRIESTCRAFT can hardly be uttered, but that our Ministers, instantly suppose we mean the Christian Religion; nor can we venture to intimate, that there *are* men who cloak the deepest villainy of heart under an affected gravity of countenance, and preach to others what they do not believe themselves—but

instantly every one thinks, that this must needs be an attack on the Clergy. "Suspicion always haunts the guilty mind." Those however, who have heard me on previous occasions, know, that the orthodoxy of my own religious creed being above all question—I have ever been the steady advocate of Christianity, as by law established—that I have laboured with all possible piety and zeal, to convince the unbelieving world, that the adamantine pillar of the *faith* is founded on the basis of parliamentary justice, and crowned with the entablature of royal wisdom—that while the tide of infidelity and scepticism undermines and washes away the hovels of the fishermen, and the sand-built mounds of Galilean beggars—our pyramid stands unshaken—defies the waves, and towers above the storm. For the clergy of the established church (of whom I have the honour of being one) I have uniformly contended—that there is more honour, liberality, and good will for the general happiness of mankind in their body, than in all the Unitarian, Papistical, Baptistical, and Methodistical ministers put together. I wish this were a better compliment than it is—but the frankness of the welcome must atone for the meanness of the entertainment.

PRIESTCRAFT is the highest possible degree of wickedness of which man is capable, washing all other shades of guilt into comparative whiteness by the foil of its transcendant ebony. All other vices may co-exist with some remains of virtue—may be checked by compunctious visitings of conscience, or confined to their effects on their guilty votary; but the perfect High Priest, is every thing that imagination can picture of a perfect Devil. All nature's sweetness in him, is turned to gall and bitterness. The cloak of hypocrisy, like the poisoned shirt of Hercules, infects its wearer to the very core; his good qualities themselves supply the fuel of his fever, and spread pestilence and death to all who come within his atmosphere. 'Tis the best things in the world which being corrupted become the worst—and the noblest sensibilities of our nature, only lead to cruelty and crime, when once they have been called forth in affection for persons who never existed, and gratitude for services which were never conferred. The infatuated child of superstition adoring the phantom of his faith, with the passion of a lover, becomes proportionably insensible to the social affections, and spends his wretched life in dreams of rapture, and realities of anguish. "Many zealots," says our amiable Archbishop Tillotson, "would have been excellent men, if their religion had not hindered them, if the doctrines and principles of their church had not spoiled their natural disposition."

The various conflicting sects of religionists in the world, are each of them willing to confess, that there has been PRIESTCRAFT in every communion but their own; nor do any pretend to deny that in some form or other, mankind have been made miserable by its influence. The Catholic Church brought the charge

against Paganism. Protestants bring it against the Catholics; dissenters complain that there is too much of it in the church of England, and the laity generally have been satisfied to think, that it is a crime of which none but priests can be guilty.

If, however, it be certain that the priests of Jupiter, Venus, and the whole *turba Deorum*, were guilty of craft, it is something to know, that, 'tis not for any doctrines which they maintained,—for any religious rites or ceremonies which they used, nor for any degree of intolerance with which they imposed them on their followers;—there being few of their doctrines, rites, or ceremonies, but what Christianity have most condescendingly adopted; and says a learned dignitary of our church, “There is scarce any church in christendom, at this day, which does not obtrude not only plain falsehoods, but such falsehoods, as will appear to any free spirit, pure contradictions and impossibilities, and that with the same gravity, authority, and importunity, as they do the holy oracles of God.” *Dr. H. More, Mystery of Godliness*, p. 495.

But a fairer view of the case will shew that the guilt of this craft, attaches most where it is least suspected, and that our innumerable sects and cabals of piety, exactly in proportion as they take a greater latitude of creed to themselves, are the more hostile to the religious liberty and rights of others. Liberty of conscience in the general definition consists in the liberty to think as they do; but beyond that point, all is licentiousness and infidelity.

Yes, I charge the whole dissenting ministry with the guilt of priestcraft. I see its crimson spots but as of deeper grain in the white robe of their affected charity.

Rome in the full swing of her spiritual power did not more tyrannically impose her narrower creed than these, at this day, mark out the line of extended licence to the slaves of their authority—with their “thus far may ye go and no further.” The Pagan priesthood were not more conscious of the frauds they practised, than our Unitarian priesthood are, of the falsehoods which they preach.

The Romish College of Jesuits never sat together with more cunning to forge fetters for the human mind, than the most discrepant sects at this day, unite in the common business of imposing on the credulity of mankind. Amidst the utmost indifference of their tenets—there is none of their principle. Sincerity is the general profession, but ROGUES ALL! is the game.

The Northern and Southern Poles are not more opposite to each other than the conduct of our evangelical clergy towards this society, is, to what the conduct of sincere believers necessarily would be. If they themselves thought their Gospel “worthy of all acceptance” why should they decline the means of spreading it, which they tell us that Christ himself adopted? Why refuse they to be questioned? Why shrink they from the liability

to be answered? Why send they their Missionaries to Lascars and Hottentots, while they leave their fellow citizens to perish, and are deaf to the entreaties of those, who thirst for knowledge and call upon them to prove the certainty of that pretended Revelation which must needs be heavenly truth or hellish falsehood—the greatest blessing or the greatest curse that ever befel the human race?

It is to the honour of the church of England that it is guiltless at least of the late prosecutions for blasphemy. The Judges who sentenced the most virtuous and honest men in England to the dungeons of Dorchester and Newgate, were of the Unitarian persuasion. The only Unitarian Minister that ventured upon rational grounds to remonstrate against such a method of defending the faith, has found his popularity as a priest—the forfeiture of his unpriestly sentiments. But no geometrical problem could be of more infallible demonstration—no certainty on earth more certain, than that the appeal to means of force, is the surrender of all pretence to argument. While a single individual is in prison on account of it, all the religion upon earth is an *admitted lie*; and all the evidence that can be pretended for it, is, but adding insolence to cruelty—Richard Carlile is in the sixth year of his imprisonment! If they cut our heads off with a golden axe shall we smile upon the stroke that murders us?

Set our men free and then talk of your religion being true—but 'till then, all its pretended moral evidence, is but the garniture of a highwayman's blunderbuss, for giving an air of elegance to robbery; and courtesy and politeness to violence and fraud.

'Tis the master stroke of Unitarian Priestcraft at this day, to be louder than any other sect in its calls on men to examine the foundation of their Religion, while more than any other sect it has to fear the consequences to which examination must lead—the discourses of its popular ministers, on the evidences of Christianity, with all the advantage of having the *say* entirely to themselves have made more infidels and apostates from their flock, than any fair argumentation in this Society, could have even shaken.

They invite us to use our reason, only that it may be conscious of the insult put upon it, and after giving men leave to deny the divinity of our blessed Saviour, they would chain us down to believe that a dead man came to life again, and to respect the vagabond hero of a lying legend; they themselves tear down our Deity from his pedestal, snatch away his thunderbolt, scrape off his gilding, and then call men infidels for spurning their wooden Jesus!

Nor is inconsistency peculiar to any one sect of religionists: the character of mean and cowardly cunning is common to them all. In every other species of villainy, there is a something noble, there is at least a coming forth of the soul, great in its error and

majestic even in crime. In the battles of warriors, man meets with man, and shield is clashed on shield; but the laurels of our spiritual heroes are won only in the nurseries of infancy and in the chambers of the dying, from helpless childhood and unre-sisting dotage. They are never to be met with on terms of equal conflict; but shrinking in guilty terror from the contact of re-search and profound learning, as extensive as their own; they dare not trust themselves to defend their mystic nonsense, where any body is likely to oppose it, but will deliver it only from the knave's pedestal of a pulpit, to the poor fools that will believe any thing.

But Priests are still but men, and all men are the creatures of the circumstances in which they are placed; ere then we pass too severe a sentence on those who in all their errors, act only on principles common to our nature, we should amend that part of the fault which is our own—in the criminal willingness to be deceived—in the idolatrous folly of attending any place of worship whatever that wants the sacred sanction of a steeple, or is unadorned with his majesty's lion and unicorn; for 'tis dissenting priestcraft that is the great curse of society; that uncanonical, unparliamentary, and therefore ungentlemanly religion, which would take the care of our souls out of the hands of the constituted authorities, and turn us over to the spiritual democracy of beggars, slaves, and scoundrels. 'Tis this alone that carries the farce of superstition into serious mischief, and demands from us more than the greatest tyrants upon earth ever claimed. A State Religion never did any harm. A State Religion cuts no throats—knows what it wants—our money—and is satisfied in getting it. But dissenting Christianity, that more damned villainy which is a forced meat ball and would be true too; which unable to command a rational assent—would yet have a *voluntary* obedience, would be-fool us with our own consent, and levy tythes upon the soul itself, would take our money and send us to hell into the bargain.

There have been clergymen of the Church of England (and I wish the like could be shewn or pretended for the clergy of any other communion), who have laboured to undeceive a superstitious world—who, to give happiness to others have been indifferent to their own worldly prosperity, who have renounced the securities of affluence, wealth and honor; have been cut off from all connections of kindred, and smarted under the laceration of nature's closest ties*, to live and feel for others; to know the earth only as their parent, the world their country, and mankind their family.

*In pursuance of the pastoral advice of the Reverend Dawson Warren, of Blue coat school and Southgate Notoriety—the bonds of natural affection have been dissolved in a respectable family at Edmonton, and a once affectionate parent, returns the letters of a son unopened.

But let no ideas of martyrdom attach to any sacrifices which can be made in such a cause. It is its own reward. Man cannot live to a nobler end, than to serve mankind, nor can ambition soar at a higher quarry than the consciousness of having done so. What privations can seem uncompensated, what pains unpaid—in the glory of making the world the better and the happier for our having lived in it!—’tis this alone that can give the heart a joy so perfect, a satisfaction so entire, as saints can never feign, nor sinners feel—this can invest the brow with a radiance which adulation cannot brighten, nor detraction dim—it is the nectar of an everlasting banquet, where appetite cannot fail, nor surfeit come.

And theirs, the portion is, who, through evil report, as well as good report—through our gloomiest, as well as our brighter prospects, have lent their valuable aid to the most charitable institution in the world—whose object is no less than the emancipation of the whole human race—the abolition of the slave trade of the mind—and the propagation of the gospel of humanity.

THE ESSAYIST.

No. 2.

Bare the mean heart that lurks beneath a star,
Or dash the gamester from his trophied car.

POPE.

A MAN may be tenacious of an opinion without being a bigot: he may retain his particular belief or opinion, because it is supported in his mind, by what seems to him, at the time, to be good and substantial grounds: he may not comprehend the force of an argument that is directed against it, or he may not consider the objection sufficiently tenable; when this is the case, his belief or opinion is conscientious—it seems to be founded on motives which are just and reasonable; but should he obstinately lock up his senses—refuse to examine the grounds upon which he himself holds that belief or opinion, or those upon which it is opposed by others, then does he become a bigot, and should he add to this, *physical force* to compel the holder of an opposite belief or opinion to renounce it, he adds to his character, that of a tyrant. Bigotry, if it results not from obstinacy, it must from ignorance; but, wherever it is found, it is the sure mark of a narrow, contracted, and illiberal mind. A mind that has been illumined by

the light of knowledge—that has contracted to its centre the beams from surrounding bodies, will in return form an atmosphere of its own, enlivening and enlightening all within its influence. The possessor of such a mind could not be a bigot; he would understand the grounds upon which his own opinion was supported; he would make allowances for the supposed errors of others, and treat the holders with kindness; in short, his whole aim would be to instruct and to enlighten, not by violence, but from the mildness, the honor, and the magnanimity of his own example. Bigotry is not confined to the inconsiderate conduct of religious zealots; there are zealots in every cause; men who are desirous of making their own opinion the standard for the universe; but these are men whose capacity is confined; they do not view human nature as a whole, or reflect on the impulses which move us to action; they start forward in a particular career, and consider all others blind or stupid that do not follow them. So long as a man advances no opinion but such as he can show good reasons for its support; so long as he defends it with those weapons which are sharpened and directed by truth; so long as he is open to conviction, he cannot be a bigot, but should he, for instance, VOW TO HIS GOD NEVER TO CHANGE HIS OPINION; should he make this declaration against the opinions and liberties of MILLIONS of his fellow countrymen, as a pretext for withholding from them their civil rights in a government to which their obedience is enjoined; should he, when placed at the helm of a government, violate its end and object by denying its protection to men of a particular opinion, and issue his anathema against them, then does he become a BIGOT and a TYRANT, which the interests of the governed require should be confined or deprived of the power of committing further injury. He should be guarded against with the same caution as against the tyger issuing from the forest to ravage and depopulate the inhabitants of the village. The tyger can be appeased only by victims, and these must be renewed as his appetite returns or increases. The tyrant must be fed and appeased in the same manner. The same thirst for blood and for victims animates them both. The remedy in both cases is the same. If the inhabitants desire their own safety, they must act with the one as they would with the other; deprive him of the power to commit further injury.

C.

VARIORUM.

Life is all a variorum.—BURNS.

(Under this head we shall in our future numbers, or as occasion may require, devote a few pages for the reception of such valuable extracts as we may meet with in our course of reading, or for such other miscellaneous matters as could not, without inconvenience, be inserted under any other form. In our selection of extracts, we shall endeavour to be amusing, of course, but they will chiefly consist of such matters of fact as tend to elucidate or confirm our opinions on the religious or political establishments of the age.)

I. EXTRACT OF A PRIVATE LETTER FROM KENTUCKY.—I am extremely delighted with the manners of the Kentuckians. Their hospitality and friendship are unrivalled, I believe, by any people in the world. I have freed myself from the odious thralldom of being longer a subject of any European despot; and can now boast of being a citizen of the only republic in the world. The new republic of Mexico is not built on a foundation sufficiently firm: she ought to have penetrated beneath the infernal substratum of Catholicism, if she wish her temple of jurisprudence to be secure: her constitution acknowledges no other mode of faith than popery. The election of president of the United States will take place in a few weeks; the electors for Kentucky, fourteen in number, are already chosen. The four candidates for that highest situation in the gift of a free people, are, Henry Clay, a citizen of Kentucky, and allowed to be the most eloquent orator in the United States; he was one of the commissioners of the U. S. at the treaty in 1814 between Great Britain and this country: the second is, John Quincy Adams, who has been a minister to most of the courts of Europe during twenty years; he is a son of John Adams, who was elected to the presidency after Washington's resignation: the third is, Old General Andrew Jackson, better known by the citizens of this county by the name of Old Hickory; he is the same man who snatched the laurel wreath from the British troops at New Orleans, on the 8th of January 1815, where Major General Packenham, General Gibbs, and a multitude of meaner names fell combatting the sons of freedom. When I was at new Orleans in 1821, I visited the spot where they fell; it is now planted with sugar canes. I saw a great number of their bones bleaching in the sun

extended over a space of about four hundred yards in width, and at intervals, for nearly half a mile in length. The fourth and last candidate is a Mr. Crawford, secretary to the treasury: he is not much distinguished in the paths of fame. It is generally supposed that Adams or Jackson will be elected.

The mode of election is for the friends of each aspirant to that office, to offer themselves as candidates for an elector, pledging themselves to vote for a particular candidate in the electoral college. Kentucky is divided into three districts, and these are subdivided into counties and precincts; each citizen repairs to the polls and gives his vote. After the election, the Sheriff repairs to Frankfort, and compares the votes which are immediately published. Clay obtained the whole vote of this state, and also that of Ohio. The select number of the electors who form the electoral college, are duly appertained from the respective states according to their population. New York, for instance, is entitled to thirty six votes. If a majority cannot be obtained from the whole for one candidate, the election is then carried into the congress of the United States, where each has an equal vote without any regard to the amount of its population. In this case, Delaware and Rhode Island have an equal chance with New York, Virginia or Pennsylvania. The president cannot remain longer in office than two terms of four years each; but should he be obnoxious to the people, he can be dismissed from office at the end of the first term of four years.

I was naturalized as a citizen of the United States in August last; and voted in the same month for members of the Legislature and Senate of Kentucky; and in November for the president of the United States.

Some of your sprouts of the Holy Alliance, and admirers of the profound secrets of kingcraft and priestcraft, may possibly sneer at the estimation in which I hold this privilege, and exclaim, that an individual vote is nothing more than a drop in the ocean. Well let them enjoy their pleasantries; but let them be reminded, that the wretch who has degraded himself by his subserviency to the minions and measures of wanton despotism, excites not the laughter but the DETESTATION of every friend of humanity. *Dated Mayslick, Mason County, Kentucky, Jan. 1, 1825.*

The following extract from a Holy Opera in the Cottonian Library (Brit. Mus.) is found in the note to the 69th page of Galt's Life of Cardinal Wolsey.

DEUS.

“ My name is known, God and King.

my work to make well I wend;

In myself resteth my reign-ing,

it hath none ginning, nor none end;

And all that ever shall have being
it is inclosed in my mind.

When it is made at my liking
I may it save, I may it chind,
After my pleasure.

So great of might is my powstie,
All thing that belong to me.
I am a God in person three
knit in one substance.

I am the true trinitie
here walking in the wone.

Three persons myself I see.
Looking in me, god alone,

I am the fader of powstie.

My son with me ginneth gone:

My ghost is grace in majestie.

I willeth welth up in heaven's throne.

One God three I call.

I am father of might :

My son keepeth right :

My ghost hath light,

And grace withal.

Myself beginning never did take,

And endless I am through my own might.

First I made heaven with stars of light

In mirth and joy ever more to wake.

In heaven I beeld angel full bright

my servants to be all for my sake

with mirth and melody worship my might.

I held them in my bliss.

Angels in heaven ever more shall be

with mirth and song to worship me

And joys they may not wis."

Here angels enter singing Hallelujah. Then Lucifer tempts them, saying, among other things:

"A worthier lord, forsooth, am I,
and worthier than he e'er will be."

Afterwards Deus says:

"Thee, Lucifer, for thy mighty pride,
I bid thee fall from heaven to hell;
&c. &c."

III. CONDUCT OF THE CHRISTIANS IN THE FOURTH CENTURY.
—If the enthusiastic phrenzy of the monks exaggerated, in a man-

ner pernicious to the interests of morality, the discipline which is obligatory upon Christians, the interest of virtue and true religion suffered yet more grievously by two monstrous errors, which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding age. Of these maxims one was, "That it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted; and the second, equally horrible, though in a different point of view, was, "that errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporeal tortures." The former of these erroneous maxims was now of a long standing; it had been adopted for some ages past, and had produced an incredible number of ridiculous fables, fictitious prodigies, and pious frauds, to the unspeakable detriment of that glorious cause in which they were employed. And it must be frankly confessed, that the greatest men, and most eminent saints of this century, were more or less tainted with the infection of this corrupt principle, as will appear evidently to such as look with an attentive eye into their writings and their actions. We would willingly except from this charge, Ambrose and Hilary, Augustin, Gregory Nazianzen, and Jerome; but truth, which is more respectable than these venerable fathers, obliges us to involve them in the general accusation. We may add also, that it was probably, the contagion of this pernicious maxim, that engaged Sulpitius Severus, who is far from being in general, a puerile or credulous historian, to attribute so many miracles to St. Martin. The other maxim, relating to the justice and expediency of punishing error, was introduced in those serene and peaceful times, which the accession of Constantine to the imperial throne procured to the church. It was from that period approved by many, enforced by several examples during the contests that arose with the Priscillianists and Donatists, confirmed and established by the authority of Augustin, and thus transmitted to the following ages. *Mosheim's Ecclesiastical History, Century 4, Section xiii. of Book 2.*

IV. THE FIRST MURDER.—The first quarrel and murder that ever was committed in the world, was upon a fanatic emulation in religion, when Cain killed the fourth part of all mankind—his brother Abel, merely out of zeal, for seeing the truth of his brother's religious worship preferred before his own,—though God himself were judge; and ever since that time, much about the same proportion of mankind has constantly been destroyed by the rest upon the same account. *Samuel Butler. Thoughts on various subjects.*

V. HEAVEN AND HELL.—The Turks tell their people of a hea-

ven where there is sensible pleasure, but of a hell where they shall suffer they do not know what. The Christians quite invert this order, they tell us of a hell where we shall feel sensible pain, but of a heaven where we shall enjoy we cannot tell what. *John Selden. Table Talk.*

VI. WITCHCRAFT.—Some of the *wisest* men of the age in which they lived, have left an immortal stain upon their memories from this cause. The enlightened Hale, at so late a period as the year 1664, executed two widows of Lestoff, at Bury St. Edmund's, for the supposed crime of Witchcraft. At a still more recent date, in the Augustian age of English literature and science, when our country was adorned by a Newton, a Halley, a Swift, a Clark, and an Addison, Judge Powel of Huntingdon, condemned for the same crime Mary Hicks and her daughter Elizabeth, an infant of eleven years of age, who were executed on Saturday the 17th of July, 1716. Howell, in two letters, one dated February the 3rd 1646, the other the 20th of February 1647, says, "that in two years there were indicted in Suffolk and Essex, between two and three hundred persons for witchcraft; of whom more than half were executed;" and the honourable Daniel Barrington says, "that thirty thousand persons were hanged for this supposed crime in a hundred and fifty years. My memory could furnish me with more instances of the effects of superstition, but the recital is too disgusting to be continued. *Riley's Itinerant*, Vol 6.

PETITION OF T. R. PERRY TO THE HOUSE OF COMMONS.

ON Wednesday, May 18, 1825, Mr. Hume presented a Petition from Thomas Ryley Perry which had been in that Gentleman's hands ever since the first week of the present session. The following is a report from the *New Times*.

PROSECUTIONS FOR BLASPHEMY.

Mr. Hume presented a petition from T. R. Perry, a prisoner in Newgate Gaol. The petitioner had been imprisoned in July last for the crime of blasphemy, and complained to the House against a partial and unjust infliction of punishment. He (Mr. Hume) regretted that our prisons were filled, like the Inquisitions in Old Spain and Portugal, by persons who sold works hostile to the established religion. A country which sanctioned such proceedings could not be called liberal or tolerant. It was inconsistent with the principles and precepts of Christianity to imprison those

who challenged our opinions in respectful and proper language. The petition was ordered to be printed.

The following is a copy of the Petition.

To the honourable the Commons of Great Britain and Ireland in Parliament assembled.

The Petition of Thomas Ryley Perry, a Prisoner in his Majesty's Gaol of Newgate, sheweth:—

That your Petitioner comes before your Honourable House to complain of a partial and unjust infliction of punishment, by a Judge in one of his Majesty's criminal courts.

That, on the nineteenth day of July, one thousand eight hundred and twenty-four, your Petitioner appeared in the New Court at the Old Bailey, in the City of London and county of Middlesex, before Newman Knowlys, the Recorder of London, and a Common Jury.

That your Petitioner there defended himself against a charge of Blasphemy, for having published a pamphlet entitled "The Principles of Nature, by Elihu Palmer," and was pronounced Guilty.

That, in consequence of the presiding Judge, having intimated in a former session, on a trial of a similar nature, that a mild and respectful defence, would be attended with a lenient sentence, should any defendant in such a case be found guilty; your Petitioner was induced to relinquish his own prepared defence and to adopt one in part suggested to him, by a Clergyman of the Established Church. That a more mild, eloquent, argumentative, or respectful defence, your Petitioner conceives could not have been submitted to the attention of a Jury, being altogether free from any offensive or irrelevant matter. That your Petitioner was sentenced to a period of three years' imprisonment in Newgate! notwithstanding a former defendant, who had been found guilty of a similar charge, in a previous session, and who had been interrupted in his defence, by the same presiding Judge, on account of its alleged boldness and imputed blasphemy, received a sentence of imprisonment in the same Gaol for two years only.

That the same Judge did also award a sentence of eighteen months imprisonment to another defendant found guilty of the same alleged offence; and three other defendants (two of whom pleaded guilty) to a period of six months imprisonment each. Punishing those the least, who employed counsel to defend them, and thus making it appear, that self-defence was an additional offence.

That the wife and two infant children of your Petitioner, are reduced to a state of extreme distress, through the unjust, and as your Petitioner conceives, illegal practise of imprisoning inoffensive individuals for merely selling books, in despite of the total absence of all statute law on the subject, which has been proved as well

in the criminal courts, as in his Majesty's Court of King's Bench, before all the Judges presiding in those courts.

That your Petitioner is denied all access to his friends, otherwise than by speaking to them through an iron grating, two or three feet apart; that female relatives are stript rudely and indecently searched before they are admitted to see your Petitioner; that the regulations of the prison place your Petitioner under the treatment of a convicted felon; all which annoyances, and degrading regulations amount to a total exclusion of all your Petitioner's friends.

That your Petitioner in conjunction with others who are confined with him for the same alledged offence, has frequently remonstrated, with the Sheriffs, the Aldermen, and the other Gaol authorities, upon the extreme hardness as well as inhumanity of these regulations, but no redress has been afforded to your Petitioner.

That your Petitioner considers his sentence, together with the severe deprivations which the prison regulations inflict upon him, to be peculiarly unjust and vindictive; and the conduct of the Judge who violated his solemn pledge and acted with such gross partiality, to be deserving of reprehension.

Your Petitioner therefore prays your Honourable House to interfere and procure his release from all further imprisonment—that it will in its wisdom reprobate such illegal proceedings as keeping men and women in Prisons, for publishing their opinions or the opinions of others, on speculative points of belief in matters of Religion, particularly when the increased, and continually increasing knowledge of the age, is so thoroughly incompatible with such measures; and that it will through the medium of a committee, inquire, if your Petitioner and others in the same predicament, have really violated any law, as none has ever been shewn, though, the most masterly arguments have been advanced in vain, against the existence of any such law, as a common law against Philosophical Publications technically called Blasphemous.

THOMAS RYLEY PERRY.

It appears from all the reports in the Newspapers, that Mr. Hume was supported by no other *Honourable Member* in his remonstrance against these barbarous proceedings, neither did Mr. Peel, or any one of the Ministerial Members attempt a syllable in self defence. It is also remarkable that the Newspapers should not have made the slightest allusion to that part of the Petition, which prays for a removal of those grievances which place the moral Philosopher, on the same footing with convicted felons.

It is necessary to state here that since our application to the Secretary of State on the subject of these restrictions, the City Aldermen have made an alteration in the arrangement for seeing

our Friends: but let it be borne in mind, *that this alteration, instead of removing the cause of complaint, is an additional privation; and that we are now absolutely much worse situated than before; or even than other prisoners confined in the same Yard.* How far Alderman Wood, can reconcile this treatment with his own conscience in thus becoming one of our most violent persecutors, we leave him to determine; all must agree in this, to say the least of it, that it is dastardly, mean and cowardly.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

SIRS, Manchester, March, 29, 1825.

THE friends to free discussion in this town, have deputed me on the present occasion, to request that you will accept the sum of £4. 11s. 9d. towards enabling you to continue your "Newgate Monthly Magazine;" they think it the duty of all friends to uncorrupted talent and determined honesty, of whatever city, town or village, to come forward and give their assistance in the circulation and establishment of an independent Magazine. There is no work under this popular title, with the exception of yours, that is freely and boldly conducted. The Magazines of the present day contain no striking sentiments against the religion and despotism of England; however their conductors may gloss and beautify, cant and criticise; however they may busy themselves in wasting page after page about the meaning of a Greek particle, or in censuring a poet for violating the Horacian rules, or a dramatist for violating the rules of the stagyrite; however they may indulge in winged words and suggared or rancid verbiage, they will not, because they dare not, vindicate insulted nature openly and bravely.

All men of talent ought to rouse from their waking dreams and cry aloud for the universal reign of free discussion. The aspirants to posthumous fame, those who strive to obtain a niche in the exalted temple, in which are deposited the records of human thought and action, would do well to consider what particular course should be taken to secure to themselves a name which may not sink for ever at the first stroke of time. Literary men and artists, whether historians, poets, painters or sculptors, ought to consider, that, in attempting to render beautiful and permanent antique error, they are but grasping at a shadow and losing a reality, like the dog in the fable. The greatest geniuses have spent their lives in, blandishing injurious fictions, instead of striking out in some original path and "bodying forth concealed realities." Looking back into the lapse of ages, we find even the greatest crimes the subject of the highest eulogy, and in the present day,

their perpetrators are exhibited to us in the almost living lineaments of historical beauty.

All things are inglorious but incorruptible mind; that which exists of a contrary nature is but "shreds and patches," which no ingenuity can make whole; like the withered reed, if touched by a firm hand, it breaks to pieces in a moment, and nothing can restore it to its former state: the dry remains remind you that "the solemn temples" of Jehovah, will, at some future period, be equally insignificant and worthless, and that his name, the only existing part of a Deity, will be buried under the rubbish collected together by the worshippers of future inexistences.

The world and its heroes and idols are but a child and its playthings, toys and bubbles; when new ones appear and meet its fancy, the old ones are laid aside with cold indifference. Free discussion would certainly change the human character so much, that we could not judge of the future, if this right were established, by any thing that hath already past. Let us hope that even Shakspeare's character of the multitude will grow obsolete, and that the human picture will be more agreeable to the acute age of philosophy.

The Friends to free discussion have, on many occasions, shewn their sense of the admirable conduct of Mr. R. Carlile, your senior advocate in the cause of mental freedom; that individual must feel proud that such an extensive support and circulation has been given to the publications bearing his name, their good effect has already been seen.

The writings of P. B. Shelly are above all praise: they may be "*caviare* to the general," but that circumstance speaks in their favour. Physical optimism is certainly a day dream, which never can be realised. To suppose it true or even probable would be to forget that almost every object and quality in nature, depends upon its direct opposite for the relation and degrees, in which it stands to the human mind. Nature has maintained the same unalterable course from the earliest records of time, and it may be reasonably inferred that her routine will always be the same. Whatever advantage we may take of the old fictions let us not strive to unite new fallacies with philosophy, since mankind have too long been the dupes of error. There is yet, no poet's works which contain bolder strains of poetry and stronger attacks upon the absurd systems, whose supporters have so long preyed upon the industrious plebeians.

The writings of Lord Byron are an invaluable volume of wisdom; like Shelley's they are sublime and philosophic, at the same time; Childe Harold is magnificently grand: the characters of Rousseau, Voltaire and Gibbon are portrayed in this splendid poem with singular truth and exactness; their portraits seize hold of the mind with the vigorous grasp of genius.

Those who have not been initiated in the temple of the muses

and have not drank of the fountain stream of the English Helicon, cannot perceive all the beauties of Don Juan, which is certainly the most extraordinary Poem in the world. It is an astonishing production to those who can read or hear it read, in the true spirit, with propriety of tone, with the necessary emphasis and oratorical intonation; they immediately perceive beauty of language, truth of sentiment, fine satirical wit and natural philosophy, all displayed by Lord Byron with as much dexterity as the Indian Juggler displays in managing his balls. The domestic misfortunes of Lord Byron influenced his mind, which, together with intense study, made him "a most rare boy of melancholy:" it is perhaps unfortunate for his name at present, that every idle word expressed in the imagined security of private life, should have been "set in a note book, learnt and conned by rote." Several laboured articles have appeared in the publications of the day, which were evidently the productions of interested individuals. There is one in the "Attic Miscellany" which has been copied and recopied into the periodicals. A very pious Life, too, hath been got up, giving quotations from his writings, by some friend of Southey's, which, no doubt will make satisfactory amends for the loss of his Auto-biography. All this scribbling will be of no avail—all specious and plausible assertions and reasons—all cant and sophistry emanating from envy or malice, will be forgotten, and Byron will be judged from his writings alone, which, happily will live longer than the "pyramid of calumny" which his enemies and squeamish friends have piled upon his name.

If ever there was a great man, that man was Byron—if ever there existed a genius with transcendant glory, crowning both his life and his death, with millions of human beings honouring his shrine, cenotaph and tomb, that genius was Byron: he hath united poetry with philosophy, and both with liberty: his morning hymn—his noon-day song—his evening prayer were breathed in the name of Liberty; and those who love this "gracious Goddess," will love him, likewise. A passage from Milton's Samson Agonistes comes to my mind with singular aptitude: future ages will do all possible honour to Lord Byron's memory: Posterity will

—————Build him

A monument and plant it round with shade
Of laurel ever green, and branching palm,
With all his trophies hung, and acts enroll'd
In copious legend, or sweet lyric song.
Thither shall all the valiant youth resort
And from his memory enflame their breasts
To matchless valour, and adventures high:
The virgins also shall on feastful days
Visit his tomb with flowers, only bewailing
His lot unfortunate in nuptial choice.

Nothing could give more pleasure to your friends in Manchester,

than the completion of a series of volumes of your highly intrinsic Magazine. It is unnecessary to waste words in flattery on any occasion; we wish only that the work may receive the support of the Friends to Liberty in the Island of great Britain, and it will speak more for itself than any praise, however sanctioned by the authority of a name. It needs no puffing: it introduces itself to all honest minds.

I do not wish to intrude too much upon your pages, which I would rather see occupied by your own well written essays than any thing of mine; I therefore must conclude by requesting you to persevere in your literary endeavours,

I am, Gentlemen, one of the many of your sincere admirers,

E. RIDINGS.

MR. ELIJAH RIDINGS, MANCHESTER.

DEAR SIR,

WE have read with pleasure your glowing, fervent, and animating address. The commendation you have bestowed—the sentiments you have expressed on the behalf of our friends in Manchester,—and the inducement you have offered towards carrying into effect the object we have in view, cannot be to us any but sources of gratification. We give our feeble response to your sentiments; to add to them would be but to weaken their effect, or to expose the corresponding coolness of our own.

The character of Lord Byron will be better appreciated twenty years hence, when hypocritical cant, prejudice, and intolerance will have given way to the honest acknowledgment of merit; when his productions shall form a pedestal to his memory, more secure than if he had now been supported by courtly sycophants. The man who's vow was, to "war with all who war'd with thought," could not be unprepared to receive the abuse—to engender the malice—and to insure the virulence of too great a portion of mankind. To breathe a sigh in favour of public liberty is a crime sufficiently great in any man, but how much more so, when that man was destined by his birth to become a portion of an aristocracy!

It yet remains a duty unperformed by the friends of freedom to do justice to the character of SHELLEY. If he was not equal to Byron as a poet, he was superior in the honest boldness of his sentiments. As a man, as a philosopher, and as a philanthropist, he was second to no one. Byron in some respects gave way to the poison of religion,—he was not willing, in this particular to bear the full front of opposition: Shelley, on the contrary, gave

his every feeling utterance cloathed in the strength of manly eloquence: but alas! for this he was doomed to bear a corresponding neglect.

As you have mentioned the other Magazines of the day in conjunction with our own, we will take this opportunity of recommending for your perusal the numbers of the Westminster Review. This is, without exception, the best periodical of the day. Its articles are written in a style superior to its contemporaries; and, instead of sickning the reader with a wordy war, or exercising the petulance of criticism, it directs the attention to the most solid principles, and exhibits the grounds upon which they are established. Its volumes will form a work of standard reference. In short, as Charles Lamb says of Hone's periodical, *it is not a work of every day.*

Please to return our thanks to the Subscribers individually, as far as it is practicable, for the support they have given us, and believe us

Respectfully and Sincerely Yours,

THE EDITORS.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

SIRS,

Leeds, May 1, 1825.

SATURDAY the 29th of January being the anniversary of the birth of Thomas Paine, a number of his friends in this town assembled to mark the returning day, and during their meeting the greater part of the annexed list of items, amounting, with a few others which have been since added, to the sum of £2. 2s. 6d. was subscribed, and which we now beg your acceptance. The amount is smaller than we consider you deserve, but you must compare it with the capability of the subscribers—you must not balance their esteem by the weight of their donation.

Wishing you all well, and much happier than your persecutors,

I am, on behalf of the Subscribers,

Your friend and fellow citizen,

JOSEPH GILL.

Received through the hands of Mr. Carlile One Pound, from Mr. Marrion of Birmingham.

*WEEKLY SUBSCRIPTIONS from April 24, to May 23, being
the 20th, 21st, 22nd, 23rd and 24th weeks.*

	s.	d.		s.	d.		s.	d.
W. Millard	2	6	J. Buckley	0	6	W. Wyne	1	0
James Sedgewick	2	6	Dan	1	0			
John Christopher	5	0	J. T. J.	1	0	<i>Leeds Subscription.</i>		
James Hunter	2	6	William Cochrane	1	0	Mr. Byerly	2	6
Mr. Fenton	2	6	J. K.	1	0	H. B. Clark, Republican	1	0
W. T.	5	0	William Trimmere	1	0	Humphrey Boyle	5	0
Ewen	5	0	Joseph Rhodes	2	6	Joseph Gill	5	0
M.	2	0	Citizen J. Bottomley	1	0	John Ward	1	0
Mr. Bickley and Friend	2	6	Andrew Hare	0	6	William Bish	0	6
Mr. Thurrell	2	6	J. C.	1	0	William Murphy	0	6
Mr. Wood	0	10	C. Dixon	0	6	John Smithson	5	0
Mr. Morland	0	5	J. Bell	0	6	A Friend	1	0
Mr. Hollins	0	5	Mellor	0	6	George Sheard	1	0
Mr. Stewart	0	5	Nelson	0	6	A Lover of Truth	1	0
Mr. Outis	2	6	J. Hough	0	3	Robert Armstrong	1	0
R. C., a Friend	1	0	M. Bottomley	0	3	J. Robinson	0	6
A Moumouth Radical	1	0	A Friend	1	0	J. Perkin	0	3
J. Nicholson	1	0	Miss Jane Hurst	1	6	J. Steel	1	0
Sirrah	1	0	M. J.	2	0	T. Mockey	0	6
W. W.	2	6	A Friend	1	6	S. Marshall	1	0
Mr. Franklin	1	0	J. Justin	0	6	Joseph Hurtley	0	6
Mr. Pattisson	1	0	E. W.	1	0	J. Hewson	0	6
Mr. Evans	1	0	C. Ridings	1	0	B. Vary	0	6
W	1	0				J. Bycroft	1	0
J. S. B.	2	6	<i>Salford Reading and Zetetic</i>			Bycroft	1	0
S. P.	2	6	<i>Society.</i>			C. Higgins	0	3
A Materialist	1	6	J. Foulkes	1	0	O. Wetheral, a Citizen		
John Musgrave	2	0	J. Woodcock	1	6	of the World, and of		
Mr. Green	1	0	W. M.	1	0	no Religion	0	6
Mr. Burges	2	0	E. Hargreaves	1	0	Joseph Mann	0	6
A. R.	2	0	Two Friends near Black-			W. Driver	1	0
J. Perry, a Friend to			burn	5	0	J. Driver	1	0
Free Discussion	1	0	Joseph Lawton	12	0	Surplus of Subscrip-		
From a few Friends at			J. J. monthly, from Sept.			tion for defraying		
Old Change	2	0	to January	5	0	expenses of advertis-		
A Friend	0	6	James Boyle	1	0	ing meeting, &c.		
Mr. Wilmot	1	6	Charles Rowley	2	0	W. Lindsley	0	6
R. Stickland	0	6	James Moore	1	0	Mr. James Mann	2	6
Mr. Sheet	0	6	Josh Tilford	1	0	William Baynes	2	6
Mr. J. Norton	2	0	James Mellor	1	0	A Friend, per John Smith-		
Mr. Butler	0	9	William Drinkwater	1	0	son	0	6
Cymro	0	2	John Lawton	1	0			
Mr. Lawrence	1	0	A Friend	0	6	<i>R. Hassell acknowledges the re-</i>		
A Friend from Old			William Jones	1	0	<i>ceipt of £3. 14s. 8d., the amount</i>		
Change	0	6	Arthur Irvin	0	6	<i>of the annexed subscription,</i>		
Mr. Sutton	1	0	A Friend	0	6	<i>from Mr. William Butler</i>		
Mr. Williams	10	0	Joseph Brelsford	1	0	<i>and friends at Birmingham,</i>		
L. F.	2	0	Colator	1	0	<i>which has been equally divid-</i>		
Mr. Watts	2	0	R. Smith	1	0	<i>ed among the six moral blas-</i>		
J. P.	1	0	Mary Bottomly	0	3	<i>phemers confined in Newgate,</i>		
A Republican	1	0	John Adams	1	0	<i>who return thanks to their</i>		
<i>Manchester Subscription.</i>			John Ashburn	0	6	<i>friends in Birmingham for</i>		
John Harper	5	0	R. B. An Old Tar	1	0	<i>this, the third mark of their</i>		
Elijah Ridings	6	0	A Friend near the River	0	6	<i>remembrance and approba-</i>		
Any thing	1	0	O. G. M. Rawson	0	6	<i>tion.</i>		
J. Hargrate	2	6	Samuel Gurdly, one who			A friend to Free <i>£. s. d.</i>		
James Wheeler	1	0	once thought himself			Discussion		
J. Shaw	0	6	a disciple of a Car-			Subscription Re-		
J. C.	1	0	penter's Son, but on			ceived at Mr.		
J. M. C.	1	0	reading Luke chap.			Ragg's Shop		
C. Aberdeen	1	0	14. ver 26, he per-			Collected by R. B		
J. Crosby	1	6	ceived that he had			Collected by W.		
T. Lyon	0	6	never been, nor was			Butler on the		
Caledonia	1	6	ever likely to become			17th Instant		
Green	0	6	one.	1	0	W. Butler		
Etherton	1	6	D. L., an Enemy to per-			G. Daniel, Jun.		
William Blackshaw	1	6	secution	0	6			

Printed and Published by Richard Carlile, 84, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 84, Fleet Street, or to any of the Editors.

THE
Newgate Monthly Magazine;

OR CALENDER OF
MEN, THINGS, AND OPINIONS.

No. 11, Vol. I.]

LONDON, July 1, 1825.

[Price 1s.]

DEISM.

It may be considered an act of presumption on my part, to attempt giving a definition of that which must be familiar with most of *our* readers, and from whom perhaps a better illustration could be given of the principles of Deism than I am able to exhibit; but this shall not deter me from a task which I consider called for and necessary. We have had a sufficiency of declamation, mis-called eloquence, on the evils of Deism, as our theological expounders have been pleased to call them, and of abuse against those who have been distinguished under its title; we have found these same expounders, in the true spirit of chivalry, defining for themselves principles which they were about to combat; they have wilfully departed from Deism itself, to attack some phantom of the brain—some *ignis fatuus*—which they could drive before them, and exult in the honours of a victory.

Deist is the appellation given to those who believe in the existence of an intelligent Deity, but who deny that this Deity has ever made any verbal communication to man. The Deist founds his belief in a God, or controuling power, from the appearances and phenomena of nature. He looks to the universe, and fancies he perceives in its motion a degree of order and regularity which can result only from the superintendence of an intelligent being; he views the productions of the animal and vegetable world; he studies their formation and growth; he anatomizes the human frame, its muscles, tendons, nerves, vessels, &c. so complicated to the eye, and yet so constant in its action; he perceives it to be regulated by invariable principles, and these he supposes it to have been furnished with, by some superior power,—some designing and intelligent being, which orders and governs the whole of nature; this power or being he designates God or Deity, and the belief of which constitutes Deism.

We are told by Historiographers that Deists were unknown before
VOL. I. 61.

fore the middle of the sixteenth century, and that this title was first adopted in France as being a less objectionable one than that of Atheist, though the principles were supposed to be the same. The earliest English writer, on Deism, whose works have reached the present age, is, Herbert, Baron of Cherbury, who lived in the seventeenth century. We have the works of numerous other writers who have flourished since that period, whose principles are supposed to have been those of Deism, but it would be in vain to look beyond half a century for any thing like a clear and intelligible display of their opinions. The early writers expressed their sentiments under considerable restraint; they lived in an age of darkness, through which it was not easy to perceive the glimmering rays of truth; the existence of the Deity, or any clear ideas of him, was obscured by the absurd and general superstition. In their attempt to remove the rubbish by which theology had surrounded its God, they were compelled to mix with their disquisitions many of the absurdities of Christianity, in order to obtain for them a reception, and save their own bodies from the stake.

Although the nominal appellation of Deists may not have been in use before the sixteenth century, the principles of Deism are of much older date. I have heard it contended for, indeed, that Adam must have been a Deist, but whether he was, or was not, must be determined by those who are better acquainted with him. At any rate Deism may be traced as constituting a portion of every mythology of which we have any account. They have never lost sight of a one supreme God, the creator and controuler of the universe. Anaxagoras, who admitted one supreme intelligence, was dragged to prison by virtue of a decree enacted against all who deny the existence of the Gods; and but for the influence of his patron Pericles, the most religious of philosophers would have been stoned to death as an Atheist.¹ Socrates lost his life for denying the plurality of Gods. It has been said, that the Chinese were a nation of Atheists, but this, I think, has no foundation; their religious principles approach much nearer to Deism. The Archbishop Navaretta says² that according to all the interpreters of the sacred books of the Chinese, *the soul is an ærial, fiery particle, which after seperating itself from the body is reunited to the celestial substance.*

Mankind have always been at variance when they have endeavoured to tell us what God is, or what are his qualities. The God (or Gods) of the Epicurians was always inactive. They would not deny his (or its) existence, though they so circumscribed his power as to render him useless. Lucretius, who had versified the doctrines of Epicurus, says

¹ Travels of Anacharsis.

² See Voltaire's Spirit of Nations.

—————every Deity must live in peace,
 In undisturbed and everlasting ease:
 Not care for us, from fears and dangers free
 Sufficient to his own felicity.
 Naught here below, naught in our power he needs
 Ne'er smiles at good, ne'er frowns at wicked deeds.

The Academics asserted the impossibility of arriving at truth, and held it uncertain whether the Gods existed or not. The Stoics described God as a corporeal being, united to matter, by a necessary connection, and subject to the determinations of an immutable *fate*, so that neither rewards nor punishments can properly proceed from him. Plato, taught that the universe was governed by a Being glorious in his power and wisdom, but he was nevertheless destitute of many perfections, and confined to a certain determinate portion of space. The Gnostics, a sect which arose soon after the time of the Apostles, and who occasioned much disturbance in the christian world during several centuries, attempted to restore mankind to the knowledge of the true and supreme Being, which, they said, had been lost to the world. They firmly denied the divinity of Christ, and discoursed of God after the manner of the Stoics.

Herbert of Cherbury, who has been before spoken of, has drawn up five articles as forming the fundamental doctrines of Deism:—

1. That there is one God.
2. That he is chiefly to be worshipped.
3. That piety and virtue are the principal parts of his worship.
4. That we must repent of our sins; and if we do so God will pardon them.
5. That there are rewards for good men, and punishments for bad men, both here and hereafter.

Doctor Clark in his treatise against Deism, distinguishes four sorts of Deists:—

1. Those who pretend to believe the existance of an eternal, infinite independant, intelligent Being, who made the world without concerning himself in the government of it.

2. Those who believe the being and natural providence of a God; but who, not allowing any difference between moral good and evil, deny that God takes any notice of the morally good or evil actions of men, these things depending, as they imagine, on the arbitrary constitution of human laws.

3. Those who have right apprehensions concerning the nature, attributes, and all governing providence of God, and have some notion of his moral perfections also, but deny the immortality of the soul, believing that the present life is the whole of human existence.

4. Those who believe the existance, perfections, and moral providence of God, the obligation of natural religion, and a state of

retribution, but so far only as these things are discoverable by the light of nature alone, without the assistance of a divine revelation.

I do not understand that these distinctions are observed by the Deists of the present day; I believe there are but very few who spend any time in the idle ceremony of prayer. Such may have been the case when Herbert wrote, and generally with the Deists of a century ago, but this is one of the mummeries that has been swept away by the increased light of knowledge, at least as far as the Deists are concerned. Herbert himself prayed to God to guide him to the truth, and to forgive him should he adopt an error. The anecdote is honorable to him as evincing his desire of arriving at the truth, but it was weakness to suppose that he would receive it by praying for. The general characteristic of the Deists of the present day is, that they reject all revealed religion as the result of ignorance, enthusiasm, or imposture; they have no Bible but the universe, and no religion but that of doing good to mankind.

A Society was established at Paris, about the time of the Revolution, under the title of Theophilanthropists, or adorers of God and lovers of mankind: their principles were purely Deistical. Thomas Paine took an active part in forming this institution, indeed we have a discourse of his which was delivered to the society; a short extract from which will show their fundamental principles: "The universe is the only Bible of the Theophilanthropists. It is there that he reads of God. It is there that the proofs of his existence are to be sought and to be found. As to written or printed books, by whatever name they are called, they are the work of man's hands, and carry no evidence in themselves that God is the author of any of them. It must be in something that man could not make, that we must seek evidence for our belief, and that something is the universe; the true Bible; the inimitable word of God."

Whenever Deists have attempted to convey to others an idea of the qualities of their God, it has always been in the most pure and dignified language; they have given to him some of the attributes which ought to distinguish a governor of the universe; they have felt the immensity of their subject, and have seldom failed to awaken similar feelings in the reader; they offer to our imagination the outlines of a being whom we can love, esteem, and venerate. Can as much be said for the Christians? View the God of each, and shall we not find the one engaging—the other repulsive? The one mild, just, and benevolent—the other ferocious, unjust, and cruel? The one a father and a friend—the other a tyrant and therefore an enemy. But I shall never have done if I go on enumerating their opposite qualities, let us take a distinct and general view of each.

Deism declares to mankind the existence of an intelligent governor of the universe, who has created or formed, at some unde-

finest period, the world and all the beings which it contains. Deism, judging from the actions and passions of mankind, supposes its Deity to be possessed in the highest degree of those qualities which are honorable and praiseworthy among us. As virtue and justice are qualities to which we attach our utmost esteem, so does the Deist imagine, that the creator of mankind can be regulated in his government only by the same principles. Deism gives no assurances of an after-existence, though the generality of them suppose, that this will be regulated by their conduct here. Thomas Paine thought that the extremes of good and bad among mankind would alone be preserved for reward or punishment, and that the moderately good or moderately bad would be deemed too inconsiderable for notice. Virtuous and honorable actions are strictly enjoined by all Deists, as the only means of obtaining the respect and applause of their neighbours, and consequently of rendering themselves happy. Deism supposes its God unchangeable in his decrees—immutable in his distribution of justice—and governed by impartiality towards all mankind. Does the Deist want to contemplate the power of God—he sees it in the immensity of the creation. Does he want to contemplate his wisdom—he sees it in the unchangeable order by which the incomprehensible WHOLE is governed. Does he want to contemplate his munificence—he sees it in the abundance by which he fills the earth. Does he want to contemplate his mercy—he sees it in his not withholding that abundance even from the unthankful. In fine, does he want to know what God is—he looks for him, not in printed books, but in that expanded book called the creation.³

Christianity declares its God to have been a jealous, changeable, and immoral monster, distinguished by the comprehensive title of I AM THAT I AM or of JEHOVAH. He is said to have taken under his most especial care and protection a small banditti, by whose assistance he was to extirpate the other nations of the earth. He is said to have appeared to the chief of this horde at different periods and under different forms,—first, as a fiery bush; second, as a cloud; third, as a warrior sword in hand seeking to destroy his favourite; and fourth, in a situation better imagined than described. His treatment of the Egyptians was cruel,—first hardening their hearts that he might have a pretext for punishing them; second, directing the embezzlement of their most valuable possessions; and third, destroying Pharoah and his host for pursuing the fugitives. His conduct towards his own people was cruel and bloodthirsty. The people worshipped idols—and for this he slew three thousand.⁴ They asked for food—and he sent them a great plague.⁵ They were dissatisfied—they were therefore doomed to perish in the wilderness.⁶ They murmured—he therefore sent a plague which destroyed 14,700.⁷ They

³ See the Age of Reason by Thomas Paine. ⁴ Ex. xxxi. 28.

⁵ Num. xi. 33. ⁶ Num. xiv. 32. ⁷ Num. xvii. 49.

again murmured—and he sent fiery serpents to destroy them. God was wrath with his people—he therefore caused 24,000 to die of the plague.⁹ Phinehas commits murder—God therefore makes him a Priest.¹⁰ God desires Moses to vex the Midianites that he might have a pretext for slaying them.¹¹ Need I go on? I think not; his character is sufficiently established, yet this is the God adored by Christians, and who have added to this catalogue of enormity that of Deicide. This is the being whom Christians require us to love, to worship, to honour and obey!

I have hitherto considered Deism only as in contradistinction to Christianity; or to the whole budget of revealed religion; and to that I consider it as just one degree more rational. Deism retains less superstition, and therefore less absurdity. But such as it is, it is not to be overthrown by the arguments of theologians, without at the same time overthrowing the foundation upon which their whole system is supported. Deism declares the existence of a God; to deny this would constitute Atheism. Will the theologians do this? The only strong point on which the Deist can be attacked, is to demand from him the proofs he has for the existence of his own supreme God; but this must be admitted to him by the theologian without contention. I have no doubt but the number of Deists throughout this country is very great; but they are so intermixed with every other class of religionists, and without any avowed distinction, that their average proportion is not easily ascertained. It is fair to suppose that Deism most prevades the middle class of society; for generally speaking they contain the most intelligence, and intelligence is the very bane of religion; but this class is so much depending upon others for support; and good sense, in this particular, is so unfashionable a commodity, that they are prevented from avowing their real sentiments. I knew the members of a highly respectable family, who regularly attended at the established church, although their individual sentiments were in every way liberal, and decidedly averse to the very doctrines they sat to hear; but their connection in trade rendered this disguise and suppression of feeling necessary, and I have no doubt but similar instances are within the circle of every one's observation. Tradesmen generally have difficulties enough to contend against without raising the vengeance of religious infatuation. As prejudices wear away, as they will do in the same proportion as knowledge is extended, and Deists dare show themselves as the Quakers, the Unitarians, and the Free Thinkers now do, they will be found to comprise the most valuable portion of society.

Deism offers no inducements to those weak minds which require to be fed by exterior forms and ceremonies; which has no other idea of religion than that of repeating a certain number of

⁸ Num. xxi. 6. ⁹ Num xxv. 9. ¹⁰ Num. xxv. 13. ¹¹ Num xx 17.

words in a certain situation. True feelings of religion make the least show, and requires no flappers to remind the possessor when they should be brought into action; so with Deism, it is without ostentation, without symbols, and what is best of all, it is without persecution. Pure Deism exists in the serenity of a well disposed mind, directed towards actions of benevolence; it contemplates the human race as brethren of one extended family, whose general interests are entwined, and whose happiness are inseparable.

It is a deficiency on the part of the Deists that they have no manual, or no condensed statement of their sentiments. Such a work well drawn up would be of incalculable value, as exhibiting the reasons for their opinions and their full object in maintaining them. We have Deistical works, but these are chiefly directed to the exposure of other systems, and it is but in detached portions that we find a few ideas towards forming a better code.

The first object of such a work should be to show forcibly and convincingly the absolute evils, and the miseries occasioned by religion; it should then fully display the principles of Deism; and lastly a code of morals founded on the relation between man and man. Such a work would be a credit to any one who could do it well, and would greatly advance the progress of liberal feelings.

I am myself no Deist, but I should be glad to see Deism advancing with rapid strides, and would willingly lend it my assistance, as far as that assistance could be servicable, because I believe it to be pregnant with less evil than any portion of revealed religion, and perhaps as far as the generality of mankind will be found to advance. It is besides the stepping stone to a further rise; let them get so far; set them thinking for themselves, and there leave them to reap what benefit they please. Every Deist can picture for himself a good, portly, respectable God, endowed with amiable qualities, and I cannot see that the belief in such a being, so long as it is confined to himself, or not forced upon the belief of another, can be productive of much injury, at any rate, it would be immeasurably superior to the mummeries of a pretended revealed religion.

I will not attempt to mar any of the good things that I have said for Deism, at least not in the present number. They shall be left to settle for a month, and then we shall see what can be said for Atheism.

WILLIAM CAMPION.

REVIEW.

Report made to the General Assembly of the State of Louisiana, on the Plan of a Penal Code for the said State, by Edward Livingston, New Orleans. pp. 158.

It must be truly consoling to the advocates of universal liberty, and a cheering reflection to the partizans of republican governments, to witness the zeal which our trans-Atlantic brethren are displaying towards laying the foundation of a truly enlightened and liberal policy—and of becoming a pattern in this respect, to the rest of the civilized world. That they really have a desire to root out some of those old prejudices which they at first derived from the manners and customs of England is every day more and more conspicuous; but in none more so than the attempts they are making towards a recurrence to first principles in the science of jurisprudence, particularly that part of it which relates to the criminal code.

In the prosecution of this laudable motive, the state of Louisiana in 1820 enacted the appointment of a competent person whose duty should be to draw up a code of criminal law at the next general assembly, designating all criminal offences punishable by law; defining the same in clear and explicit terms, designating the punishment to be inflicted on each; laying down the rules of evidence on trials; directing the whole mode of procedure and pointing out the duties of the judicial and executive offices, in the performance of their functions under it. Enacting at the same time, a grant of such compensation, as should enable the individual so appointed, to procure all the information and documents relative to the operation and improvements in criminal jurisprudence.

The result of this enactment was the election and appointment of Edward Livingston, Esq. as one competent to set about the work, which he has ably done in a pamphlet of 158 pages octavo, containing a report made to the General Assembly of the State of Louisiana including the plan of a Penal Code for the said State; and as our limits will not allow us to enter very largely into the merits of this work, we think a few extracts from the pamphlet itself will convey the best eulogy, and cannot fail to interest a large portion of our readers.

“INTRODUCTORY NOTICE.” This code is divided into six books; each book into chapters and sections; the whole composed of articles numbered throughout each book.

The first book contains definitions explaining the sense in which certain words and phrases are used in the course of the

work, and directs the mode in which this code shall be promulgated and taught.

The second contains a preamble; and general dispositions, applicable to the exercise of legislative power in penal jurisprudence. To prosecutions and trials. To the persons who are amenable to the provisions of the code, and of the circumstances under which, acts that would otherwise be offensive may be justified or excused. To the repetition of offences. To different persons particularly in the same offence as principals, accomplices, and accessories.

The third book defines offences and designates their punishment.

The fourth establishes a system of procedure in all criminal cases relative to—Complaints or accusations.—Arrests—Commitments.—Indictments.—Informations.—Arraignments and trials.—To the formation of grand juries, their duties and forms of proceeding.—To the securing and attendance of witnesses.—To the forms to be observed in all proceedings in court.—To the administration of oaths.—To the granting and executing search warrants. To the requiring security against the commission of offences which are apprehended.—To the granting of writs of habeas corpus, and the provisions necessary to giving it effect.

The fifth contains rules of evidence as applicable to trials for each of the offences made punishable by this code.

The sixth relates to the establishment of a penitentiary, and contains rules for its government, &c.

In the third and fourth articles contained in the first book, which the introductory notice submits to the reader, are found some general provisions made to obviate the necessity of that barbarous tautology which prevades our statute book; the contemplation of which provision ought to make our English Lawyers blush; “the omission of which has however” (says the author) “sometimes counteracted the intent of the legislature. The instance of two statutes which were made in England, to punish, the one the stealing of *horses*, and the other the stealing of a *horse*, is familiar to lawyers: and indeed it has been doubted by some, whether a third statute were not necessary, to include the female part of the species.”

Passing over some excellent remarks with which the work is replete we cannot omit the following.

“By the criminal Laws which now govern us, most offences are described in the technical words of the English jurisprudence, and we are referred to it for their explanation; hence our judges have deemed themselves bound to adopt those definitions which have been given by the English Courts, and the whole train of constructive offences has been brought into our law. The institution of the trial by Jury, the rare infliction of torture; and in latter times, the law of habeas corpus, gave a decided superiority to the

penal Law of England over that of its neighbours. The nation, unfortunately, mistook this superiority for perfection; and while they proudly looked down on the rest of Europe, and reproached them with their tortures, their inquisitions, and secret tribunals, they shut their eyes to the imperfections of their own code. Prisoners were denied the assistance of Counsel; men were executed because they could not read; those who refused to answer, were condemned to die under the most cruel torture. Executions for some crimes, were attended with butchery that would disgust a savage. The life and honour of the accused, were made to depend on the uncertain issue of a judicial combat. A wretched sophistry introduced the doctrine of corrupted blood. Heretics and witches were committed to the flames. No proportion was preserved between crimes and punishments. The cutting of a twig and the assassination of a parent; breaking a fish-pond and poisoning a whole family, or murdering them in their sleep, all incurred the same penalties; and two hundred different actions, many not deserving the name of offences, were punishable by death: This dreadful list was increased by the legislation of the judges, who declared acts which were not criminal under the letter of the law, to be punishable by virtue of its spirit. The statute gave the text, and the tribunals wrote the commentary in letters of blood; and extended its penalties by the creation of constructive offences.

“The vague, and sometimes unintelligible language, employed in the penal statutes; and the discordant opinions of elementary writers, gave a colour of necessity to this assumption of power; and the English nation have submitted to the legislation of its courts, and seen their fellow subjects hanged for constructive felonies; quartered for constructive treasons; and roasted alive for constructive heresies, with a patience that would be astonishing, even if their written laws had sanctioned the butchery.”

Among the general provisions, is also found one, asserting the right to publish, without restraint, the account of all proceedings in criminal courts, and freely to discuss the conduct of judges, and other officers employed in administering justice. “That this may be done more effectually, it is provided, that the judge shall, at the request either of the accused or of the prosecutor, state, and record his decisions, with the reasons on which they are founded. In a subsequent part of the work, it will be made the duty of a particular officer, to publish accurate accounts of all trials, remarkable either for the atrocity of the offence, or the importance of the principles decided in the course of the proceeding. Publicity is an object of such importance in free governments that it not only ought to be permitted, but must be secured by a species of compulsion. The people must be forced to know what their servants are doing, or they will, like other masters, submit to imposition, rather than take the trouble of inquiring into the state of their affairs. No nation ever yet found any incon-

venience from too close an inspection into the conduct of its officers; but many have been brought to ruin, and reduced to slavery, by suffering gradual imposition and abuses, which were imperceptible, only because the means of publicity had not been secured. In modern times, the press is so powerful an engine to effect this, that the nation which neglects to employ it, in promulgating the operations of every department in government, can neither know, nor deserve the blessings of freedom. The important task of spreading this kind of information, ought not, therefore, to be left to the chance of private exertion; it must be made a public duty; every one employed in the administration of Justice, will then act under the conviction, that his official conduct and opinions will be discussed before a tribunal, in which he neither presides nor officiates. The effects of such a conviction may be easily imagined, and we may fairly conclude, that in proportion to its strength, will be the fidelity and diligence of those upon whom it operates."

Here follows some excellent remarks on the provisions for Trial by Jury, avoiding whatever has been found objectionable in the English System as well as the mode introduced in France during the revolution; but as we intend to extract the pith of the whole pamphlet we are compelled to omit them, the following is highly important.

"It may however, be proper to notice a change which is proposed in the law of principals and accessaries. As it now stands, two species of offenders are designated by this general name; distinguished by an awkward periphrase, into "accessaries before the fact," and "accessaries after the fact." As there is scarcely any feature in common between the offences designated by these two denominations, I have taken away the general appellation, and called the first an accomplice, leaving the description of accessory exclusively to the second. In fact, how can the odious offence of plotting a crime, and instigating another to perform that which the contriver has not courage himself to execute, how can this be assimilated to the act of relieving a repentant and suppliant offender, who invokes our pity, and relies on our generosity? An act which, though justice may censure, humanity cannot always condemn. The first class now includes some acts which are so much identified with those which constitute the offence, that it was thought more simple, as well as more just, to arrange them under the same head, and by destroying useless distinctions, greatly restrict the number of crimes of *complicity*."

"Under the second head, our law now calls for the punishment of acts, which if not strictly virtues, are certainly too nearly allied to them to be designated as crimes. The ferocious legislation which first enacted this law, demands (and sometimes, under the penalty of the most cruel death) the sacrifice of all the feelings of nature; of all the sentiments of humanity; breaks the ties of gratitude and honour; makes obedience to the law to consist in

a dereliction of every principle that gives dignity to man, and leaves the unfortunate wretch, who has himself been guilty of no offence, to decide between a life of infamy and self reproach or a death of dishonour. Dreadful as this picture is, the original is found in the law of accessaries after the fact. If the father commit treason, the son must abandon, or deliver him up to the executioner. If the son be guilty of a crime, the stern dictates of our law require, that his parent, that the very mother who bore him; that his sisters and brothers, the companions of his infancy, should expel nature from their hearts, and humanity from their feelings; that they should barbarously discover his retreat, or with inhuman apathy, abandon him to his fate. The husband is even required to betray his wife, the mother of his children; every tie of nature or affection is to be broken, and men are required to be faithless, treacherous, unnatural and cruel, in order to prove that they are good citizens, and worthy members of society. This is one instance, and we shall see others, of the danger of indiscreetly adopting, as a divine precept applicable to all nations, those rules which were laid down for a particular people, in a remote and barbarous age. The provisions now under consideration, evidently have their origin in the Jewish law; that however went further, it required the person consulant of a crime committed by a relation, not only to perform the part of informer, but executioner also. "If thy brother, the son of thy mother; or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods thou shalt not consent. Neither shall thine eye pity him;—thou shalt surely kill him;—thou shalt stone him with stones" Almighty power might counteract for its own purposes, the feelings of humanity, but a moral legislator should not presume to do it; and in modern times, such laws are too repugnant to our feelings, to be frequently executed: but that they may never be enforced, they should be expunged from every code which they disgrace. The project presented to you, does this, with respect to ours. To put an end to that strife, which such provisions create in the minds of jurors, between their best feelings and their duty, their humanity and their oath; no relation to the principle offender, in the ascending or descending line, or in the collateral, as far as the first degree; no person united to him by marriage, or owing obedience to him as a servant, can be punished as an accessory. Cases of other particular ties of gratitude or friendship cannot be distinguished by law; they must be left for the consideration of the pardoning power."

We proceed to the third book, the most important in the work, it enumerates, classes and defines all offences.

PRIVATE OFFENCES (which is the second head of the third book.) They are those which affect individuals and injure them in their reputation.—Their persons.—Their political privileges—Their

civil rights.—Their possession or trade.—Their property, or the means of acquiring or preserving it.

“ Under one or other of these heads, it is believed that all such acts or omissions can be arranged, as it may be proper to constitute an offence; unless, indeed, those which relate to societies or corporate bodies, may be found, when they come to be defined, not properly assignable to any one of these divisions; in which case, a separate class will be created for them and other miscellaneous offences. It is obvious, that the classification cannot be complete until all the offences are enumerated and defined, and therefore, this sketch is submitted more to give a general idea of the method, than as a complete plan.

“ Melancholy, misfortune and despair, sometimes urge the unhappy to an act, which, by most criminal codes, is considered as an offence of the deepest dye; and which, being directed principally against the offender himself, would have required a separate division, if it had been admitted in this code. It has not; because its insertion would be contrary to some of the fundamental principles which have been laid down for framing it.

“ Suicide can never be punished but by making the penalty (whether it be forfeiture or disgrace) fall exclusively upon the innocent. The English mangle the remains of the dead. The inanimate body feels neither the ignominy nor pain. The mind of the innocent survivor alone, is lacerated by this useless and savage butchery, and the disgrace of the execution is felt exclusively by him, although it ought to fall on the laws which inflict it. The father by a rash act of self destruction, deprives his family of the support he ought to afford them; and the law completes the work of ruin, by harrowing up the feelings; covering them with disgrace; and depriving them by forfeiture of their means of subsistence.

“ Vengeance we have said before, is unknown to our law, it cannot therefore, pursue the living offender, much less, with impotent rage should it pounce, like a vulture on the body of the dead, to avenge a crime which the offender can never repeat, and which certainly holds out no lure for imitation: the innocent we have assumed, should never be involved in the punishment inflicted on the guilty. But here, not only the innocent, but those most injured by the crime. We have established as a maxim, that the sole end of punishment is to prevent the commission of crimes; the only means of effecting this, in the present case, must be by the force of example; but what punishment can be devised to deter him, whose very crime, consists in the infliction upon himself of the greatest penalty your law can denounce. Unless, therefore, you use the hold which natural affection gives you on his feelings, and restrain him by the fear of the disgrace and ruin with which you threaten his family, your law has no effective sanction; but humanity forbids this the legislator that threatens

it, is guilty of the most refined tyranny. If he carries it into execution, he is a savage. It is either a vain threat, and therefore cannot operate, or if executed, with an ill directed rage strikes the innocent, because the guilty is beyond its reach."

On the precautionary measures to prevent the commission of apprehended offences, or to arrest the completion of those which are begun, they do not very essentially differ from those which are known to the English Law, but we shall notice one or two of the observations on this head.

"The law punishes not to avenge, but to prevent crimes; it effects this, first by deterring others by the example of its inflictions on the offender; secondly, by its effects on the delinquent himself; taking away, by restraint, his power; and by reformation, his desire of repeating the offence. No punishments, greater than are necessary to effect this work of prevention, let us remember ought to be inflicted; and that those which produce it, by uniting reformation with example, are the best adapted to the end. It would be disgusting and unnecessary to pass in review all the modes of punishment which have even in modern times, been used; rather it would seem to gratify vengeance than to lessen the number of offences. A spirit of enlightened legislation, taught by Montesquieu, Beccaria, Eden and others: names dear to humanity, has banished some of the most atrocious from the codes of Europe. But it has happened, in this branch of jurisprudence, as it has in most other departments of science, that long after the great principles are generally acknowledged, a diversity of opinion exists on their application to particular subjects. Thus, although the dislocation of the joints is no longer considered as the best mode of ascertaining innocence or discovering guilt; although offences against the deity are no longer expiated by the burning faggot, or those against the majesty of kings, avenged by the hot pincers, the rack, and the wheel; still many other modes of punishment have their advocates, which if not equally cruel, are quite as inconsistent with the true maxims of penal law*."

The author next passes in review those modes of punishment which have hitherto found to have very little avail towards the prevention of crime, such as banishment.—Deportation.—Simple imprisonment.—Imprisonment in chains.—Exposure to public derision.—Labour on public works.—Mutilation, and other indelible marks of disgrace.---Stripes or the infliction of other bodily pain.---Death.

"All these," he observes, "are liable to radical objections: they all discard the idea of reformation; all are unequal, and subject to arbitrary imposition; with the exception of public labour, they

* Witness the English method of punishing alleged offences against religion by incarcerating the condemned for years in Dungeons in despite of the absence of all statute law on the subject.

are all momentary in their application, and when the operation is over, they impose a necessity on the patient, with the alternative of starving immediately to repeat his offence; he accordingly, with increased dexterity, commences a new career; forms a corps of similar associates to prey upon society; seduces others by the example of his impunity in the numerous instances in which he escapes detection, swells the list of convictions in those where his vigilance is defeated, and finally becomes a fit subject for the grand remedy---the punishment of death. I approached the inquiry into the nature and effect of this punishment with the awe becoming a man who felt, most deeply, his liability to err, and the necessity of forming a correct opinion on a point so interesting to the justice of the country, the life of its citizens, and the character of its laws. I strove to clear my understanding from all prejudices which education, or early impressions might have created, and to produce a frame of mind, fitted for the investigation of truth and the impartial examination of the arguments on this great question. For this purpose I not only consulted such writers on the subject as were within my reach, but endeavoured to procure a knowledge of the practical effect of this punishment on different crimes in the several countries where it is inflicted. In my situation, however, I could draw but a very limited advantage from either of these sources; very few books on penal law, even those most commonly referred to, are to be found in the scanty collections of this place; and my failure in procuring information from the other states, is more to be regretted on this than any other topic on which it was requested. With these inadequate means, but after the best use of which my faculties would enable me to make of them; after long reflection, and not until I had canvassed every argument that could suggest itself to my mind. I came to the conclusion that the punishment of death should find no place in the code which you have directed me to present. In offering this result, I feel a diffidence, which arises not from any doubt of its correctness; I entertain none; but from the fear of being thought presumptuous in going beyond the point of penal reform, at which the wisdom of the other states has hitherto thought proper to stop; and from a reluctance to offer my opinions in opposition to those (certainly more entitled to respect than my own) which still support the propriety of this punishment for certain offences. On a mere speculative question I should yield to this authority: but here I could not justify the confidence you have reposed in me, where I to give you the opinions of others, no matter how respectable they may be, instead of of those which my best judgment assured were right."

"In England their parliament had been debating for near a century, before they would take off capital punishment from two or three cases, in which every body allowed it was manifestly cruel and absurd: they have retained it in at least an hundred others

of the same description ; and when we reflect on those facts and observe the influence which the prevailing opinions of that country have always had on the literature and jurisprudence of ours, we may account for the several states having stopt short in the reform of their penal laws, without supposing them to have arrived at the point of perfection, beyond which, it would be both unwise and presumptuous to pass. I proceed, therefore, to develop the considerations which carried conviction to my mind, but which being perhaps now more feebly urged than they were then felt, may fail in producing the same effect upon others.

“ A great part of my task is rendered unnecessary by the general acknowledgement, universal I may say, in the United States ; that this punishment ought to be abolished in all cases excepting those of treason, murder and rape. In some states, arson is included ; and lately, since so large a portion of our influential citizens have become bankers, brokers and dealers in exchange, a strong inclination has been discovered to extend it to forgery, and uttering false bills of exchange. As it is acknowledged then, to be an inadequate remedy for minor offences, the argument will be restricted to an inquiry, whether there is a probability that it will be more efficient in cases of greater importance. Let us have constantly before us when we reason on this subject, the great principle, that the end of punishment is the prevention of crime. Death, indeed, operates this end most effectually, as respects the delinquent, but the great object of inflicting it is the force of the example on others. If this spectacle of horror is insufficient to deter men from the commission of slight offences, what good reason can be given to persuade us that it will have this operation where the crime is more atrocious ? Can we believe that the fear of a remote and uncertain death will stop the traitor in the intoxicating moment of fancied victory over the constitution and liberties of his country ? While in the proud confidence of his success, he defies heaven and earth, and commits his existence to the chance of arms, that the dread of this punishment will “ check his pride ;” force him like some magic spell, to yield obedience to the laws, and abandon a course, which he persuades himself, makes a “ virtue ” of his “ ambition.” Will it arrest the hand of the infuriate wretch, who, at a single blow, is about to gratify the strongest passion of his soul in the destruction of his deadly enemy ? Will it turn aside the purpose of the secret assassin, who meditates the removal, of the only obstacle to his enjoyment of wealth and honours ? Will it master the strongest passions and counteract the most powerful motives, while it is too weak to prevent the indulgence of the slightest criminal inclination ? If this be true, it must be confessed, that it presents a paradox which will be found more difficult to solve, when we reflect that great crimes are for the most part, committed by men, whose long habits of guilt have familiarised them to the idea of death ; or to whom

strong passions or natural courage have rendered it in some measure, indifferent; and that the cowardly poisoner or assassin always thinks that he has taken such precautions as will prevent any risk of discovery. The fear of death, therefore will rarely deter from the commission of great crimes—threats of death will never deter men who are actuated by violent passions; many of them affront it in the very commission of the offence, and therefore readily incur the lesser risk of suffering it, in what they think the impossible event of detection. But present other consequences more directly opposed to the enjoyments which were anticipated in the commission of the crime, make those consequences permanent, and certain, and then, although milder, they will be less readily risked than the momentary pang attending the loss of life; study the passions which first suggested the offence, and apply your punishment to mortify and counteract them. The ambitious man cannot bear the ordinary restraints of government subject him to those of a prison: he could not endure the superiority of the most dignified magistrate—force him to the lowest officer of executive justice; he sought by his crimes, a superiority above all that was most respectable in society—reduce him in his punishment, to a level with the most vile and abject of mankind. If avarice suggested the murder; separate the wretch for ever from his hoard; realize the fable of antiquity; sentence him from his place of penitence and punishment, to see his heirs rioting on his spoils; and the corroding reflection that others are innocently enjoying the fruits of his crime, will be as appropriate a punishment in practical, as it was found to be in poetical justice. The rapacious spendthrift, robs to support his extravagance, and murders to avoid detection; he exposes his life that he may either pass it in idleness, debauchery and sensual enjoyment, or lose it by a momentary pang—disappoint his profligate calculations; force him to live under those privations which he fears more than death; let him be reduced to the coarse diet, the hard lodging, and the incessant labour of a penitentiary.

“Substitute these privations which all such offenders fear, which they have all risked their lives to avoid; substitute these, to that death which has little terror for men whose passions or depravity have forced them to plunge in guilt; and you establish a fitness in the punishment to the crime; instead of a momentary spectacle, you exhibit a lesson, that is every day renewed; and you make the very passions which caused the offence, the engines to punish it, and prevent its repetition.

“Reformation is lost sight of in adopting this punishment, but ought it to be totally discarded? May not even great crimes be committed by persons, whose minds are not so corrupted as to preclude the hope of this effect. They are sometimes produced by a single error. Often are the consequences of a concatenation of circumstances never likely again to occur, and are very fre-

quently the effect of a momentary hallucination, which though not sufficient to excuse, ought sometimes to palliate the guilt; yet the operation of these several causes, the evident gradation in the degrees of guilt which they establish, are levelled before this destructive punishment. The man, who urged by an irresistible impulse of nature, sacrifices the base seducer who has destroyed his domestic happiness; he who having been calumniated, insulted and dishonoured, at the risk of his own life takes that of the slanderer; are, in the eye of this harsh law, equally deserving of death with the vile assassin who murders for hire, or poisons for revenge; and the youth, whose weakness in the commission of a first offence, has yielded to the artful insinuations, or overbearing influence of a veteran in vice, must perish on the same scaffold with the hardened and irreclaimable instigator of his crime."

We are sorry that our limits will not allow us to follow the author more closely we must therefore content ourselves in extracting the most forcible paragraphs.

"Another consequence of the infliction of death is, that if frequent it loses its effect; the people become too much familiarized with it to consider it as an example; it is changed into a spectacle, which must frequently be repeated to satisfy the ferocious taste it has formed. It would be extremely useful in legislation, if the true cause could be discovered of this atrocious passion for witnessing human agonies, and beholding the slaughter of human beings. It has disgraced the history of all nations; in some it gave rise to permanent institutions, like that of the gladiators in Rome; in others it has shewn itself like a moral epidemic, which raged with a violence proportioned to the density of population, for a limited time, and then yielded to the influence of reason and humanity. Every people has given us instances of this delirium; but the religious massacre of Saint Bartholomew, and the political slaughters during the reign of terror in France, exemplify in a striking manner, the idea I mean to convey. The history of our country, young as it is, is not free from this stain. The judicial murder of the wizzards and witches of New England, and of a great number of poor wretches, during what was called the negro plot of New York, furnish us with domestic lessons on this subject.

"In England a great portion of the eloquence, and learning, and all the humanity of the nation are at work, in an endeavour, not to abolish the punishment of death, (that proposition would be too bold in a government where reform, in any department, might lead to revolution in all) but to restrict it to the more atrocious offences. This has produced a parliamentary enquiry, in the course of which, the reports to which I have alluded before, were made, one of them contains the examination of witnesses before a committee of the House of Commons. From one of these

that of a solicitor who had practised for more than twenty years in the criminal courts, I make the following extracts.

“ In the course of my practise, I have found, that the punishment of death has no terror upon a common thief; indeed, it is much more the subject of ridicule among them, than of serious deliberation. The certain approach of an ignominious death, does not seem to operate upon them; for after the warrant has come down, I have seen them treat it with levity. I once saw a man, for whom I had been concerned, the day before his execution, and on offering him condolence, and expressing my concern at his situation, he replied with an air of indifference, ‘ players at bowls must expect rubbers;’ and this man I heard say, that it was only a few minutes, a kick and a struggle and all was over. The fate of one set of culprits, in some instances, had no effect, even on those who were next to be reported for execution; they play at ball and pass their jokes as if nothing was the matter. I have seen the last separation of persons about to be executed, there was nothing of solemnity about it, and it was more like the parting for a country journey, than taking their last farewell. I mention these things to shew what little fear common thieves entertain of capital punishment; and that so far from being arrested in their wicked courses, by the distant possibility of its infliction, they are not even intimidated by its certainty.”

“ Another of those respectable witnesses (a magistrate of the capital) being asked, whether he thought that capital punishments had much tendency to deter criminals from the commission of offences, answered, “ I do not. I believe it is well known to those who are conversant with criminal associations in this town, that criminals live and act in gangs and confederacies, and that the execution of one or more of their body, seldom has a tendency to dissolve the confederacy, or to deter the remaining associates from the continuance of their former pursuits. Instances have occurred within my own jurisdiction, to confirm me in this opinion. During one sitting, as a magistrate, three persons were brought before me, for uttering forged notes. During the investigation, I discovered that those notes were obtained from a room, in which the body of a person named Wheller (executed on the preceding day for the same offence) then laid, and that the notes in question were delivered for circulation by a woman with whom he had been living. This (he adds) is a strong case but I have no doubt that it is but one of very many others.”

“ The Ordinary of Newgate, a witness better qualified than any other, to give information on this subject, being asked, “ have you made any observations as to the effect of the sentence of death upon the prisoners?” Answer: “ It seems scarcely to have any effect upon them; the generality of people under sentence of death are thinking, or doing rather, any thing than preparing for their latter end.” Being interrogated as to the effect produced by

capital executions on the minds of the people, he answers, "I think, shock and horror at the moment, upon the inexperienced and the young, but immediately after the scene is closed, forgetfulness altogether of it, leaving no impression on the young and inexperienced. The old and experienced thief says, the chances have gone against the man who has suffered; that it is of no consequence, that it was what was to be expected, making no serious impression on the mind. I have had occasion to go into the press yard within an hour and a half after an execution, and I have there found them amusing themselves, playing at ball or marbles, and appearing precisely as if nothing had happened."

No colouring is necessary to heighten the effect of these sketches. Nothing can more fully prove the utter inutility of this waste of human life, its utter inefficiency as a punishment, and its demoralizing operation on the minds of the people.

"The long and general usage of any institution gives us the means of examining its practical advantages or defects; but it ought to have no authority as a precedent, until it be proved, that the best laws are the most ancient, and that institutions for the happiness of the people are the most permanent, and most generally diffused. But this unfortunately cannot be maintained with truth, the melancholy reverse forces conviction on our minds. Every where, with but few exceptions, the interests of the many, have from the earliest ages been sacrificed to the power of the few. Every where, penal laws have been framed to support this power; and those institutions, favourable to freedom, which have come down to us from our ancestors, form no part of any original plan; but are isolated privileges which have been wrested from the grasp of tyranny; or which have been suffered, from inattention to their importance, to grow into strength."

"Every nation in Europe has, during the last eight or ten centuries, been involved in a continual state of internal discord or foreign war; kings and nobles continually contended for power; both oppressing the people and driving them to desperation and revolt. Different pretenders, asserting their claims to the throne of deposed or assassinated kings; religious wars; cruel persecutions; partition of kingdoms; cessions of provinces; succeeding each other with a complication and rapidity that defies the skill and diligence, of the historian to unravel and record. Add to this, the ignorance in which the human mind was involved, during the early and middle part of this period; the intolerant bigotry, which from its close connection with government, stifled every improvement in politics as well as every reformation in religion; and we shall see a state of things certainly not favourable for the formation of wise laws on any subject; but particularly ill calculated for the establishment of a just or humane criminal code. From such legislators acting in such times, what could be expected, but that which we actually find; a mass of laws unjust, be-

cause made solely with a view to support the temporary views of a prevailing party; unwise, obscene, inhuman, inconsistent, because they were the work of ignorance, dictated by interest, passion and intolerance. But it would scarcely seem prudent to surrender our reason, to authorities thus established, and to give the force of precedent to any of the incoherent collections of absurd, cruel, and contradictory provisions which have been dignified with the name of penal codes, in the jurisprudence of any nation of Europe, as their laws stood prior to the last century. No one would surely advise this; why then select any part of the mass, and recommend it to us, merely because it has been generally practised? If there is any other reason for adopting it, let that be urged, and it ought to have its weight; but my object here is to shew, that from the mode in which the penal laws of Europe have, until a very late period, been established, very little respect is due to them merely on account of their antiquity, or of the extent to which they have prevailed. If the criminal jurisprudence of the modern and middle ages, affords us little reason to revere either its humanity or justice; the ancient world does not give us more. The despotism of antiquity was like that of modern times, and such as it will always be; it can have but one character, which the rare occurrence, of a few mild or philosophic monarchs does not change; and in the laws of the republics, there was a mixture of severity and indulgence, that makes them very improper models for imitation. Yet in Rome, for about two hundred and fifty years, from the date of the valerian law, until the institutions of the republic were annihilated by the imperial power, it was not lawful to put a Roman citizen to death for any crime; and we cannot learn from history that offences were unusually prevalent during that period; but we do know that when executions became frequent, Rome was the receptacle of every vice. It must, however, be confessed, that we have not sufficient information to determine whether the frequency of capital punishments was the cause or the effect of this depravity."

After urging a variety of other powerful arguments for the discontinuance of this system he adds—

"The last argument I have heard urged, is, the danger to be apprehended from innovation. I confess I always listen to this objection with some degree of suspicion. That men who owe their rank, their privileges, their emoluments, to abuses and impositions originating in the darkness of antiquity, and consecrated by time, that such men should preach the dangers of innovation I can well conceive; the wonder is, that they can find others, weak and credulous enough to believe them. But in a country where these abuses do not exist, a country whose admirable system of government is founded wholly on innovation, where there is no antiquity, to create a false veneration for abuses and no apparent interest, to perpetuate them. In such a country, this ar-

gument will have little force against the strong reasons which assail it. Let those however, who honestly entertain this doubt, reflect, that, most fortunately for themselves and for their posterity, they live in an age of advancement; not an art, not a science, that has not, in our day, made rapid progress towards perfection. The one of which we now speak has received, and is daily acquiring improvement; how long is it since torture was abolished? since judges were made independent? since personal liberty was secured, and religious persecution was forbidden? All these were, in their time, innovations as bold at least, as the one now proposed. The true use of this objection, and there I confess it has force, is, to prevent any hazardous experiment, or the introduction of any change that is not strongly recommended by reason. Although an experiment it is not a hazardous one, and the only inquiry seems to be, whether the arguments and facts stated in its favour, are sufficiently strong to justify us in making it. All punishments are but experiments to discover what will best prevent crimes; your favourite one of death has been fully tried. By your own account all nations, since the first institutions of society, have practised it; but you, yourselves, must acknowledge, without success. You have made your experiment; it was attended in its operation with an incalculable waste of human life; a deplorable degradation of human intellect; it was found often fatal to the innocent, and it very frequently permitted the guilty to escape. During the centuries that your system has been in operation, humanity and justice have never interrupted its course: you went on in the work of destruction, always taking an increase of crime and always supposing that increased severity was the only remedy to suppress it; the mere forfeiture of life was too mild; tortures were superadded, which nothing but the intelligence of a fiend could invent, to prolong its duration and increase its torments; yet there was no diminution of crime; and it never occurred to you, that mildness might accomplish that which could not be affected by severity. This great truth revealed itself to philosophers, who imparted it to the people; the strength of popular opinion at length forced it upon kings, and the work of reformation, in spite of the cry against novelty, began. It has been progressive why should it stop, when every argument, every fact, promises its complete success? In proposing so important a change it was necessary to state the prominent reasons which induced me to think it necessary; many more have weight upon my mind, and on reviewing these, I feel with humility and regret how feebly they are urged."

After having stated the reasons which induced the author to discard all the different punishments which have been reviewed, he proceeds to a short discussion of those which he adopts in their stead. We can do nothing more, however, than merely enumerate them. These are—"Pecuniary fines—Degradation from

office—Simple imprisonment—Temporary suspension of civil rights—Permanent deprivation of civil rights—Imprisonment at hard labour—Solitary confinement during certain intervals of the time of imprisonment, to be determined in the sentence.”

The remainder of the work is devoted to—

1st. A system of proceeding on writs of habeas corpus.

2nd. The rules of evidence as applicable to criminal law.

3rd. And lastly, rules for the establishment and government of the public prisons.

Such is the foundation upon which the State of Louisiana intend to rebuild their structure of Jurisprudence, which when completed will doubtless be followed, and acted upon, through the whole of the United States. It has already attracted great curiosity, and the eyes of the whole civilized world are turned towards it. We have extracted sufficient to shew the nature of the work, and we feel convinced it will be perused with interest, by most of our readers. The plan, itself, independent, of its adoption, or any other consideration, entitles Mr. Livingstone to the meed of approbation from every man who lays claim to the smallest portion of liberality. It is a fresh triumph of mind, which Republicanism exhibits over the narrow-minded views of monarchy and legitimacy. That Mr. L. has thrown aside the prejudices of Religion too, is not his least recommendation. In short it is such men who are alone worthy to become legislators for a free people.

T. R. P.

TO THE EDITORS OF THE NEWGATE MAGAZINE.

GENTLEMEN,

Glasgow.

You have the second canto on the Wars of the Gods. I am indebted to “Ward’s history of the religion and literature of the Hindoos” for most of the names and anecdotes, and he takes them from the holy books of the bramins. I have occasionally departed from his orthography both because the names were not spelled alike by all, and because there are some of them that almost defy articulation.

Your most obedient Servant,

J. H. SIMSON.

THE WARS OF THE GODS.

CANTO II.

In this our story of celestial toils,
Wars, stratagems, massacres and turmoils,

Our muse, tho' deeply versant in the fates,
 Forgets some few transactions names and dates;
 And as the learned agree not on the hour
 When bold Mazazor brav'd old Brumhu's power,
 It leaves full scope for fancy's wings to rise,
 And hides Anacharonisms from critics' eyes.—
 Some say he fought before the world was made.
 Others, it was not 'till the gainful trade
 Of crafty priests had long been exercised;
 And if we're not misled or unadvised,
 Some holy book, pooranna, bag 'vurtee,
 Veda or tuntree, shastra, or chundee,
 Or ancient legend held in great repute,
 Confirms this notion past all fair dispute.
 'Twere easy further facts and proofs to bring,
 But proof or logic is an awkward thing
 In themes divine, and where the epic strain,
 Not mood and figure, occupies the brain.
 Let epics, then, logomachy succeed,
 Since heroes, gods, and angels now must bleed.

10

The lingering moon had hovered o'er the deep
 And sunk beneath the western wave to sleep,
 When all the powers belligerent, with sound
 Of deep-toned gongs were summoned to their ground.
 They rose in haste, sigh'd, pray'd, and sigh'd again,
 And thought upon the thousands lately slain,
 The myriads more who yet were doom'd to fall,
 And the sad chances war might bring to all.
 But glory was at stake as well as life,
 And thus they arm'd and fear'd and sought the strife.

20

30

Now issue forth from mountains, caverns, groves,
 Cities and camps, the gods in countless droves.
 Horse, chariot, foots, and elephantine trains
 Stretch far and wide o'er heavens unmeasured plains.
 What kings, what chiefs were there of mighty fame,
 Their dreadful forms; their herrach bands to name,
 The skill of fair Mnemosyne requires,
 And more than all her tuneful daughters' fires.
 Yet shall her first-born all her talents lend
 To aid the task Jove's virgins should attend.
 Her sire was Rumour, many tongued and loud,
 Tho' small at birth, the stars her head enshroud.
 On fictions rancid, noxious fruit she fed,
 And by Credulity an offspring bred
 Monstrous and tender eyed. Traditions muse
 Is thus pourtrayed,—and thus her tale ensues.
 Brumhu was chief of all the ethereal race
 Though, at same time, another fill'd the place.
 But what of that?—We've in our happy land
 Primates of England and of *all* England.
 So Indru might be sov'reign of the gods,
 And Brumhu too the king of *all* the gods.
 The first and last, he was, from whence arose
 Nature, heavens powers, and even their rebel foes.

40

50

A sphere in form he lay, or roll'd or stood
 Thro' time untold in contemplative mood
 Of his own faculties. He thence became
 Female and male, to propagate his name. 60
 From this the god his mighty power display'd,
 And into three his unique person made.
 All other gods are nought but forms of these,
 From the rat god to him who rules the skies
 In heavenly science, thus, no odds can be
 Betwixt a multitude and one and three.

On a fledged monster mounted, with four arms,
 Appear'd Vishnoo, whom nature shields from harms;
 Brumhu from ills he from his wisdom reaps,
 And half drown'd mankind from diluvian deeps. 70
 A pict-like race of savage gods he led,
 Naked and painted black, and blue, and red.
 No spears or swords their long claw'd hands employ,
 But bows, and darts, and clubs their foes annoy.

His younger brother next the battle sought,
 Who on a time made all things out of nought,
 Yet who himself from lotus blossoms grew
 That sprouted from the navel of Vishnoo
 Whom the sea bred. These mysteries to believe,
 Yields far more merit than the virtues give. 80
 Brama his name, grandfather of the gods
 Who wears three heads, but once of these had odds.
 I mean his "peccant parts" were two times two,
 But one he lost while fighting with Shivu.
 From his four mouths, defiled with dirt and gore
 The four vedus, or gospels, issued pure.
 This god is one, and of the world's the soul,
 Yet in each varied form exists a whole:
 Just as the moon clad in her silver sheen
 In twenty pools or water-pots is seen. 90
 But now, in proper person to the field
 He leads the troops that swords and lances wield.

Shivu him followed, but an uglier god
 Fanatic godsmith ne'er on man bestow'd.
 He swung four arms, five heads his shoulders crown'd,
 In each three deadlike eyes from grey fur frown'd.
 From all his yard wide mouths where stumps appear'd,
 Brown ropy slime hung down upon his beard,
 Which saved him cash for oil. With ashes clad
 He rode a bull and grasp'd an axe's head 100
 Sometimes a dish for alms his hand would load,
 Where he a mendicant, Hindostan trod.
 Through the bored nostrils of the vaccine crew,
 His bold dragoons their twisted bridles drew
 To check the cattles rage. To urge their speed
 Their drivers prick'd their rumps with sharpened reed.
 This beggar tribe their pike-staves made to fall
 On gods, not dogs; yet is the difference small.

The effeminate warriors from the banks of sreeng
 The stream that glads the city of their king 110

Were stowd away by scores in towers of wood,
 Which on the backs of ivory tuskens stood.
 Whence, wisely they at loop-holes, ply'd their bows,
 And darted arrows at their distant foes.
 Danger they dreaded, for their days they spent,
 In the mad chase to give their passions vent:—
 Their rude delight was orgies, loves and feasts,
 "The glorious fault of gods," and saints, and priests.
 Indru himself like the sublime sultans
 Or like our own kept bagnios, courtezans, 120
 And midnight revels with some mistress, bride,
 Or the lewd doxy of his ghostly guide.

This was the cause why many godheads might
 Forget the orders of the previous night,
 And bring what arms they chose into the field,
 Instead of javelin charriot, sword and shield,
 Especially he who held the rule above—
 And did what'er he pleased in war and love
 But not in all things; for in former times
 The sacred caste had punished him for crimes, 130
 As says the word of god. In heaven's high hall
 With all the deities he held a ball.
 They drank, they sang, they kiss'd and danc'd with glee,
 And heaven-born nature smiled upon the spree.
 She on their giddy heads pour'd down her showers
 Of joys ecstatic and her choisest flowers.
 Indru took one to scent his pimpled nose,
 Then gave a bramin standing near, the rose.
 The gods his reverence laugh'd at and abused
 For having smelt what other hands had used. 140
 He now with swelling pride and near to burst
 Th' almighty king of gods in vengeance curst,
 He turn'd a brindled cat as quick as thought,
 Or as Yahouh a miracle e'er wrought,
 Mew'd in a cabin to an old wife's song,
 And lived on rats and mice, god knows how long.

His glorious subjects knew not of his fate,
 But miss'd their sovereign from his hall of state:
 His courtiers mourn'd by day, his dames by night,
 And his whole realm display'd a woeful sight; 150
 All pray'd the oracle how they might bring,
 Back to his realm the priest offending king.
 The holy man was bribed with gifts, prayers, praise,
 As Chryses was in Agamemnon's days,
 By his advice with incantating charms,
 His sorrowing queen restored him to her arms
 And his first shape. Since then he would not frown
 On any Bramin, no, not for his crown.

His power like Nebos' worshipper's return'd—
 When he his captive, Jewish idol scorn'd: 160
 So troops he raised, soon as occasion had
 Him call'd, and shone conspicuous at their head;
 Eyes from his trunk and limbs stared every where,
 And even from parts which can't be mentioned here.

His ladies graced his side, but he nor they
 Cared much to share the honours of the day,
 Or ride in open cars with weapons strain'd
 Whate'er by other gods might be ordain'd;
 He therefore safely fought in spite of rules,
 And greater glory left to greater fools.

170

Ungee and Mungola, who boast one source,
 Command the caprian and carnarian force.
 Like Brama's troops they spears of wondrous length,
 And buckles bore renown'd for size and strength.—
 When Christ's chief judge, as nursery fables state,
 On sheep and goats a different doom shall wait,
 But here by plots and wicked Brumhu's laws
 They're join'd in purpose and assist one cause.

Twelve thousand hard hoof'd dromedaries bore
 Of slingers twice that number to the war.

180

No left paw'd Benjamite with surer aim,
 Could hurl a pebble at his distant game.
 Vain of his art was Cunja's blustering chief—
 Who vow'd his arm should bring the state relief.
 "Fool that he was," Mazazor lopp'd his head
 And number'd half his forces with the dead.

A strange like wight was waddling Gunishu,
 Old oceans god, he, and fleet Sooryu,
 By leechcraft had their hydes made sound again—
 And gaping hell defrauded of its gain.

190

The fat god's vertibre was spliced, and bore
 An elephants huge head, but with no more
 Than one long tusk. Stern Shivas porter tore
 The other out and kick'd him from his door.
 A rat of heavens Arabic breed he rode,
 And two great clubs were brandish'd by the god.

A million Bramins with this bantum came
 To grasp at laurels in the fields of fame
 Which show'd much kindness; but they were so small
 The breech of wounded Gorda crush'd them all.

200

When sixty thousand of this pigmy race
 Once went to make or aid some sacrifice;
 A cows deep foot-print in their passage stood—
 Which held, to them, an oceans boundless flood;
 Heav'n's sov'reign smiled upon their efforts vain
 To pass;—but faith they sour'd his humourous vein;
 And had not Vishnoo for the offence atoned
 The king of gods had quickly been dethroned.

Infernal Yuma, stiled "the holy god".
 And "guardian power," a buffaloe bestrode.

210

A fierce and direful monster he appear'd
 With a green face and clotted hair and beard,
 His horrid teeth and piercing grizzly look
 And bloodshot eyes, three worlds with terror shook.
 With a huge knotty cudgel he bestows,
 On the poor faithful kind, but thundering blows
 To drive the soul out. He was judge of hell,
 And prince of all who in those regions dwell.

Around the murky dominions of the shades.
 Where smog and steam the loaded air pervades, 220
 A broad deep stream of boiling water rolls,
 Thro' which must swim all newly knock'd out souls,
 Ere they their last and long'd for home can reach.
 But pundits learn'd, and saintly bramins teach,
 That safely they'll ship off a soul to hell
 Without being scalded—if they're paid right well.
 The enormous Doorga now with flaming eyes
 In all her dreadful forms to vengeance flies.
 Oft was she born and saved in every birth
 The gods, who stray'd like beggars round the earth. 230
 Kartikia, her son, the god of war,
 And bright Ruvee in his seven steeded car,
 Suvurna, Goona, Sering, Cherrigore,
 And Rog and Ram the pride of Bangalore,
 In arms were glorious. Fierce was Luksimee,
 But far more terrible stern Parvutee.
 A thousand hands she in her conflicts used,
 When men obedience to her faith refused;
 A thousand javelins, hatchets, clubs, and bows,
 And darts, and swords, inflict ten thousand blows. 240
 A crowd of chieftains follow'd in her train,
 And kings the cause of Brumhu to maintain.
 Chrishnoo the shepherd, and the queen of hell,
 Viroona, who by Rav'nas' vengeance fell,
 Goutamo, Somus, Seruzwattee, Roo,
 Kalee and Shum, Pritiva, Tarakoo,
 And millions more:—but why attempt in vain
 A task that yields but never ceasing pain.
 Should half the powers from Lethe's banks be brought,
 And half their works of war and wonder wrought, 250
 The world itself, that deeds of one poor god
 Could not contain, would reel with such a load.
 While thus Kartikia had his army formed
 O'er the wide plain which quickly was performed;
 Altho' through half the Zodiac's signs, the sun
 Had travelled ere on earth it could be done,
 The bold insurgents round their leader crowd
 Like the dark gathering of a thunder cloud;
 In port and power, he far "above the rest
 "Stood like a tower," and thus his host address'd. 260
 "Princes and heroes, gods and chiefs give ear,
 And all who arms against oppression bear:
 The day has now arrived which shall decide
 The fate these realms and all their powers must guide,
 Whether old Brumhu still shall reign in heaven,
 Or by Mazazor from his throne be driven:
 Whether by me to honours you'll be raised,
 Or by the tyrant down to hell abased.
 His has a reign been of imposture, fraud,
 And open force. He no regard e'er paid 270
 To justice' dictates or the cries of woe,
 Tho' oft the bramins caused our tears to flow.

Shame and remorse could never touch his breast
Whate'er his crimes. He ever scorn'd the oppress'd.

“ When from the brain of the learn'd Brumbhuchar
Who knew the planets and the course they bear;
And first established castes among mankind,
Sprung Brumhu, Trimurti, and all our kind.
He flattered heaven with promises so fair,
With wisdom feigned and an affected air,
That all believed him; but yourselves can tell
What to our faith and confidence befell.
Yes you may well remember with what tone
He made you slaves to cringe around his throne;
Tools of oppression, pride, and power, and lust,
To fall unnoticed prostrate in the dust.

280

“ Shall he presume, because the holy tribe
Worship from Shudras to themselves prescribe
That we shall thus his godhead now adore?
He is deceived;—but shall be so no more.
'Tis true when haughty bramins condescend
To visit those who to their precepts bend,
The master to the ground bows down his head,
And humbly prays the holy man to tread
Upon his neck, that so the Gods well pleased
May grant absorption * when from life released.

290

'Tis true each morning when in lane or street
One of high cast the inferior rabble meet,
They'll haste some water in a dish to bring,
That he his mouth in liquid from the spring
May scour, or else his fat feet from sweat and dust,
And then the whole they'll gulp with greedy gust.

300

This all is right no more than is required
To keep the beastly, despicable herd
Of man in due subjection to our will
That they of holy filth may drink their fill.
And strife and pain and misery untold,
Which 'tis gods' highest pleasure to behold.

But no—by heaven!—he shall not, I repeat,
The sons of glory thus like miscreants treat:—
Nay 'tis not in his power. Indeed he boasts
The aid of Doorga and her dreadful hosts.

310

But then he's cumbered with each monstrous thing,
Call'd deities, which no assistance bring.
Bird gods and cow gods, monkeys great and small,
Reptile and stone gods, and who knows what all.
A bramin nation, too, besides all these,
Who might be swallowed like the mites of cheese,
Were't not the vengeance such a deed when past
Might draw from others of this haughty caste.

320

We no such force employ:—Great Muhishu,
Shimboo, Nisumba, Veja and Ratoo,
And other potent chiefs obey our call,
Who aided by the Gods must conquer all.

* The union of the soul with the great spirit.

“ Besides, our foes are harrassed with alarms,
 And bear no weapons worth the name of arms.
 What will their clubs and sticks and shafts avail
 When to our shields opposed and coats of mail?
 Our swords and darts our vigorous hands shall wield
 And like a whirlwind drive them from the field.
 Yonder, in mingled disarray they stand,
 A well led onset they can ne'er withstand;
 My eager soul is burning for the fray,
 Forward to death, or fame and victory.”

330

TO MR. WILLIAM CAMPION, NEWGATE.

MY WORTHY FRIEND,

Leeds, May 15, 1825.

WHEN truth forces itself upon our attention after we have been long accustomed to consider its antithesis as such; when correct principles are shown us at a time when our prejudices are strongly in favour of opinions which we have adopted without having given them a fair examination, how unwilling we are to confess that we have been in error; how we acknowledge, deny, and explain, in order to bolster up our old opinions, at the same time that we are compelled to admit the correctness of our newly acquired ideas. Your reply to my observations on your article on suicide is an instance of this; and I need only to quote Campion versus Campion, to establish the fact. Speaking of Suicides, you say, “ they are *compelled* by their feelings; they are *necessitated* to commit that act by which they are removed from all pain.” This is frankly spoken, and here one would suppose our dispute might end, seeing that I only contend for what you acknowledge. But were this acknowledgement to stand alone, it would appear too much like a giving in, so you add:—“ But what I have and do contend for, is, that in the great majority of cases the perpetrators are brought into this state of painful feeling by circumstances which AT FIRST *were* under their controul.” Prove this and you will prove Campion to be in error at page 267 where he says, “ True, we all act from necessity; there is NOT AN ACTION we perform, but we are induced to it by *motives* which compel us to that particular act.” Is not the one quotation a sufficient reply to the other? Consider, my friend Campion, that if there is not an action we perform but what we are compelled to do, nothing can be clearer than that the actions which at first lead to a life of dissipation are as much the result of circumstances as the act of suicide itself.

And so you think it is vague to say that an action is committed

through necessity; but what precise idea have you given to the word by your explanation? "It is an act of necessity that the planets should perform their annual circles round the sun; that heavy bodies should gravitate towards the earth." What then? Why, says Campion, "It is the same with the human animal. Each acts from necessity,—he is influenced by the circumstances which surround him; but remove these circumstances and the conduct of each individual would be different. We all act from the strongest motives." Look at my observations and you will find that you are here agreeing with me when I said—"Make it but apparent to a man about to commit suicide that happiness is still within his reach; give him but the shadow of a hope, and he will live and thank you for the preservation of his life." You must see that the earth's revolution round the sun is no more an act of necessity than it is for you to eat when you are hungry or to drink when you are thirsty, in both of which cases you are compelled to prefer pleasurable to painful sensations.

When very strong inducements fail to compel a person to live, it is a proof that strong as they are they are not so strong as the impulse to commit suicide. The case you suppose of a man having brought himself and family from a state of affluence to a state of extreme misery, is, therefore, much to my purpose. If his lovely partner, eloquently silent, her eyes beaming at once tenderness and sorrow; if his little prattlers, clasping his knees, pathetically imploring for bread; if these powerful pleadings of nature, and more powerful there cannot be, and we always act you know from the strongest motive, if these, I say, were too weak to rouse him to action, to compel him to live, his sensations must have been so exquisitely painful, that, under these feelings, he would be perfectly justified in committing suicide. In such a case, suicide is no more a proof of cowardice than it would be in you to prefer being at liberty to being confined in the Gaol of Newgate.

But why did this individual pursue those courses that led him into such a miserable condition? Campion: "To increase his pleasures." And do we not all desire to increase our pleasures? Undoubtedly. Well, then, the fault is not so much in the individual as in the mal-conformation of society. The circumstances by which man is surrounded instead of compelling him to be virtuous, necessarily make him vicious. Wrong notions are instilled into the minds of youth. Falsehood is taught as truth: instead of being taught to reason they are told to have faith in what they cannot comprehend; to let others think for them instead of thinking for themselves; their education is such that they cannot clearly distinguish right from wrong. We cannot, then, be surprised that so many should pursue the wrong road to happiness. It is some consolation however to reflect that there are circumstances now in existence which tend to induce men to think, to reason, to be happy. I mean the numerous literary and philoso-

phical institutions for the instruction of the labouring classes. As these schools for mental improvement increase, there will be less dissipation, less disease, less crime, less self-destruction. As men become enlightened, they will have a conception of pleasures hitherto unknown to them; pleasures of which they may taste freely without bringing ruin on either themselves or families.

In speaking of Cato, you say: "But supposing his case appeared so desperate, that he could see no hopes of a victory. What does this prove? Why, that the idea of his situation was worse to him than death itself, and that he therefore yielded to the *slightest pain: of the two evils he chose the least*. This is natural enough; but it does not entitle him to the character of a brave man." With the whole of this I agree except "but it does not entitle him to the character of a brave man," because, this would seem to impute cowardice to Cato for having acted naturally. If you mean that man is never brave when he chooses the least of two evils, then tell me in what bravery consists? Do you think that in the history of brave actions you could point out one, the performer of which, supposing him to have the choice of two evils, chose, what he conceived to be the greatest? It would be unnatural to do so. Man, when he has his choice, always chooses what he feels and believes to be the least of evils and the greatest of benefits. Those men are called brave who, in making this choice, do some great good to society, or something that mankind in general happen to think calculated to do good. Such was the action of Junius Brutus of whom you speak: Brutus expelled the tyrant Tarquin, and was therefore brave, for mankind are agreed in considering tyranny an evil. But Junius Brutus in feigning madness and expelling the Tarquins, acted necessarily, chose the least of two evils. Junius Brutus was a brave man, but who can say that he was a braver man than his descendant Marcus Brutus, one of the destroyers of the tyrant Julius Cæsar? and yet, Marcus Brutus, after the battle of Phillippi, committed suicide.

I have been brief in noticing your reply, for I am opinion that the subject will not be gratifying to the major part of your readers; nor would I have noticed it now but for your friend Smithson who, a week or two ago, told me that unless I answered you he would. I told Smithson that Campion had answered Campion much better than either he or I could.

HUMPHREY BOYLE.

MR. HUMPHREY BOYLE, LEEDS.

DEAR FRIEND,

IF your leading observations will apply to either, they will apply as well to you as to me, and I might return them for that purpose. We are each desirous of obtaining for ourselves correct principles, and when we think we have obtained them, we are also desirous of communicating them to others, and of supporting them by our reasoning. Opinions or principles would not be worth holding, did we not think them capable of withstanding the attack of others. You doubtless think that your view of the present subject is most correct; but I shall show, before I close this letter, that I think mine worthy of the same distinction.

The more I think upon this subject the more am I convinced of the correctness of the principles which I have advanced. I have given them all the consideration in my power, and do not see the least reason for changing them. If truth have been forced upon me, it is that I now see it clearer and brighter than when I threw together my first observations: I see from the coalition of opinions, that mine will bear the "tug of war."

I do not see that your charge of inconsistency—of contradiction—of *Campion versus* *Campion*, is well made out. However, should I be blind to my own imperfections, I must say, as my betters have said before me,

— where'er I have expressed
Opinions too, which at first sight may look
Twin opposites, the second is the best;
Perhaps I have a third too in a nook
Or none at all—which seems a sorry jest;
But if a writer should be quite consistent,
How could he possibly show things existant?

But in this case, if there be any inconsistency, it exists in your endeavouring to give a different interpretation to my words from that which the context, or the tenor of my letter warranted: you have suited them to your own ideas and have endeavoured to turn the consequences of those ideas upon me. If I take your opinion correctly, it is, that you look upon necessity as a sort of *fate* which cannot be averted; that mankind are compelled, without their own concurrence, to the performance of certain actions; and that, consequently, the suicide is neither to be applauded nor condemned, for the error, or folly, or weakness, or what not, of self-destruction. I see well enough that we all act from motives of some sort; that, theoretically speaking, there is no action without a motive; there is no effect without a preceding cause; but amongst the innumerable motives, or causes, or circumstances

in actual life, there is space sufficient for the exercise of individual judgment. If this were not the case, there could be nothing like reward or punishment, praise or blame: the culprit, the bigot the tyrant, could not be subjected to censure, nor the possessors of the opposite qualities deserving of praise: there could be neither cowardice nor courage, and, consequently, our argument would be at an end. If this were not the case, you, and I, and the whole of mankind, have been strangely at fault. We have spent our time, our lungs, and our imaginations, in praising, exciting, and endeavouring to emulate those who have been distinguished for virtuous and noble qualities; you have suffered, and I am suffering, imprisonment, for what we fancied was praiseworthy, and likely to produce an ultimate good; and yet, if our judgment had no share in our determination, we might as well have sat at home snugly and undisturbed, since we should have been entitled to the same share of esteem from our fellow countrymen.

When I say that in the great majority of cases the misfortune which leads to suicide is brought on by the accumulation of circumstances which were at first under their controul, I express no more than you express yourself, when you say men have the power to *choose* between different circumstances. If a variety of objects are presented to them, they must exercise their judgment upon that which they shall determine upon, and whichever way they determine they are subject to the consequences, whether they be good or evil. If you pursue a criminal course in order to increase your pleasures, and you should be overtaken in that course, would it be sufficient to say, that you was compelled to that particular course by some irresistible impulse? That you had the power to act wrong, but not the power to act right? We certainly act from motives; the robber has motives, and which to him seem, at the time, to be very strong motives; so would he have had, if he had pursued a more honourable employment; but will you say that in either case his conduct is equally justifiable? When in his particular course, like the rider on the race ground, he is impelled onward, and it is with great difficulty that he is enabled to turn off into an opposite direction, but before he started, he might with as much ease have directed into any other. I do not say that all cases of misfortune are brought on by their own individual misconduct; there may be some honourable exceptions; but in the case of suicide, the great majority will be found to have had their origin in vice or stupidity.

A man does right to seek and enjoy as much pleasure as possible, (and what is life without it?) but he is not justified in pursuing this to the injury or ruin of another. In the case I supposed in my last, and to which you refer, the individual must have been aware that passing through a continued scene of extravagance was not the way to ensure the end of pleasure—happiness. A very small share of judgment must have assured him that a life of ex-

ness could not last for ever; that there must come a time when his means would be inadequate to his wants, and a prudent man would have avoided such a time while it was in his power. Institutions may be bad, but there is a sufficiency of good advice and good example in the country, if a man choose to look after it; he is not compelled to shut his eyes to the good, and open them only to the evil of mankind; but if he do so, it is but just that he should bear the consequences.

If men are to be justified in any actions supposing they are committed to increase their pleasures, the midnight assassin may be acquitted from all responsibility on the same ground. The gore streaming from the mangled body of his victim may be to him a source of pleasure. Modern Neros may glut their horrid and insatiate appetites with the purest blood of the community, and be justified, were such a principle to be admitted. No my friend, reason tells us that the powers of the human mind are sufficient to discriminate between good and bad actions—she cannot justify crime by the specious pretext of increasing our pleasures.

Since you have objected to my explanation of necessity, I wish you had given us a better. It is an important word, and well worth your attention. I do not see that the earth could move round the sun without some propelling or attracting power—some cause for its revolution; and this cause we may as well term necessity as any thing else, but whatever this necessity itself is I cannot tell. I use it only as another name for CAUSE of any sort. A man is not compelled to eat when he is hungry or drink when he is thirsty. He may put either or both off for hours or even days beyond the time when he first felt the pain of hunger or thirst. Instances might be produced of very long abstinence, though no doubt the want was severely felt.

Cold indeed must be the heart which could not be moved by such a scene as you have described. A “lovely partner eloquently silent, her eyes beaming at once tenderness and sorrow; the “little pratlers clasping his (the father’s) knees pathetically imploring for bread,”—Powers of nature! and all this not rouse him to action! not a struggle to save such a partner, and such children! Such a scene should render him furious, but it should be the fury of the lion when in quest of food—an Orlando with sword in hand demanding provision for himself and friend. If ever man deserved the name of coward, it would be him who would leave his partner and family in such a state of misery. If he must perish, let him perish as a man—“nobly struggling ’gainst the storms of fate”—not sneakingly retiring from the hurricane he had raised. Well might the poet conclude after viewing such a scene,

When all the blandishments of life are gone,
The coward sinks to death the brave live on.

You seem mightily taken up with this same Cato ; you seem to think that because he has obtained a name for bravery, he must have been such. If it can be shewn that he was not a brave man, it will not be the only instance wherein popular opinion has been blinded by the veil of error. What had he been thought of in this country had not an Addison embellished his panegyric? Addison has produced a good tragedy, and the feelings of the audience are carried away in the admiration of his hero, without allowing their judgment to reflect, that that hero abandoned the cause of liberty by the very act which they applaud. But let us consult this panegyric,—let us see if we can find *even there* a character to be admired.

Throughout the whole of the piece, we do not find Cato taking any active part in repressing the discord among his own party, nor making any actual preparation for resisting the force of Cæsar. We find him bending to circumstances instead of endeavouring to controul them. His son Marcus was a braver man than he, for,

Long at the head of his few faithful friends
He stood the shock of a whole host of foes,
Till, obstinately brave, and bent on death,
Opprest with multitudes he greatly fell.

While Cato, though then out of danger was complaining that,
The torrent bears too hard upon me.

And again, speaking to his remaining son Portius and friends :

Now thou seest me
Spent, overpower'd, despairing of success.

Let it be remembered that Cæsar had not then advanced to Utica, so that a defeat was not certain. If he had resolved “not to outlive the liberties of Rome”—why not have fallen like Marcus sword in hand? A single blow from a single arm, has before now eased the world of a tyrant! But instead of this, we find him discussing with Plato on the immortality of the soul, and enquiring,

What means this heaviness that hangs upon me?
This lethargy that creeps through all my senses?
Nature oppressed and harrassed out with care
Sinks down to rest. This once I'll favour her,
That my awaken'd soul may take her flight,
Renew'd in all her strength, and fresh with life,
An offering fit for heaven.

Portius enters and perceiving his intention, exclaims:

O, let the pray'rs, th' entreaties of your friends,
Their tears, THEIR COMMON DANGER, wrest it from you!

After Cato has sunk into repose, Marcia, Cato's daughter, enters, when Portius continues:

O Marcia, O my sister, still there's hope!
 Our father will not cast away his life,
 SO NEEDFUL TO US ALL, AND TO HIS COUNTRY.

Before we learn that Cato has roused from his nap, Portius learns that as his

— father's friends, impatient for a passage,
 Accuse the lingering winds, a sail arriv'd
 From Pompey's Son, who through the realms of Spain
 Calls out for vengeance on his father's death,
 And rouses the whole nation up to arms.
 WHERE CATO AT THEIR HEAD, ONCE MORE MIGHT ROME,
 ASSERT HER RIGHTS AND CLAIM HER LIBERTY.

But no! a groan was heard—Cato had fallen upon his sword.
 He had however time to lament the act, for, he says :

—— methinks a beam of light breaks in
 On my departing soul. Alas, I fear
 I've been too hasty.

Such is the panegyric founded on the actions of this exalted Cato!

I shall give you a few extracts from Furgurson's History of the Progress and Termination of the Roman Republic, which will show the incomparable loss sustained by the Republican party, in consequence of this frequent and matter-of-course occurrence of suicide. Furgurson has been detailing the struggles between Pompey and Cæsar, and the subsequent death of Cato, after which he says, "Soon after the action at Munda, Scapula, one of the officers lately at the head of the republican party in Spain, turned the practice of suicide into a kind of farce. Having retired to Corduba from the field of battle, he ordered a magnificent pile of wood to be raised and covered with carpets; and having given an elegant entertainment, and distributed his money among his attendants and servants, mounted to the top of this fabric, and while one servant pierced the master with his sword, another set fire to the pile. **THUS THE VICTORIES OF CÆSAR WERE COMPLETED EVEN BY HIS ENEMIES;** and while he made a fresh step to dominion at every encounter, they who opposed him went headlong and abandoned their country to its ruin." Vol. 4. p. 123.

At the battle of Phillippi, to which you refer, it appears, that "Cassius, after the route of his division with a few who adhered to him, had halted on an eminence, and sent Titinius to the right, with orders to learn the particulars of the day on that side. This officer, while yet in sight, was met by a party of horse emerging from the clouds of dust that covered the field. This party had been sent by Brutus to learn the situation of his friends on the left; but Cassius, supposing them to be enemies, and believing that Titinius, whom he saw surrounded by them, was taken, in-

stantly, with the precipitant despair which, on other occasions, had proved so fatal to the cause of the republic, presented his breast to a slave, to whom he had allotted, in case of any urgent extremity, the office of putting an end to his life. Titinius, upon his return, computing this fatal calamity to his own neglect in not trying sooner to undeceive his general by proper signals, killed himself, and fell upon the body of his friend." Vol. 1V. p. 352. One would have thought that this loss would have been a sufficient warning to Brutus, not to sacrifice his life when fortune seemed to him unfavourable, but no; as he met with difficulties he also submitted to voluntary destruction.

Let it be remembered that at this time Brutus had under his command, fourteen thousand men. Do you think, my friend Boyle, that in a case of desperation, nothing was to be effected by these men? or supposing they were too weak to withstand the enemy, Do you not think that Brutus, as their General was bound in duty to lead them from the field with the least possible loss? Do you think, that Brutus is to be applauded for leaving his army to surrender or to be exterminated? Truly, if this be bravery, I should wish all mankind to be as free from it as possible! Let it be also remembered, that with Brutus expired, what were termed the liberties of Rome!

One more extract from Furgurson, it is the concluding paragraph of his chapter detailing the battle of Phillippi. "It appears to have been a point of honour among the Romans of this age, to perish by their own hands rather than by that of an enemy, otherwise they could have easily, when fortune appeared to have declared against them, forced their antagonists to bestow that death which they afterwards obtained with great reluctance from their friends; and perhaps, in forcing matters to this extremity, they might have turned, on occasion, the fortune of battle. Caesar seems to have owed victory, at times, to efforts of this sort; and his party in general prevailed by their perseverance under checks and difficulties, as much as by the advantage they took of the favours of fortune." Vol. 4, p. 368.

The effect of this frequent practice of suicide is lamentably displayed during the reign of the murdering Nero. He was not at the trouble of executing those who excited his displeasure; he had only to let them know, that it was his wish that they should die, and they, easy souls! quietly opened their veins to let out that life which had become disagreeable to him. Tacitus relates numerous instances of this, and were he to relate the whole, says he, "I should doubtless succumb under the weary task, and propose no other than to surfeit my readers, justly loathing a recital of the fall of citizens, however honourable, yet tragical and without end: yet more irksome is the present work, in which such a deluge of blood tyrannically spilt at home, and *the general and slavish passiveness under the tyrant*, are considerations that know

the soul and oppress it under anguish and sorrow. By such therefore as shall peruse this history, I desire it may be remembered (and it is the only apology I claim) that from no hatred of mine, but the duty of an historian, I mention those *who thus tamely submitted to perish.*" Annals of Tacitus, Book XIV. paragraph 14.

Cato may have been a brave man, but he would have been a braver man had he not committed suicide; to shrink from danger, to bend to circumstances when those circumstances were detrimental to the cause he had embarked in—to fly from the station which he was called upon to fill, was any thing but bravery to be admired. Suicide is the very antipodes of courage; it is a flying from danger to a state of insensibility. Whether it is prudent, as being of the least pain to himself, when in a dangerous or miserable state, to commit suicide is another question, but that suicide should be an act of courage, appears to me in every way a contradiction. "Those men" you say "are called brave who, in making this choice (between two evils,) do some great good to society, or something that mankind in general happen to think calculated to do good." Had Cato been such a man, he would have *chosen* to defend the people against Cæsar even had that choice produced the greatest amount of suffering to himself. The patriot, the man of true courage, of unconquerable bravery, would make choice of what would be to himself the greatest evil, providing he could effect by that a greater good to the community.

Fortitude is a better term than courage: the first signifies a quality that is prepared to meet any emergency and which is so ingrafted to the constitution that both must be annihilated together; whereas courage is more momentary and requires to be supported by time, place, and opportunity. Besides, courage is not always to be admired; the robber, the pirate, &c. no doubt display courage at certain times, though take them at other times when their bullying fit is not on, and you will find them to possess but a very mean heart. Men in different stations of life will look with indifference on those scenes to which they are accustomed, though really perilous, while others of perhaps less danger they would be found to shrink from. I think I have sufficient fortitude to meet death at any time, and even to sacrifice my life to a good purpose; but there are some things which I do not like; for instance, I should not like to be hung, because that is dog-like, and I have a most unconquerable aversion to cold steel.

Voltaire says, in a very good work on the manners and spirit of nations, "One would have supposed that a nation, in which both philosophers and women devoted themselves voluntary to death, must have been warlike and invincible; yet ever since the ancient Sezac, every invader of India hath easily conquered that country." Another proof that suicide and courage are not connected.

I have received various comments, verbally and otherwise, on

our last correspondence, some for and others against me. I will insert here one from Mr. W. V. Holmes which I have had some months, but I was unwilling to print it until I had heard all that was likely to be said on the subject.

FRIEND CAMPION,

Lincoln, Feb. 14, 1825.

EVER since I first thought on the subject I have been accustomed to look on suicide as the greatest privilege I enjoy; I can at any moment leave every pain I am enduring; should that pain become intolerable: I can elude the pangs of a merciless persecutor; laugh at his impotent rage; and when he expects to glut his revenge by a survey of my sufferings, or ignominy, I can by putting an end to my existence, deprive him of all his expected triumph in witnessing those sufferings. But, am I to be designated a coward for so doing? Surely not. I think W. C. would hardly call me one under those circumstances.

Now if suicide is to be designated cowardice in some cases, and not in others; it would be well to establish in what cases it is not an act of cowardice. You, I perceive, think Cato's act, a cowardly one. Boyle thinks differently. According to Boyle's view of the case, "choosing to die rather than grace the triumph of his conqueror," I think it was not an act of cowardice: but, if he had a chance of "losing his life while contending with the enemies of his country" it certainly was an unpardonable act to lose such an opportunity. I cannot bring myself to call it an act of cowardice; because, I think the man who inflicts death on himself, has more strength of nerve, than the man who rushes to meet it from another. You say, "the Spartans despised death, because life without honor was to them a life of pain." I may retort your own words, and say, the suicide despises death, because life without pleasure or hope, is not worth holding.

I cannot perceive that all cases of suicide are justifiable; but I think, that if all those persons who commit suicide could be allowed to speak, they would justify it; if not to our satisfaction, at least, to their own feelings, what shall we say then? We know that at such moments they seldom allow any thing but their own feelings to be the judge. Then they are to them justifiable, though to us they appear exactly the reverse. In the case you have brought forward, the conduct of the suicide would to all appearance be decidedly unjustifiable, but to the unhappy person's own feelings perfectly justifiable. If we could enter into his feelings we might suppose him to say, "I have reduced myself, the partner of my bosom, and my dear children to a state of beggary and ruin through my cursed love of gaming, shall I live to be a witness of their unmerited suffering, or shall I with that hand that has thus caused the ruin of all that is dear to me, inflict an act of justice on myself, and rid the world of a villain? I will do it, I cannot bear to see their misery, and the act that I am about to com-

mit, may be the means of inducing some person to take pity on their friendless situation, whilst I, if I live, should only augment their misery." We cannot wonder that a person reasoning in this way, should commit suicide, however we may condemn him.

I do not think Brutus would have been justified in committing suicide; at such a time, the hope of revenging his father and brothers would be sufficient to keep any man alive rather than induce him to revenge himself on himself; it would in fact be no revenge at all. Wishing you to give these things a little further consideration; and, wishing you every success in your present pursuit,

I remain respectfully yours,

W. V. HOLMES.

Depend upon it, friend Holmes, that our persecutors would desire nothing better than to hear of us resigning to self-destruction; we should be completing their dearest wishes by removing all possibility of further annoyance: we should be doing that for ourselves which the spirit of the age prevents them from doing for us. A persecutor, however he may torture, can receive no triumph, can receive no satisfaction, from the sufferings of his victim, unless he is able to break the spirit of that victim to implore his mercy. The best resolution an individual can take after he is within the fangs of a tyrant, is to bear all, until he sees a fit moment for retaliation. Do not let him "revenge himself on himself," as you have well observed, for this is only furthering the object of his persecutor. How would the fanatics of every sort rejoice to hear of Richard Carlile, under the gloomy prospect of endless imprisonment, turning a knife against himself! Or had this been the case five years ago, how different would be the prospect of free-discussion in this country! He who boldly withstands the minions of a corrupt power, has received the eulogy of the uncorrupted Shelley.

The virtuous man,
Who, great in his humility, as kings
Are little in their grandeur; he who leads
Invincibly a life of resolute good,
And stands amid the silent dungeon-depths
More free and fearless than the trembling Judge,
Who, clothed in venal power, vainly strove
To bind the impassive spirit.

Even when under sentence of death, and when there is almost a certainty of its being carried into execution, it is better to live on and show by his conduct, that death has no terrors to his mind. If it be a political case—and it is to this alone that I can suppose your observations to apply—where the feelings of the multitude are in his favour, there is a possibility of a return of fortune, or if this be not accomplished, his public execution may raise in them the spirit of retaliation which may be remembered at a future day;

whereas had he committed suicide, that is, put himself to death rather than be put to death, he would have removed all anxiety from his enemies without raising the sympathy of his friends. A brave man may shew even upon the scaffold that he can nobly die. The murdered Ney, by his conduct after he was led out to execution, rendered his situation even enviable. He stood before the men who were drawn up to take his life, "My brave men," said he, baring his bosom, "point straight to the heart!—fire!" Where was the triumph of his enemies?

I can tell you of cases where self-destruction is an act of bravery; it is when a greater public good can be accomplished than had the individual lived. I have a faint recollection of reading an anecdote of a private soldier which occurred during the late continental war. A party of miners had deposited a quantity of gunpowder under a piece of ground that the enemy were compelled to pass over, and it was the object when they arrived here to set the match to the powder and blow the whole up; but it happened that they reached this spot much earlier than was expected, and before a train could be laid to set fire to it from a distance. What was to be done? The powder must be immediately lighted or their object would be lost! In this extremity, an individual volunteered; he commanded the whole of his companions to retire, and when they were out of danger, he set fire to the powder, and he and the enemy were blown up together. This was an act of cool, deliberate, and determined fortitude, almost without its parallel.

I do not doubt but those who commit suicide justify the act according to their own feelings and disposition; but I must submit, that this is not the criterion by which *we* should judge them. We should direct our attention less to the act itself, than to the good or bad effect it is likely to produce on society. In obscure individuals, among whom the general number of suicides are perpetrated, the effect is not felt beyond their surviving relatives; society does not feel the loss of members from whom it never expected a benefit; but in those cases where individuals are so placed that the interests of a great body of the people depend upon their actions, it becomes a serious evil—society sustains a general loss when those individuals desert their post. Such I consider to have been the case with Cato, with Marcus Brutus, and with numerous others which might be mentioned. Much depends upon an able and determined leader in the conducting of any enterprise; and how much more so, when the object is a restoration of neglected rights? No man should undertake the direction of a force at such a time, unless he is prepared to brave every danger; if he must die, let him die sword in hand—let him set an example to his followers of bravery, not of pusillanimity.

If, after all I have said, it should be concluded that I am in error—that it is not an act of cowardice to commit suicide—let it

be considered that I am alone responsible for that error, since I am opposed on this subject by, at least, one half of my brother editors.

WILLIAM CAMPION.

ELEGY ON THE ORDINARY OF NEWGATE.

BY TOM BROWN.

Newgate, lament, in pensive sable mourn,
 For from the World thy ancient Priest is torn,
 Death, cruel death, thy learn'd Divine has ended,
 And by a Quinsy, from his place suspended.
 Thus he expir'd in his old Occupation
 And as he lived, he dy'd by suffocation.

Thou reverend pillar of the triple Tree,
 I would say Drop, for it was prop'd by thee;
 Thou Penny-Chronicler of hasty fate,
 Death's Annalist, Reformer of the State:
 Cut-throat of Texts, and Chaplain of the Halter,
 In whose sage presence Vice itself did falter.
 How many Criminals by thee assisted,
 Old Sam, have been most orthodoxly twisted?
 And when they labour'd with a dying Qualm,
 Were decently suspended to a Psalm?
 How oft hast thou set harden'd Rogues a squeaking,
 By urging the great Sin of Sabbath-breaking;
 And sav'd delinquents from Old Nick's Embraces,
 By flashing Fire and Brimstone in their Faces?
 Thou wast a Gospel-Smith, and after Sentence,
 Broughtst Sinners to the Anvil of Repentance;
 And—though they prov'd obdurate at the Sessions,
 Couldst hammer out of them most strange Confessions,
 When plate was stray'd and Silver spoons were missing,
 And Chamber-maid betray'd by *Judas* kissing,
 Thy Christian Bowels cheerfully extended
 Towards such, as by *Mammon* were befriended.
 Though *Culprit* in enormous Acts was taken,
 Thou wouldst devise a way to save his bacon;
 And if his purse could bleed a half Pistole,
Legit, my Lord, he reads, upon my Soul.
 Spite of thy Charity to dying Wretches,
 Some Fools would live to bilk thy Gallows-Speeches.

But who'd refuse, that has a taste for writing,
 To hang, for one learn'd Speech of thy inditing ?
 Thou always hadst a conscientious itching,
 To rescue Penitents from *Pluto's Kitchen*;
 And hast committed upon many a Soul,
 A pious Theft, but so *St. Austin* stole,
 And Shoals of Robbers, purg'd of sinful leaven,
 By thee were set in the high road to Heaven.

With several Mayors hast thou eat Beef and Mustard,
 And frail mince-pies, and transitory Custard:
 But now that learned Head in Dust is laid,
 Which has so sweetly sung and sweetly pray'd:
 Yet though thy outward Man is gone and rotten,
 Thy better part shall never be forgotten
 While *Newgate* is a mansion for good fellows,
 And David's Psalms are murder'd at the Gallows;
 While *Grub-street* Muse, in Garrats most sublime,
 Trafficks in doggrel, and aspires to Rhime:
 Thy deathless Name and Memory shall reign
 From fam'd *St. Giles*, to *Smithfield*, and *Duck-lane*.

EPITAPH UPON THE SAME,

AND BY THE SAME.

Under this Stone
 Lies a reverend Drone,
 To *Newgate* well known;
 Who preach'd against Sin,
 With a terrible Grin,
 In which some may think, that he acted but oddly,
 Since he li'vd by the wicked, and not by the Godly.
 In time of great need,
 In case he were feed,
 He'd teach one to read
 Old Pot-hooks and Scrawls,
 As ancient as *Paul's*.
 But if no money came,
 You might hang for old *Sam*,
 And founder'd in Psalter,
 Be ty'd to a Halter—

This Priest was well hung,
 I mean with a tongue,

And bold Sons of Vice,
Would dis-arm in a trice,
And draw tears from a flint,
Or the Devil was in't.
If a sinner came him nigh,
With Soul black as Chimney,
And had but the Sense
To give him the pence,
With a little Church-paint
He'd made him a Saint.
He understood Physick
And cur'd Cough and Ptisick;
And in short all the ills
That we find in the Bills,
With a sovereign Balm
The world calls a Psalm.

Thus his *Newgate-birds* once, in the space of a moon,
Though they liv'd to no purpose, they dy'd to some Tune.

In Death was his Hope,
For he liv'd by a Rope.
Yet this, by the way,
In his praise we may say,
That like a true friend,
He his flock did attend,
Ev'n to the World's end,
And car'd not to start
From Sledge, or from cart,
'Till he first saw them wear
Knots under the Ear;
And merrily swing,
In a well-twisted String.
But if any died hard,
And left no Reward,
As I told you before,
He'd inhance their old Score,
And kill them again
With his murdering Pen.

Thus he kept Sin in awe,
And supported the Law;
But, Oh! cruel Fate!
So unkind, tho' I say't,
Last Week to our Grief,
Grim Death, that old Thief,
Alas, and Alack,
Had the boldness to pack
This old Priest on his back,

And whither he's gone,
 Is not certainly known.
 But a man may conclude,
 Without being rude,
 That Orthodox *Sam*
 His Flock would not sham;
 And to shew himself to 'em a Pastor most civil,
 As he led, so he follow'd them all to the D—l.

VARIORUM.

————— where is he, the champion and the child,
 Of all that's great or little, wise or wild?
 Whose game was empires and whose states were thrones?
 Whose table, earth, whose dice were human bones?

IX. CHARACTER OF NAPOLEON.—Napoleon's genius elevated him; but his temper proved his ruin. A restless, ambitious, reserved and hasty temper, united with imperial power was naturally calculated to give offence to those, who approached him. Human vanity is a delicate string, which should be touched with the greatest caution. Napoleon conceived that his great power exempted him from the forms which engage the love of subjects, and call forth sentiments of attachment. He seemed to think that he was sufficient to himself, and the many imperfections which he observed in mankind, rendered him somewhat misanthropic. This disposition caused him to feel the ingratitude of many persons because he mortified their vanity; and the vanity of the great, when once wounded, never forgives. He knew how to govern his subjects, and Europe; but he could never govern himself; so true it is, that all great men have a weak point. He was brave, generous, and magnanimous, and prized glory above all things; but unfortunately, he could never conquer his passions. His luminous understanding had no influence on his temper. His genius gained him admirers; but his neglect of forms made him enemies. His admirers were far from his person, and his enemies were about him. A lady of the imperial court remarked, that Napoleon was a piece of patch-work, made up of parts of a great and common man. He wished that women should attend to their family affairs, and not interfere with politics. The influence of the women of Louis XV. alarmed him. He thought women might be commanded like an army. He little knew their restless, insinuating, inquisitive and persevering spirit, and the direct influence they exercise over their husbands. He did not seem to understand women; they never relinquish their privileges.—*Journal of Madam Campan.*

VII. PRAYERS.—A Turk seeing the tempest was over, a miracle! my friends, says he, the dew of heaven is descended on my turbon; our vessel was about to perish; I implored the succour of Mahomet, he appeared unto me; heaven was propitious; the thunder did roar; the earth did tremble; the sea grew calm, and the winds did cease.

You are mistaken, says a Chinese, your Mahomet had nothing to do in it.

As soon as I perceived the tempest, I pray'd my pagod that he would put an end to it; my prayers were ineffectual, so I grew angry, and I whipped him till he calmed the sea.

Thou thyself art mistaken, cries an Outavionis, 'twas neither him nor thee, but my dog, who extricated us from the impending danger; throwing him into the sea, hold says I to the tempest, I give thee my dog to appease thee.

O simple mortals! how proud of thy prayers! how poor is thy pride!

VIII. THE ROYAL OATH.

So help me God! exclaims the D——,
True to his tythes and prayer-book,
I'll never change my modes of thinking
No more than women, cards, or drinking;
Not light from heaven its way shall find
Within the vacuum of my mind:
Eldon may doubt—a sore infliction—
But I'm obtuse to all conviction,

SO HELP ME, GOD!

But FRED., you chang'd from front to rear,
At Dunkirk's walls (tho' not through fear;)
You've often chang'd your soldier's coat,
And oft, too oft, your last pound note:
By force compelled, my lusty spark,
You *cut* your office and your *Clerk*;
And though you carry this state farce on,
By force you still may cut your parson;
For, if you give way to your choler,
Your crown will not be worth a dollar,

SO HELP ME, GOD!

From the Dublin Morning Register.

*WEEKLY SUBSCRIPTIONS from May 30, to June 20, being
the 25th, 26th 27th and 28th weeks.*

John Christopher	4	0	Mr Stickland	2	6
James Sedgwick	2	0	Mr. Walker	1	0
William Millard	2	0	Mr. Sheet	1	0
James Hunter	2	0	Mr. Evans	0	6
Mr. Fenton	2	0	Mr. Walton	0	6
W. T.	4	0	Non-entity	1	0
Mr. Ewen	4	0	Robert Smith	5	0
Mr. Bickley and Friend	2	0	Mr. Dalton, City Gardens	6	0
Mr. Thurrell	2	0	A Friend	1	0
Mr. Wood	0	8	Mr. Wilmot	0	6
Mr. Morland	0	4	Mr. Milburn	1	0
Mr. Skiven	0	4	Mr. Brooks	1	0
Mr. Hollins	0	4	William Cochran, late fellow		
Mr. Stewart	0	4	Prisoner	10	0
Mr. Outis	2	0			
Mr. Sirrah	1	0	Charles Gust, a Friend to		
Mr. Franklin	1	0	Free Discussion	5	0
Mr. Norton	1	3	William Cotteral, do.	5	0
M.	2	0	J. L., do.	5	0
W. W.	2	0	My name would crush me	5	0
Dr. Watson	5	0	I. G.	20	0
Mr. Pattison	1	0	Mr. White for R. Hassell	5	0
Mr. Evans	1	0	Mr. Bickley, for Mrs. Perry	1	0
A Materialist	1	0	Mr. Millard, for do,	1	0
Mr. Green	1	0	Mr. Scot, for John Clark	1	0

A Subscription for MESSRS. CAMPION, CLARKE, HALEY PERRY and others. The persecuted, but brave men, who have ennobled themselves to all unprejudiced minds and to which they must have demonstrated the wickedness as well as folly of persecution for opinions. From Huddersfield.

W. D.	20	0	An Enemy to Religious Per-		
A Enemy to Persecution	20	0	secution	5	0
Abel Hellawell	5	0	W. Machan	5	0
B. Omerod	5	0	John Heywath, a Reformer	2	6
James Booth	5	0	L. Pitkeshly	2	6

A few Friends at Halifax.

Joseph Moore, and Sons	7	0	John Allen	1	0
John Tiffany	1	0	Robert Percy	0	6
James Pickles	1	0	John Robertshaw	1	0
Joseph Murfit a Friend	1	0	C. Cain	0	6
Adam Lowe, a Friend to Free			William Faith	0	3
discussion	2	6	Clisse	0	3
James Holstead	0	6	Kendall	0	3
A Sutcliffe	0	6			

Printed and Published by Richard Carlile, 135, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 135, Fleet Street, or to ny of the Editors.

THE
Newgate Monthly Magazine:

OR CALENDER OF

MEN, THINGS, AND OPINIONS.

No. 12, Vol. I.] LONDON, August 1, 1825. [Price 1s.

ATHEISM.

AN Atheist, says Dr. Johnson, is one who disbelieves the existence of a God. In this sense there are many Atheists, since all who do not believe in a particular God, are Atheists to that God. The believers in any given God are Atheists towards the believers in any other God. The worshippers of a toad, a cow, a cat, or a serpent, must be Atheists towards each other. The early Christians were a sect of Atheists, since they denied the existence of the Roman Gods as by law established, and I do not know why all who are not Trinitarians should not receive the appellation of Atheists, since they deny either one or two important appendages of the Christian Godhead.

The Atheism intended to be treated on in this essay, is that which denies the existence of any supernatural, or any spiritual being. It is opposed to all the Gods which were ever supposed to have an existence, and is more comprehensively termed Materialism. Atheism is opposed to the existence of any Gods, while Materialism implies, that its possessor accounts for all the phenomena of nature by the diversified combinations of matter. However, I shall here use the terms, as they are generally used, synonymously.

When my mind was happily relieved from what appeared to me the cruel and horrid consequences of religion, I was told that Deism, or the belief in an intelligent God, was the point beyond which infidelity could not be extended. I was led to suppose, that Atheism was in itself absurd and unnatural, and could not be embraced by any one who was not already an idiot or a madman. This was the conviction of those who first led me to examine into our systems of theology, and as they at that time had had more experience than myself, I also received the same impressions, and, through this jaundiced vision, united in execrating the principles of Atheism. However, I had no interest to induce me to support any particular opinion, to the exclusion of any other; I was free to compose my garland of those flowers which appeared to me the most beautiful; I examined by means of books, opi-

nions, creeds, or principles, for myself, and the result was, not only to change my own opinions with respect to Atheism, but to change the opinions of those who had first led me from the dread of purgatory, or hell, into the elysium walks of Deism.

If the Deist could give us any tangible proofs for the existence of his kind and intelligent God, his would be the most delightful system of religion of which we have any account. It would be a source of happiness to all good men to know, that their deeds were registered where human tyranny could not reach, and where rewards would be distributed to every one without partiality. They would look to such a period as the commencement of that state of felicity, feigned by our poets, but which can never be realized during our present state of existence. But however desirable such a state may appear, we must not allow it to blind us to the facts as they are displayed. It is the duty of the philosopher to view things as they are, not as he would wish them to be, and this is no more than is done by the philosophical Atheist.

A being to be possessed with intelligence we must suppose to be constituted with similar faculties to those belonging to the human being; to think, to arrange, to determine, are qualities depending upon the organization of the head and brain; if we conclude that the supreme being is intelligent, we must suppose him to be endowed with those faculties which produce thought, judgment, &c. and those faculties in perfection, since we find that the least mal-formation render them inactive. After determining thus far, it will be fair to judge of his actions by the same criterion by which we judge of the actions of human beings; if we find the work of his hands inadequate to the end of its production; if we find, instead of happiness, a great preponderance of misery, the necessary attendant of his production; we are bound to conclude that he has not exercised his wisdom or justice, to its best possible end. While the least amount of real evil remains in the world, it must be a reproach to his good disposition. The Atheist knows that all physical evil is the necessary consequence of the operations of matter, and that moral evil has its rise in the bad dispositions of mankind; but the Deist, or any other believer in the existence of a supreme being, must allow that his God has the power at any time to prevent this evil: Then why does he not exercise it? Why not remove, or re-organize those beings which produce to society so much misery? If, as old Epicurus saith, he be willing but not able, he is weak; which is inconsistent with the nature of God.—If he be able and not willing, he is envious; which is no less foreign to the nature of God.—If he be neither willing nor able, he is both envious and weak;—and consequently no God.—If he be both willing and able, (which is alone suitable to God,) whence did evils arise? or why does he not remove them?

Deists, as well as all other believers, have given their God,

qualities which destroy each other: they load him with accomplishments which he is unable to exercise. He is, say they, a being in himself infinite, beyond whom there are no bounds; and yet he is not matter, but a certain something distinct from matter. When the qualities given to God destroy each other, it is a proof that his worshippers are unacquainted with his mode of being; that instead of describing a reality, they are issuing a sphinx from the imagination, made up of properties with which they are acquainted, but whose *tout ensemble* never had, nor never can have, an existence.

Supposing, says Dr. Paley, in crossing a heath, he had kicked his foot against a watch, a machine which he had never seen before, and after examining its construction, he might very fairly conclude, that it was designed for a particular purpose,—that it must have had a maker possessed of sufficient knowledge for its formation; carrying the same argument, continues the Doctor, to that stupendous machine, the universe, we are compelled to admit that it must also have had a designer intelligent and powerful. Very well Doctor. But since every production must have had a cause for its production, whence came this all powerful Designer of the universe? what cause brought him into existence? from whom did he receive the power of forming the universe? Had he any parents? or did he spring from nothing? Believers tell us that he is self-existent: Then in what does he differ from matter? It is absurd, say they, to suppose that matter should exist of itself, and without a cause; and yet they suppose that there is no absurdity in ascribing the whole to a certain indiscrible something, which, supposing it to exist, must be subject to the same objections! The word God is but a cloak for our ignorance, and a bar to all social improvement. To say that God has done so and so, is to acknowledge, in other words, that we know nothing about it; for if effects are in themselves difficult of solution, we only increase that difficulty by attributing them to a cause of which we are ignorant.

Still it may be said the watch had a maker and wherefore deny a maker for the universe. But to support the analogy it must be shown that the universe was constructed to a particular end; that the operations of nature are invariable in their result. Can this be shown? and if it can, why not show it? We can account for the construction of the watch, but to account for the construction of the universe by the same analogy, we must suppose the constructor to be endowed with similar faculties to the human being. But how can we suppose him, if a spirit, to be endowed with material organs? If he forms no part of matter, how can we suppose him competent to act upon matter? The idea of a designing God is a mere chimera. His existence is an hypothesis which we can do better without than with. The Atheist does not affirm that the universe exists without a cause, but he contends

that that cause is not distinct from the properties of matter. He knows of no being or thing more extensive than MATTER, nor of any cause more powerful than MOTION. It is matter and motion which comprise the whole of which the Atheist has a knowledge, and it is from their operation that result according to his opinion, all the effects which we witness. He knows of nothing he can form no idea of any thing which is not matter. It is here he takes his stand, and however the spiritualist may batter him with spiritual words or material blows, he must remain to every clear thinker, firm and unshaken.

The Atheist, or Materialist, does not pretend to dogmatize upon the origin of things ; he believes matter to be eternal, because he cannot conceive a time previous to its existence. It may be considered as demonstrated, that matter is eternal as to the future, then upon what grounds can we suppose it not to be so as to the past? He sees that matter may be diversified into a variety of combinations, but however it may change any particular mode of being, the component parts are still the same. In viewing the combinations of matter which succeed each other, he sees only the result of necessary laws, acting from the peculiar energy of its individual nature. The sun, for instance, which is a great body of matter acting from the properties peculiar to itself, exerts an uncontrollable influence to all its surrounding matter, through the space of millions of miles. It is supposed to possess an attractive influence on the planets which surround it, besides the power of regenerating the earth for the means of production, after it has become deadened by its absence. By the powers which nature, or matter, is seen to possess, the Materialist concludes, that it has sufficient power for all the combinations which are produced, and consequently for the universe as we now find it.

It is highly probable, according to the principles of materialism, that the globe which we inhabit, and indeed the whole of the solar system, may have been in its present state, but, comparatively, a short time; and it is as probable, that in the course of ages its present form may be changed, by some more powerful body of matter coming in contact with it, and by that means sweeping off the whole of its present inhabitants, or peculiar identities, to make way for others of, perhaps, a different combination. It is probable that the present race were produced by some such convulsion of nature, and when once produced they would continue to produce their like, so long as the necessary circumstances remained in being. This is a conjecture not unsupported by evidence. We have the account of skeletons of various animals, whose modes of identity have become extinct. It is also probable that the human animal has existed under different modifications to its present. That the earth is in a state of gradual revolution is demonstrated by geneologists and naviga-

tors, and indeed, the final destruction of its present form, in consequence of the near approach of an immense comet has been calculated to take place within a given time.

Man, according to his present identity, is a being who exists in consequence of certain combinations of matter; his being and existence are made up of various portions of the elements common to the whole of nature; his particular organization requires to be supported by other portions of the same nature; this constitutes his wants; these bring into action the faculties of thought, memory, judgment, &c. and by their continual coalition, he is enabled to exercise any one, or the whole, with a greater degree of exactness. As his wants increase, so does his power of supplying them; he remembers what he has before seen; he compares it with the effects he wishes to produce, and acting from this comparison to a particular end, constitutes his design—his intelligence. It is fair to suppose, that he was in existence during numerous ages before he was capable of exercising his faculties even to a moderate degree. His power of speech may have cost him ages to acquire, but when acquired was easily transferred to his posterity. There may have been myriads of efforts made by man before he accomplished the construction of a watch, and each effort may have been a remove from its rude predecessor. There was always an end in view, but how many failures before the object of his solicitude was accomplished! How many centuries of labour before his design was matured!

It is allowed by the most learned theologians, that man is the only animal which is distinguished by a soul, and that all others consist of matter only. It is this soul, say they, which produces in him thought, speech, and intelligence. If then, according to their own logic, no combinations of matter can produce thought and its consequent design, what is it that produces this thought and design within the pericranium of a bird, or a sprat? It is not a soul, for brutes, say they, have none; and yet they think and act after certain forms peculiar to their modes of existence! Come, come, you allow that matter may produce thought in some cases, then why should you deny it in others? True, there is a wide difference as to the amount of intelligence in these cases, but remember also that there is a wide difference in the formation of a man's pericranium and that of a sprat's! The difference is in the formation, more than in the matter which forms it.

We are apt to speak of the beauty, order, arrangement, and admirable harmony of nature, without reflecting on the numerous instances where all is disorder and turbulence. Certain occurrences in certain cases produce beneficial effects; but these same occurrences in other cases produce misery and devastation. Strong winds are serviceable for dispersing matter which is unwholesome; but when these winds produce hurricanes which destroy the lives of hundreds and perhaps thousands of human beings, there is not

much order to be admired. Inundations which sweep off cities in their progress, or earthquakes which swallow them in their vortex, do not seem to be the result of an admirable arrangement. Volcanos, which throw their destructive lava over the lands which the inhabitant has cultivated, destroying the whole surface of the ground, do not seem to have any good effect. Rains are serviceable for the maturing of the soil, but they are not good, when they destroy the production of its possessor; whilst they are servicable to the cultivator of high land, they are injurious to the cultivator in the valley. The elements are very good servants, but, as the old proverb saith, they are very bad masters. This may be all very necessary, as the consequence of matter in motion, but it most horribly destroys the admirable harmony of nature, of which Deists in particular are so lavish in their praise.

Again, if we look at the human body, we see in it much to admire; its parts seem well adapted to their particular end; but are we to pass over the disease, pain and misery, almost consequent to its existence? Are those diseases which may be considered for a time hereditary, to be counted as nothing? If the human being by its organization be susceptible of a greater degree of pleasure in some cases, than other animals, is it not subject to a corresponding degree of pain and misery, which is felt more accutely than by any other? For those who have the means of procuring a comfortable subsistence, how many others are compelled to drag on a life of misery and wretchedness? Besides, theologians tell us, that, man is naturally depraved and bent on cruelty, before whom it is necessary continually to hold the lash of correction. Oh! admirable system that has produced such consequences, and such men!

Order and design, are in fact nothing more than the fitness of certain circumstances to certain ends. We each applaud those particular events which accord with our own manner of being, and condemn those which seem calculated to injure us. We adapt ourselves to certain exterior circumstances, until they have become familiar, and then exclaim, how exactly they are suited to our wants! The inhabitants of Greenland doubtless think that their mountains of ice were designed and completed for their accommodation, while the inhabitants of a more southern portion of the globe, think precisely the same of the burning heat of the Sun. Men think themselves equally favoured by Providence, if they have the light of the Sun twelve hours out of every twenty-four, or if they remain a full six months without its benefit.

That there are powers in nature, of which we all are ignorant, must be allowed by every one. The Atheist does not deny this; he acknowledges his ignorance of what those powers are, and this it is which mainly constitutes his Atheism. The christian, the Deist, the Atheist, all alike acknowledge that there are powers beyond their understanding, and the error consists only in any

one attempting to personify those powers. The Deist as well as the Christian, endeavours to make this power or powers exist under a human form; displaying and acting after the same principles and passions which actuate his own mode of being. The Atheist who cannot see this to be the case, honestly confesses his ignorance.

It must be evident to every one, that the Atheist, if he pleased, could pourtray as good-a-looking-gentleman—possessed with as many good qualities—and as liberally dispersing on every side rewards and punishments, as the one exhibited by the Deist; but would he be one jot nearer to the truth? After exhausting his ingenuity, would he possess a being more tangible? Would he have a better clew to the discovery of the great first cause—of the acting power of nature, than he now has? By no means. If he be in error now, would he be less in error after substituting such a phantom? The Atheist traces upwards as far as cause and effect will carry him; when these fail he does not substitute an hypothesis; he confesses honestly, that according to his present amount of knowledge, he can proceed no farther. The great error in this subject is, in dogmatising upon what is the acting power of nature. To determine *what* it is, is folly, and to pretend any communication with it, is imposture.

There are no objections against Materialism which do not apply as strongly against any other system; the number and weight of the objections to it are less than against any other system, it therefore approaches the nearest to the truth. The Materialist can give something like a definition of what matter is, and this is more than can be done for a “spirit:” but supposing the existence of a “spirit” to be established, the spiritualist is scarcely then on equal grounds with the Materialist.

When it is seen how really little there has been to dispute about—how little real difference there is between the believer and the unbeliever, we may be led to wonder with what destructive phrenzy the former could have been seized to induce him to immolate the latter: it can be accounted for only by the fact, that by prosecuting unbelievers the sway of the Priesthood has been secured. It was not their God whom they cared about defending, but their own usurped authority—they held the strings of the puppet; and man, whom they had rendered credulous, offered his wealth for a peep. The only way to prevent such evils in future is to enlighten the multitude as far as it may be practicable, and this cannot be done without an extended practice of FREE DISCUSSION. This we bid fair to obtain, if only seconded by that portion who are able to see their own interests.

I shall attach to this essay another, which will show what were the opinions of the most learned men of antiquity on this subject. It will be seen that Nature was their only God—the only existence which they could see or conjecture; she forms the great whole,

beyond which we cannot travel even in idea. The effects of each system on the happiness of mankind, remains for a future consideration. I conclude from the whole that has been advanced, that Deism is more reasonable than Christianity, and that Atheism is more reasonable than either.

WILLIAM CAMPION.

AN APOLOGY FOR ATHEISM,

*By showing what were the opinions of the Grecian Philosophers
with regard to a Deity.*

WE are accused of holding and propagating opinions which deny the existence of a Deity. Now, if I can prove that we know nothing about the Deity, it must follow as a matter of course, that scepticism upon this point is very allowable. But to enter into a logical argument upon this question would occupy more time than I can now give it. I shall therefore only quote the opinions of learned men, who have maintained doctrines, utterly contrary to those which are at present the most prevalent, and I think it must be granted by every one, that I shall thereby form a nobler apology for the faith I profess, than by producing any arguments of my own.

The philosophers, whose opinions I shall quote, will be chiefly those of ancient Greece; for those Metaphysicians were less prejudiced, than those of any other age or country whatsoever. We may indeed remark, that as the Religion of ancient Greece had very very little to do with faith, and as philosophers were therefore very rarely persecuted, it may be shrewdly suspected, that if any men were capable of attaining a knowledge of the Deity it must have been those well educated inhabitants of a land of freedom.

The Christian reader may therefore be astonished when informed that these erudite Metaphysicians, though they had none of them the same opinions upon other subjects, were nevertheless almost unanimously agreed that "Nature is God." I must of course except Socrates and Plato, who may be considered as the manufacturers of the Christian God, and whose ideas about spirit have been gradually refined, till at last we are required to worship a Deity, made of contradictions and negatives, and whose most comprehensible name is, "nothing."

The earliest of all Grecian Philosophers was Thales, a man of the most exemplary morals, and of great astronomical knowledge. His sect, according to Diderot, held, that God is the soul of the

world, and that necessity ruleth over every thing. Anaximander maintained, that all things are produced from the infinity of nature; and that the Gods are those innumerable worlds that we see rising and setting. Anaximenes, the pupil of Anaximander, maintained, that the air was God. In this opinion he was followed by his pupil Diogenes of Apollonia. Anaxagoras another pupil of Anaximenes, maintained that matter was infinite; and that all things were produced by the concurrences, and perished by the separation of similar particles. Pythagoras maintained, that our souls are a part of that great soul which constitutes the Deity. Leucippus was the author of the Atheistical doctrine of atoms, in which he was followed by the experimental philosopher Democritus, and ultimately by the mild and temperate Epicurus who, though out of compliance with the idea of the vulgar, did not deny the existence of the gods, yet at any rate maintained that they took no concern in human affairs. Alemous, the pupil of Pythagoras, maintained that the Divinity existed in the sun moon and stars, and particularly in the human mind.

Plato, when he invented an immaterial god, wisely commanded that no one should inquire into his nature. Moreover he maintained, that the world was eternal and animated; and he seems even to call it the Deity. Speusippus, the nephew of Plato, appears (according to Cicero) to have wished to deprive us of the knowledge of the gods. Arsecilas introduced the useful custom of suspending one's judgment; and as he did not even believe the evidence of his own senses, he can scarcely have believed in a Deity: Carneades, the fourth from Arsecilas, thought that the mind should have occasionally an opinion of its own; but of his theological ideas I know nothing, except that he maintained the impossibility of prophecies. Archimedes, the father of mechanics, maintained that the sun is God. The disciples of Ariston the Pyrrhonist maintained, that the form of the Deity could not be understood; that the gods were destitute of sensation: and that it was entirely doubtful whether or no, the Deity was animated.

Diagoras, and afterwards Theodous, absolutely denied the existence of the Gods, and were therefore called Atheists. Dicaearchus, the Peripatetick maintained that neither men nor beasts had souls, but that all living beings were equally endued, with a certain force inseparable from the body. Heraclitus wrote in such obscure language as to be unintelligible, and as Empedocles maintained, that all things are abstruse and indiscoverable I cannot of course say what *their* opinions were; but Epicharmus of Sicily very properly maintained, that slowness of belief is the very essence of wisdom, and the Poet Simonides after many days of thought, confessed that he could by no means understand who or what the deity was. Strato, the pupil of Theophrastus, said that the gods cared not about us. He thought also that the di-

vine force was placed in nature. but that it has neither sensation nor figure. Metrodoras was probably of the same opinion as his friend Epicurus. Parmedides, the disciple of Xenophanes, maintained, that all things proceeded from earth or matter, and give us the plastic power. He imagined that the sphere of fixed stars was God, but without attributing to it any divine form, or any kind of sensation. Heraclides of Pontus, wrote first that the Universe was God divine, and afterwards that the human mind was. He also attributed divinity to the planets, and again to the Earth and Heaven. He deprives the Deity of sensation and wishes to prove that his form is mutable. The Cynic Diogenes said, that the success of the wicked proved, that the Gods had neither force nor power. Panetius the stoic doubted whether the world would be burnt. I cannot here resist the temptation of mentioning that Diogenes the Babylonian wrote a book upon Minerva (as we are told by Cicero), and in this work explained phisiologically the birth of Jove and the rising of the virgin. The loss of this book is irreparable to those who are desirous of explaining Christianity.

Cleanthes, the disciple of Zeno, maintained, that the sun is the Lord of all things; and that the Universe, and particularly the Æther, is God. Chrysippus, the disciple of Cleanthus maintained, that there was a divine force in Reason; and that the Universe was God, as it was perfect; as it was endued with a mind; and as it was possessed of a virtue of its own.

Aristotle maintained, that the universe has existed from all eternity, we may add that this great philosopher, so frequently quoted by Modern theologians was obliged to fly from his country on account of his Theology. Such is the inconsistency of Sacerdotal Persecutors! The day will soon arrive, when the Christians will be glad to quote Rousseau and Voltaire in order to combat the Atheists.

But to continue, Aristotle was not the only person who suffered from theological bigotry; for the Athenians banished Protagoras of Abdera, and burnt his book, because he had said in the beginning of it: "As to the Gods, I cannot take upon me to say, whether they exist or no." Xenocrates, a disciple of Aristotle, and a man of imperturbable chastity, maintained, that there were eight gods, viz. the Sun, the Moon, the five planets, and the Sphere of fixed stars. Zeno, the father of the Stoics, said, the Æther was God,—Elsewhere however we are told, that he attributed divinity to the universe, which he said was animated and endued with Reason. Epicurus attributes a human form to the Deity, as being the most beautiful. Christians, and most other Religionists, are also Anthrôpomorphites. The Stoics indeed maintained that the Universe was formed by a self-formed Mind, which exists in it, and which governs all things.

To conclude this list of metaphysical opinions, I shall add that

with regard to the immortal Gods, the followers of the New Academy had scarcely any fixed or settled opinion whatsoever.

I have now given the opinions of almost all the grecian Philosophers, and it must be allowed, that they were almost all worshippers of nature, or, as the Christians would call them Atheists. Nevertheless, I am strongly disposed to think, that the Religion of Nature, is the true Catholical Religion from which all other Religions are Heresies, At any rate I do not pretend to be wiser than Simonides ! and if *he* could not make out the deity how can *I* ? I therefore, like Arsecilas, suspend my judgment. H.

PRIZE POEM.

THE CHARACTER AND DOCTRINES OF ST. PAUL.

Crooked limbs and crooked thoughts, or a sketch from ancient history, in proof of the common saying, that a little deformed body, is the most troublesome thing in nature.

Twelve numbers of the Newgate Magazine ?

Faith ! 'tis a tempting prize ! and why not I,

As well as many other scribes I've seen ?

At least 'twill not be any harm to try.

" But, then, the Critics ? " Oh ! I'm critic-proof ;

But to make sure I'll keep my name aloof. MYSELF.

SEARCH well the country round you'll scarcely find

A village but produces of that sort

Of mal-formed wretches, beings of no kind ;

Whose *tout ensemble* makes the boldest start ;

Whose mal-form'd bodies serve to scare the young,

Their mal-form'd minds to guide an evil tongue.

There are exceptions, yet they are but few :

Among this class some have obtained just fame.

There have been men of this description, who

Have well deserv'd the name, the glorious name

Of benefactors of the human kind,

Whose noble actions prove the noble mind.

But still the rule holds good, as is well known

To those who have the sad mishap to live

Near one of this said class with body grown

Awry ; whose mind will seldom fail to give

Far greater proofs of real deformity,

Then all the numerous crooked limbs we see.

I now intend to do the best I can,
 To paint the character of *great* St. Paul,
 Who liv'd in time of old, and was a man,
 Or *thing*, of this same stamp in all
 His limbs and actions; and you'll doubtless find
 He's been the direst foe of human kind.

But where or when this Paul was born, or if
 He was the same who held St. Stephens clothes;
 If acting first from int'rest or belief,
 Are questions which I shall not here propose.
 I first shall sketch my hero's portrait, then
 The evil doctrines of his tongue and pen.

Now reader mark me well as I proceed,
 First to describe his pate, and then his eyes,
 His nose, his mouth, his legs, give each its meed;
 And as I go along I'll not despise
 The aid of similies, when they appear,
 To make the facts I wish to state more clear.

First then, his head was bald and naked quite,
 (This was before King Philip wore a wig*,)
 And not unlike a calf's head scalded white;
 Or it may be, 'twas like a roasting pig
 When ready for the spit—pray do not stare,
 I mean in colour and in want of hair.

His eyes were small and in the head sunk deep,
 Just like a sloe stuck in a walnut shell.
 His nose made o'er one cheek a gracious sweep,
 Left one side bare the other side to fill.
 His mouth too, like his nose, was all askew,—
 One side stuck up, the other downward grew.

His chin look'd up as if it would embrace
 The crooked nose which hung down from above;
 Which serv'd to make the contour of his face
 As ugly as an ugly face could prove:
 First take a bald-head, hollow eyes, and nose,
 And mouth, and chin awry,—the rest suppose.

Whether he was hump-back'd or whether not,
 Whether he stood upright or forward bent,
 Are matters which th' historian forget.
 From this neglect I am not competent
 To say more on this head: yet we may know
 As he was "*base*" among them 'twas *so—so*.

* It appears from history that wigs were first invented for the use of Philip-the-good of Austria; and that all those adopted them who wished to obtain favour at Court, whether or not they stood in need of such an ornament. "Thus was introduced," says a French author, "an art which in able hands, has undergone and produced so many metamorphoses; changed the grey hairs of age for the flaxen head of youth; impressed respect on the magistrate and doctor; and has given consideration to so many heads without knowledge, and to so many brains devoid of sense."

But here we have it clear, we cant mistake :
 His legs were crooked, bent both in and out ;
 Just like a greyhound's hinder legs in make,
 And—granting for his size—about as stout.
 Bow-legg'd, his knees to clash, his person small,
 Complete the outline of our Great St. Paul.

How frightful were such limbs ! and yet we see,
 They were stil'd handsome by some "sacred scribe,"
 But how two crooked legs could handsome be
 To me seems odd, as all the bandy tribe,
 E'en those who for their other parts may pass,
 Have hitherto rank'd with the mal-form'd class.

Nor can the argument of Socrates
 Apply to crooked legs. He said each part
 Was handsome as it did its task with ease.
 A crooked nose, e'en of the pug-dog sort,
 Might handsome be for smelling ; but a pair
 Of crooked legs right handsome never were.

Now come we to the task. We leave the man
 And o'er the emanations of his mind
 We'll cast a careful glance ; his doctrines scan
 And weigh their action on the human kind,
 The evils they have wrought for ages past,
 And which for ages still seem doom'd to last.

In times far back, long ere the Christian age,
 There was host of Gods, some good some bad,
 To mention all by name would fill a page ;
 Suffice to say that every nation had
 Its Gods ; each hill, each vale, each grove the same,
 In *substance* all alike, though not in name.

But when the mind of man began t' expand
 These numerous deities soon ceas'd to reign,
 Their temples all were razed from the land ;
 Except great YAHOUH all the rest were slain
 By the first dawn of reason, whose full sun
 Will rid mankind of this remaining one.

Among the ancient sages who first wrote
 And subtiliz'd on Gods, Plato is found,
 Whose doctrines, more abstruse and more remote
 From easy comprehension, gained ground ;
 His staunch disciples spread both far and wide,
 And drown'd THE Gods in one o'erwhelming tide.

What Plato's doctrines were it matters not,
 As each new teacher shap'd them as he chose :
 The precepts of the sage were soon forgot
 In the wild chimeras which quickly rose ;
 For though in Plato's system all had root,
 They widely differed in their growth and fruit.

Suffice to say that after Plato came
 A host of teachers, preachers, men half mad,
 Or wholly mad, perhaps; for though in name
 Some diff'rence is, the one is just as bad
 As is the other; and, though mild at first,
 Religious madness ever ends the worst.

And now observe me well. St. Paul was one
 Of these said roving teachers—men we find
 Who, when deceiv'd themselves, have quickly run
 To palm the same deception on their kind.
 For aught we know, their faith was all complete:
 Though it may be they knew the "*pious cheat*."

Yet be this as it may, the fact remains,
 That little more than sev'nteen centuries since
 A set of men sprung up who rack'd their brains
 About new doctrines holding in suspense
 The future state of man: of whom St. Paul
 Was one amongst the foremost of them all.

It is not here my purpose to pourtray
 Their diff'rent merits, which was right or wrong;
 'Twould be an endless task in this our day—
 Besides my poem must not be too long.
 "A poem?" Aye! pray don't be too exact;
 Allow it such in name, whate'er in fact.

Our hero took a likely course to gain
 A host of followers of every class.
 He made the road to heaven smooth and plain,
 Which heretofore had rugged been to pass.
 "Have faith and you'll be sav'd without it damn'd"
 Was the first doctrine down his pupils cramm'd.

And to "have faith" was only to believe
 Whate'er he told them—who would not possess?
 What lazy elf at such a task could grieve?
 Besides to make the difficulty less,
 He taught that men to heaven might get in—
 This was a mighty boon!—in a whole skin.

Th' "uncircumcised dog" now had a chance,
 According to St. Paul, as well as he,
 Who, to make sure of heav'n, had made the advance,
 Of one small circle from his *** oh! dear me!
 What words were those just 'scaping from my pen?
Mon Dieu! how lucky that I stop'd just then!

Well, since we find it is not reckon'd good
 To say our say too plainly, I'm content;
 So that the matter be but understood,
 'Twill serve me just as well as if I went
 Into particulars, which, though they're true,
 By some, perhaps, might be accounted—*blue*.

Thus having from his creed so promptly driv'n
 This one great obstacle, which seem'd to bar
 The whole skinn'd Gentile from the joys of heav'n,
 His followers increas'd more rapid far,
 Than was the case with those whose narrow views
 Would grant a passport only to the Jews.

To make the entrance sure for rogue or thief,
 As well as him who lives by honest means,
 Our hero so arranged his belief
 That ev'n the rogue, provided that he gains
 Both faith and grace, should stand the better chance,
 As all his previous sins would but enhance

His worth in heav'n: at least we're often told
 That o'er repentant sinners by the saints
 There is more joy by near an hundred fold,
 Than o'er the virtuous souls of whom complaints
 Had never reach'd the Gods: this was a bribe!
 A fine inducement for the sinning tribe!

It may not be improper here to note,
 Though 'tis a fact well known to all who read,
 That Paul and others, names I need not quote,
 Taught in the name of Christ: a name indeed
 Which since their days hath spread o'er half the face
 Of this our globe, and damn'd the human race.

That this said tale of Christ from Plato came
 I think is evident; for if we view
 Their doctrines closely, both are found the same;
 At most the differences are but few:
 One taught prospectively of what should be,
 The other taught as facts, his theory.

My limits will not grant a full review
 Of all the doctrines which the Christian Church
 Hands down to us from this said preaching Jew;
 Besides, I cannot boast a deep research
 On points of doctrine, which, to rightly scan
 Surpass the labour'd thought of labouring man.

A point or two I'll give the rest pass o'er;
 Too much would only serve to tire the mind:
 But those who wish to know the subject more
 May search the "holy book," and there they'll find
 What, if they're fools, will make them pray, but if
 They're *honest* men of sense, will cause them grief.

In ev'ry age, no difference how remote
 In point of time or near the present day,
 'Mong superstitious people, those who wrote,
 Or legisl'd the multitude to sway,
 Have e'er maintain'd that those alone should share,
 The joys of heav'n, who kept the laws with care.

Not so our little, crooked, great St. Paul,
 He strove to make his followers believe,
 That laws to them were naught : that since the fall
 Of Adam and the apple-eating Eve,
 Our common parents, they were dead to sin,
 Yet liv'd through grace and would to heav'n get in.

"Ye know brethren," says he, "that when men die
 The law o'er them no longer has a sway;
 Then count yourselves as dead." 'Twas thus that by
 His easy creed he drew mankind away.
 This, Christians, was your founder! this the code
 By which ye were to gain the heav'nly road!

"Tis not of him who wills, nor him who runs
 But God who giveth mercy." Surely this
 Must check the energy of virtue's sons,
 And blast those few bright traits which lead to bliss—
 A blissful life on earth; obtain'd by none
 Save those on virtue bent—to *will and run*.

He preach'd "the end of all things near at hand."
 A doctrine which believ'd in oft has spread
 The direst consternation through the land:
 Thousands of beings foolishly were led
 To squander or destroy their earthly wealth,
 Reserving naught for old age nor ill health.

I know not if 'twere this that made St. Paul
 Averse to marriage; he might well surmise
 That since so near at hand the heav'nly call,
 With children to be burden'd were not wise.
 But if they could not Venus' favours spurn,
 "Better to marry than to live and burn."

"I would," says he, "all men were ev'n as I."
 That is—impotent: I'll be free to say
 That, barring this, no one could ever fly
 The calls of love. Perhaps 'twas to repay
 The slights of woman-kind, so often shown
 To those poor wretched souls who are ill grown.

He made some regulations—wise of course—
 'Bout wearing hats, or caps, or some such thing,
 As covering for the head: the flowing source
 Of many a longing wish, he strove to bring
 Beneath the curs'd subjection of a cap;
 Or like himself go bald, still worse than that.

The little crooked elf in this respect
 Was not unlike the fox which lost its tail,
 And then would fain believe that this defect
 Was beneficial; but his tailless tale
 Would not suit those that still had tails to wear:
 Just so our bald St. Paul, and handsome hair.

These points of discipline were little worth
 The mentioning; for Paul was "all in all"
 To all mankind, no difference what their birth.
 To Jew, to Gentile, he could shape his call:
 All those who would believe were sent to heav'n,
 And those who had no faith, to hell were driv'n.

How little did those people think who saw
 The first appearance of this crooked lout;
 Who saw this same disturber of the law
 When first from town to town he rov'd about;
 Ah! little did they think how deep the root,
 How far 'twas doom'd to spread, how curs'd the fruit!

How could they think that this poor wand'ring Jew,
 Whose visionary doctrines would not link,
 With reason nor the laws—his pupils few
 And of mankind, the dregs—how could they think
 That such a man, such doctrines, such a sect,
 Would gain from half the world profound respect!

Departed heroes of the Roman world,
 Could ye have seen the work, the madd'ning sight
 The desolation through your country hurl'd
 By these, th' offscouring of your slaves, you might—
 You must have mourn'd for Rome, ill-fated Rome,
 Enslaved now, but once the freeman's home.

Departed heroes, great in virtue's cause,
 'Tis vain t' invoke your ashes, they're at rest;
 But when we view your greatness and your laws,
 The noble sentiments which mov'd each breast,
 We pay the willing tribute to your worth,
 And curse the hour which gave religion birth.

'Tis true you had your Gods—and who has not?
 But yours were tol'rant Gods, your priests the same,
 Your worship simple, by pure hearts begot,
 But not so those who rose to blast your fame:
 Their creed was—persecute, e'en to the death,
 All those who did not hold the same belief.

They were not so at first—they could not be;
 They wanted power, this obtain'd, we find
 Their character appear'd: from fear once free
 The damning course began which sunk mankind
 Beneath—aye speak, to hide this truth were vain—
 Beneath the lowest brute that stalks the plain.

Call'd civiliz'd? Far better had ye been
 "Like beasts that perish;" then ye would have liv'd
 And rov'd in harmony through wood and glen;
 Nor would ye for the future then have griev'd.
 Or had ye fought, it would have been for food,
 And not for creeds ye never understood.

Yet so it is: a Paul has liv'd and died,
 A curs'd religion has sprung up and rent
 The world with factions: men have fought and pray'd
 As with one breath: their energies they've spent,
 In brutalizing wars, where hellish strife
 Could prompt each man to seek a brother's life.

But war with all its horrors, all its strife,
 The millions immolated at its shrine,
 The thousands doom'd to feel th' assassins knife,
 Form but a shade of that dark veil of thine
 Thou hellish monster!—need I name thy name?
 Behold it—PRIESTCRAFT! now and e'er the same.

Yes, the assassins knife at once gave rest;
 'Twas mercy when compared to tortures slow—
 To tearing pincers, to the rack: the best
 Which gave the keenest pang, yet stay'd the blow—
 The mortal blow by which life's fountain sped,
 And left the priests to mourn a victim fled.

'Tis vain t'attempt description, all must fail,
 Ten volumes half the evils would not scan
 Which flow'd from priestly juggle to assail
 The rights, the liberty, the life of man.
 Let warm imagination, then the task supply:
 The facts are such, that none can soar too high.

But when an INQUISITION springs to light
 With all its implements, need more be told
 To rouse the manly stream? The poignard bright
 Has lost its value since those hearts are cold
 Which should have sheath'd its point, and rankling rent
 Their last life's string, who tortures did invent.

Thus age o'er age roll'd on and still the same,
 The priestly crew sunk deep in ev'ry vice,
 Till reason rose her head, proclaim'd her fame,
 And pointed to mankind's sole paradise—
 A life of liberty. But still remain,
 Some priestly remnants, still our deadliest bane.

If by the Jews all other men were view'd
 With detestation, as their books relate;
 Were it the dearest wish, their hearts e'er brew'd
 To bring upon mankind a cruel fate;
 Their dearest wishes, surely ne'er could paint,
 Such ills as sprung from this said crooked saint.

JUNIUS.

PROCEEDINGS OF THE VICE SOCIETY.

Notwithstanding the many denunciations which this Society has received, its conductors are again holding themselves forth to notice, and soliciting support. It was naturally to be expected, after the passing of the bill for the suppression of what are called unlawful associations, that we should hear no more of this Institution. The object of the above-mentioned bill, if I mistake not, was to put down all those societies which should in any way usurp the powers of the executive government: the ministerial party alledging, that the authorised officers were amply sufficient for the enforcement of the laws. How this Society of Puritans, *soi-disant* suppressors of vice, can attempt to renovate their drooping ranks, after such a denunciation, and from such a quarter, is truly surprising.

The *New Times* for May 20th, contained two advertisements of this Society. The first, stating that the general annual meeting of the Members was to be held at the Society's Chambers, No. 61, Lincoln's Inn-fields, on Monday the 30th of May then following. I have not been able to ascertain what where the proceedings at the Meeting, as there has been no report published, at least none that I have seen or heard of. The second, stating that the Society had published a pamphlet, containing a plan of their proceedings, and a list of subscribers names, which was to be purchased of the Society's bookseller's, Messrs. Butterworth's, &c. ; and soliciting pecuniary contribution for the furtherance of the objects specified in the plan. This said pamphlet I have now before me, and on which I shall proceed to make a few remarks.

In the preliminary observations, it is pretended, that although the laws are good, still that they require the aid of such a society to put them in force; that few private individuals will be disposed to incur the expense and trouble, the misrepresentation and *odium*, of prosecuting such offenders; and that the jealousy so universally felt by the people of this country wherever the public liberty is in question, naturally indisposes the executive government to bring forward prosecutions which might be represented as interfering with the personal rights and privileges of individuals. Such are the grounds on which this society seeks the public support. To the first of these reasons, I answer, that the laws are not good, are not perfect, if they do not provide proper and efficient officers to put them into execution. To the second, that as no one is injured by what this society chooses to denominate offences, it is not surprising that private individuals should not trouble themselves about prosecuting; and that the fact that

odium is attached to such prosecutions by the majority of the people, proves that the majority of the people do not consider such prosecutions necessary, just or useful. To the third, that if the officers of government be restrained from these prosecutions, under the idea that they should awaken the jealousy of the public in respect to their rights, the case is clear, there is nothing more wanting to prove, that such prosecutions are an infringement upon public liberty; and, consequently, that no good government would permit them.

That our government would gladly see such a society in operation, I have not the least doubt; yet I do not think that they consider themselves so independent of the public voice, as to openly give it their support: and since what has passed in the House of Commons, I can hardly imagine that they will remain neutral.

The preliminary observations are concluded by a modest suggestion, "that a guinea is the general annual subscription, but that a greater or less sum would be acceptable." Of which, for my own part, I have not the least doubt, there is a lawyer in the case, and, of course, all he wants is the pelf; while there are knaves and fools to subscribe, there will never be wanting lawyers to spend.

The objects of the society, as set forth in the plan, are, the prevention of the Profanation of the Lord's Day; Blasphemous Publications; Obscene Books, Prints, &c.; Disorderly Houses; and Fortune tellers. Here the quackery of these pretended vice suppressers, is fully manifested. Not one of the above mentioned cases would be treated as an offence by an enlightened government. If they be offences, their root is in religion and ignorance; and a good government would endeavour to remove the cause, not to punish the effect. The fact is, that this society is not instituted for the suppression of vice, but only to aid the priests to enslave the people, to keep them ignorant, and to rule them at their will and pleasure. It is a society instituted to put in force those laws which religious influence exacted from our ignorant and superstitious ancestors, and which the superior knowledge of the present day, does in a great measure, and ought wholly to annul. I shall proceed to notice each object separately, and to give my reasons why they should not be matters for prosecution.

1. *The Prevention of the Profanation of the Lord's Day.*

Any species of legislation to prevent a man from doing that on a Sunday which is allowable on the other six days of the week, is to deprive him of his rights, his liberty, and to make him a slave to those who think different to himself. There ought to be no peculiar legislation for the Sunday: what is lawful for one day, is lawful for another. Let there be laws made, strict laws, and let them be strictly enforced; but let them be such as tend to the

general welfare, and not such as to answer the purpose of any particular party. If one sect choose to appropriate the Sunday to attending the performance of certain forms of worship in a Church, another sect in a Chapel, and so on, let them; they injure not their neighbours thereby: and a law to prevent their wanton molestation, and which would serve likewise, for all other meetings, would be sufficient for their purpose, or as much as they have a right to claim from their fellow citizens. But a law to force me to do the same as they do, is an unjust law; because it deprives me of the liberty of acting in a manner which would be beneficial to myself, and could not in any way prove injurious to others. Why should I not labour on the Sunday, or do any thing else which is not inconsistent with my duties as a moral citizen of a civilized community? Answer me this ye pharisaical hypocrites. Tell me why I, who am no religionist, who can see through both your knavery and your ignorance, who live but for the happiness of self and others in the life before me, well knowing that this is the only life for me and my kind; tell me why I should not do all that on the Sunday which is lawful to be done on the other six days of the week?

2. *Blasphemous Publications.*

I must here quote a few lines to begin with:—This is another leading object with the society. But in the instance of this class of publications, it is careful not to lay itself open to the objection, that, from the manifest difficulty of drawing any precise line, it may obstruct the progress of truth, by preventing free discussion. It therefore directs its attention to works which from the vulgar scurrility and coarse ribaldry with which they abound, render it manifest, that no one can have been led to publish them by a sincere, though misapplied, desire to promote the cause of truth."

I am inclined to think that this was the principal object for which this Society was instituted. It is a society of Priests, for the purpose of supporting their craft. The Priests are the life and soul of it; although they have a few weak-headed laymen numbered amongst them. It is a society of knaves and simpletons: the object of the former is apparent; the latter act without any object: except the clown who pays and applauds the professor of legerdemain, can be said to have an object in view. The Priest and the Conjuror are both knaves; and their trades flourish no longer than the people are ignorant enough to be duped. Superior cunning is their only superiority; and the increasing knowledge of the age their greatest bane, and must eventually be their total annihilation.

But to return to my text. Here we are told that this society has been careful not to lay itself open to objection, by obstructing

free-discussion ; that it has only prosecuted such works as, from their vulgar scurrility and coarse ribaldry, could not have been published with the desire to promote the cause of truth. But what is the fact, ? The principal works which this society has prosecuted, have been the "Age of Reason," and the "Principles of Nature"; neither of which is of the nature above dedounded. There is more vulgar and coarse language in one chapter of the "Holy Book," than is to be found in all the deistical works extant. But this pretence of the society is a mere shuffle by which to violate the rights of one portion of the community, without awakening the jealousy of the other. But supposing these works did abound with such language as is above described to them, the injustice of prosecuting them would be still the same. If an author in the support of his opinion, make use of vulgar and coarse language, it is his own party that is most likely to be injured, and not the party against which his attacks are directed. But these works are not such, and had they been, they would not have been prosecuted. Had they abounded with vulgar scurrility and coarse ribaldry, they would not have been effectual weapons against the Christians, and would have remained unmolested. It is the convincing reasoning and the unanswerable argument which these works contain, that have occasioned them to be selected by these holy Inquisitors, and would-be-destroyers of the liberty of thought and speech.

3. *Obscene Books, Prints, &c.*

Here, although I may be at variance with the majority of my readers, I will avow what I think, namely, that the only vice lies in the attempted suppression. "Under this head," says our vice society, "is included every thing that may tend to inflame the mind." But why should one book or print inflame the mind more than another book or print, but for its rarity, and the mystery with which it is introduced to our notice ? When the mind becomes familiar with a certain book, or the eye with a certain print, each ceases to produce such intense interest : it is the novelty and nothing more, which occasions the difference when looking on what is called an obscene print and on the portrait of a handsome woman. If both were alike familiar, both would be alike stimulating. So that the attempt at suppression, is the cause of the extraordinary stimulus. But whether the stimulus be ordinary or extraordinary, it is highly beneficial, if properly managed : none will receive the stimulus but those who need it : it is useless to put yeast to clear water or stale wine ; and new and foul wine, cannot be too soon fermented, if you wish to have a clear and sound beverage.

What are at present called obscene books, are such as would not be noticed, were the press free to print better and more use-

ful works on the same subject. A work from the pen of a proficient master, treating of what are called obscene matters, and wrote in such a style as to be easily understood by the commonest understanding, would be of incalculable service. The evils, the misery, the diseases, the premature deaths, which are the result of ignorance of these matters, cry aloud for the best exertions of the philanthropist.

I had nearly forgotten to mention some admirable precautions adopted by this society. They preserve specimens of the pretty pictures which fall in their way; but to prevent any unlawful *peeping*, there is a box provided with three keys, one kept by each of the principal officers: so that without false keys, the three must agree or there is no peeping. What powerful and dangerous things must these bits of painted paper be, to be unsafe in the keeping of *one* of the holy Inquisitors!

4. *Disorderly Houses.*

These are denominated nuisances; and so, in fact they are, and productive of great evils. But they are among the necessary evils in the present state of society; and instead of attempting to put them down, our legislators ought to frame some regulations for their guidance. In France these things are managed better, and the greater portion of the evils resulting from common prostitution are avoided.

5. *Fortune Tellers.*

Let the people be better educated, and not taught so much superstitious nonsense, and there would be no fortune-tellers to prosecute. While there are those that are so ignorant as to believe that any person has the power to foretell events, I see no reason why they should not be allowed to spend their sixpence as they choose: at any rate, I see no reason for prosecution, unless there be a case of serious defraud.

The whole is summed up with an egregious falsehood, viz. that the society uniformly seeks its purpose by timely warning rather than by prosecution. What warning was there ever given to those who have been arrested on the premises of Mr. Carlile?

I have not space to give a list of the names. Suffice to say that there are sixty-three Priests, being more than one fourth of the whole number. The Priests and their wives and daughters and kin, make full one half; and that each Priest should be able to prevail on some soft-pated friend to join, is not in the least surprising, when we consider the influence which the Priests in general possess.

I give this short notice merely to register the renewed attempts of this despicable gang of priestly tyrants. I fear not any thing

that they can do in their attempts on the freedom of discussion ; but it is well to notice their attempts, however little they may accomplish.

R. H.

ON HAPPINESS.

To obtain happiness, is the ruling object of every action of our lives. When happiness and misery, pleasure and pain, are set before us, we never hesitate which to choose instinctively ; as it were, we embrace the one and fly the other. If the capability of enjoying happiness depended upon the decision of the moment, we should never be miserable. But such is not the case. Pleasure and pain are not offered to us like two dishes of fruit, a pleasant and an unpleasant, from which we may choose, and enjoy as soon as the decision is made. A state of happiness or misery, is the result of a long and complicated train of events. Happiness and misery are fruits, which none can cultivate for us : we must plant, and attend to every stage during the growth, if we would that the fruit should be agreeable.

This essay is particularly intended to arrest the attention of young persons, who have yet to choose their line of conduct for life : who have yet to choose whether they will pursue such a course as must infallibly lead, on the whole, to a life of happiness, or tread heedlessly the mazy labyrinth of human actions, without any specific objects in view. It is needless to add, that it is not intended for those who look for happiness in religion ; although such may read to some advantage ; but for those who, free from all superstition and hope or fear of a future existence, are desirous of living as happily as possible in the life before them.

Happiness is defined as being a succession of pleasurable sensations. But that no one ever did, or ever will, enjoy a life wholly of such sensations, is fully evident. Hence no one can enjoy a life wholly of happiness. But it is in the power of every one to lessen the amount of unpleasant sensations, and to increase the amount of those of a contrary nature.

Happiness is the general term by which we designate our state of feeling, when the feelings are agreeable ; and as a general term is sufficiently expressive ; but a thousand terms would not designate all the different shapes under which pleasurable sensations are received. Hence it is useless to attempt to point out what are the objects which create feelings congenial to happiness, or what are those which create feelings productive of misery. Of this, each one has the capability of deciding for himself. The

main object of this essay, will be to point out a few of the principal conducmements to happiness, and the most likely means by which they are to be obtained.

In this all Moralists are agreed, that the paths of virtue are the paths of happiness ; and their universal exhortation is, *Be virtuous and you will be happy*. But virtue is by far too general a term to be generally useful : for scarcely any two Moralists agree as to the items of which virtue is composed. The best general definition of virtue that can be given, is, that it is that species of action which is conducive to the happiness of self and others,—to happiness in general ; and, consequently, that that species of action which is productive of misery, is vice. The line of separation is difficult to be decided on ; for what are virtuous actions under certain circumstances, are vicious under others. Hence, however well we may understand the science of morality and virtue, there will always be something left for the decision of the moment,—some actions which the passing circumstances, rather than any previous knowledge, must govern and direct.

It is evident that a man will make but little progress in virtue, if he have not a pretty comprehensive knowledge of the conduct and actions wherein virtue consists. The mere desire to be virtuous, to act congenially to the interests of mankind, without a knowledge of what those actions are, is but of very trifling avail. Those who would be virtuous, who would that their conduct should be productive of happiness rather than misery, must make themselves conversant with mankind : they must attain this knowledge if they would effect their laudable designs. The desire, of itself, is useless ; the knowledge without the desire, is of no avail ; but the desire to do good, and the knowledge of how to effect it, complete the moral man ; and will, as far as human nature will admit such a state, insure happiness.

It will easily be seen that every individual has a more immediate command over his own happiness, than he has over the happiness of his fellow men. And as an increase of happiness to one, is an increase to the happiness of mankind as a whole, the seeking of happiness for self, is the first duty of the philanthropist. Of course, this maxim must always be borne in mind : that all pleasures are Lawful which are to be obtained without detriment to others, and that all those are unlawful, which occasion to any one, or to the whole of our species combined, more than counterbalancing pains. The being who lives merely for himself, grasps at pleasure wherever it offers, heedless of the consequences to others ; the real lover of mankind, seeks for pleasure no longer than he can obtain it without detriment to his fellowmen,—no longer than it will increase the sum of happiness in the aggregate.

Passing over, then, the question of moral duties and their effects on happiness, at least, that portion of them which relates

more immediately to the happiness of others than of self, let us turn to an examination of that line of conduct best calculated to insure happiness to the individual.

The two grand requisites to the attainment of happiness, are health of body, and peace of mind. These are indispensables: no one can be happy in the absence of both or either. A competency, or the means of obtaining the necessities of life, must, of course, be commanded, in order to command both or either of the others. But this is a fact which our every-day experience so irresistibly forces on our attention, that it would be almost useless to enlarge upon it here; especially as it has been treated of fully in a foregoing article on Economy. To the two first, then, the attention of the youthful seeker after happiness, is earnestly solicited; and if the few following hints should prove a stimulus or guide to the task, the object of the writer will be fully answered. To impress upon the minds of youth the absolute necessity of unceasing care, as regards the future health of body and mind, is the principal thing to be desired by those who presume to offer the helping hand to the improvement and happiness of their kind. The necessity once fully impressed upon the mind, the means to be adopted, in a more or less perfect shape, cannot fail to present themselves.

That happiness can only be enjoyed when the body and mind are free from disease and pain, arguments are not wanting to prove. How to maintain the body and mind in health, is, then, our main inquiry. Temperance in diet, both of food and drink, is of the first importance. To regulate the quantity and quality of our food and drink, to the age, constitution, and habits, is a matter which requires some considerable discrimination: but its importance is such as to demand our most serious attention. The articles on Regimen and the Use of Spirituous Liquors, which have already appeared, and to which the reader is referred contain, it is presumed some useful hints on this subject.

A certain degree of labour or exercise, is absolutely necessary to the maintenance of a healthy frame. Those whose occupations are of the sedentary kind, must devote certain portions of their time to bodily exercises: or those troublesome customers the gout and the rheumatism will be embittering their days, even before they have commenced the downhill of life. It is idle to talk of situations which deny the means of exercise. A situation is scarcely to be conceived which excludes the possibility of taking the necessary quantum of exertion. Where there is not useful labour to be done, any of the gymnastic exercises offers as a ready and ample substitute.

Next to the proper care as to regimen, the question of bodily exercise is of the first importance; and after these two, cleanliness in our persons and habits. Some are sadly deficient in this particular; which must arise either from their not being

aware how much it effects the necessary operations of the body, or from idleness ; the first is not to be easily excused, and the last amounts to culpability, and that of no trifling nature. Those who are idly inclined will be ever ready to form excuses for their conduct; making good the old saying, that he who is good at nothing else is good at making excuses : but on this matter, no fair excuse can be made. To those who have not the convenience of frequent ablutions in the agreeable process of bathing, the same may be effected, as efficiently though not with so much pleasure to those who undergo the operation, by means of friction. Think not that these things are trifles. Happiness is your aim ; to obtain this a healthy body is indispensable ; and a healthy body is not to be insured without the necessary precautions.

A consideration of the proper age at which to enter the marriage state, is likewise a question of considerable importance as respects the health of the animal machine. The existing laws on this matter, give an unnatural turn to our views. Instead of considering it merely as a social compact for mutual convenience, the unnatural institutions of the day, force other considerations upon our notice as of greater moment. But here we will only view it as it regards the animal economy : the evil of a bad partner, from which a bad law will not allow the separation, we must seek to obviate by choosing with the more care and circumspection.

That the marriage state—the union of the sexes, is natural and necessary to the human species, for health as well as propagation, is not a disputed point ; it is too evident to bear contradiction : the question, then, is, when and under what circumstances. For the *when*, nature is the best monitor. The stomach warns us when food is necessary ; nature points out the time for sexual union ; and it is the task of philosophy, in both cases, to teach us temperance.

There are many powerful arguments in favour of early marriages, independent of those which are founded on the calls of nature. Not the least of these are, that characters are more likely to assimilate when the parties are joined young ; that having the attention fixed early in life to some particular line of action, there is the greater probability of obtaining a comfortable livelihood ; and that the burthen of supporting a family falls on the parents when in the full flower of their age, and not in the decline of life, as is the case with late marriages.

The once potent objection, that early marriages, in many instances, produced more children than the parents were enabled to support, has now happily lost its force. In spite of deeply rooted prejudices, a few philanthropic individuals have succeeded in obtaining a hearing on this momentous subject—momentous, not only as respects the distant political benefits to be derived,

but from its instant applicability to necessitous individual cases. And having obtained a hearing, as ignorance and prejudice disappear, their views will be acted upon; their good intentions, their laudable endeavours will be appreciated; and they will receive that reward, from all rational and intelligent men, which their meritorious conduct deserves. Every day produces men who wish well to the happiness of their kind; but it is not every year that produces *one* possessed of the will and strength of mind to further this object in spite of almost universal frowns.

Of all the evils of which the present system with respect to marriage, is the cause, the greatest are those which arise from the extensive encouragement of common prostitution. This cursed pest of all civilized society, is found, in this country, in all its worst shapes. Nor is it easily decided to which sex it brings the greatest degradation and misery. That much degradation and misery is produced, arguments are not wanting to prove; facts, stubborn, undeniable facts, are continually presenting themselves to our view. Common prostitution is an evil from which society, as a whole, will never be entirely free; although some good legislative controuling measures may reduce it almost to nothing. But it is in the power of every individual, as far as relates to the immediately resulting evils, to place himself beyond the reach of this pest of his species. Contaminated blood from his ancestors may flow in his veins; he may suffer from the suffering of others who surround him; these are evils which he has not the power to remove nor avoid: but he has the power to avoid risking the whole of his future happiness for the gratification of a momentary pleasure—although he may be necessitated to walk in the midst of burning volcanos, he is not necessitated to plunge into the yawning gulfs by which he is surrounded.

Although the mind cannot be at ease when the body is in pain, the body might be perfectly healthy and yet the mind be much troubled. Hence, there is something requisite in respect to the mind, after every care has been taken of the body. A definition of mind will not here be attempted. We will consider it merely as an assemblage of sensations, pleasant and unpleasant; and that as one or the other possesses a decided preponderance, so the mind will be well or ill at ease, the person happy or miserable.

There are not always required physical objects to create sensations. The good or bad opinion which our fellow-men may form of our conduct, produces the liveliest feelings of pleasure or of pain. But it is evident that we cannot please all men. We must, then, consider who are those whose good opinion we most value, and act accordingly.

The greater number of sensations, independently of those which result from present physical objects, are those which are derived

from a retrospective view of our actions. Over these actions we have no longer any controul. The remembrance will create pleasant or painful feelings according to the nature of the actions themselves. All we can do, then, is to make such additions to the stock as shall produce, on retrospection, feelings of the pleasurable kind. When the desire of the moment would lead to any action, let this be your method of reasoning: "Such a line of conduct at present seems to offer the most pleasure, but will my retrospective feelings be in accordance? If not in accordance, which will conduce the most effectually to my happiness in the aggregate?" With such a guide continually before their eyes, men would not, as at present, have to regret so many actions, which, at the moment, only appeared calculated to conduce to happiness. Nor would the sensual pleasures be materially abridged. If reason should point out some courses as not calculated to advance the great desideratum—peace of mind, it will likewise point out others to which the same objection will not apply, and which, but for this mental search and reservation of action, would not have been thought of; courses alike congenial to sensual and mental enjoyments.

That the improvement of the mind is an important step to the attainment of happiness, need not here be enforced; since it is presumed that every reader is a reader from that impression. There is this great difference between sensual pleasures and the pleasures of the mind. The former cannot be enjoyed, under the most favourable circumstances, beyond a very limited extent; and require considerable precaution to prevent contrary or painful results. But the latter may be enjoyed to any extent; we have nothing to fear from the enjoyment, be the extent whatever it may: we have but to seek, to find, and to enjoy; and this under the full assurance that the pleasures of the passing moments, will in no way prove detrimental to the happiness of the future. There are, of course, in both cases, limits to the capability of attainment; and these limits are more or less extensive according to the situation and other peculiarities of each individual case. But the principle is still the same: of mental pleasures, we may enjoy, with perfect safety, all we can obtain; of sensual pleasures we must enjoy very sparingly, or they will prove injurious, rather than beneficial, to our happiness.

The desire of happiness, of feeling pleasure rather than pain, is a part of our nature. But no one can enjoy every species of happiness; each must be contented with a portion. It is a great fault, and yet a very common case, to look for happiness only in those objects which circumstances might have placed beyond our reach. It is the best policy, the only rational conduct, to think of happiness only in connexion with the objects we command. Instead of sighing for the pleasures enjoyed by those who are differently situated, we should make the most of those we have, and

endeavour to lessen the apparent value of the others by a partial comparison in favour of our own. Not that it is blamable to seek for pleasure wherever it is to be found, if we possess the capability to obtain it ; the fault lies in directing our attention and hopes to objects beyond our reach, while we neglect those which are easily attainable.

There are many persons who give themselves up to despair, the moment any untoward circumstance disappoints their hopes. This is not the way to insure the greatest amount of happiness. What is past is not to be recalled ; and grief is not the thing to mend the future. It is that cowardly method of giving way to painful occurrences, instead of rousing the energies into action, which drives so many to commit suicide. Evils in prospective, should stimulate us to greater exertions ; present evils are not removed by grief ; and past evils, *de quelque espèce qu'ils soient*, as Voltaire says, *ne sont bons qu'à oublier*.

The fable of the plowman praying to Jupiter instead of putting his shoulder to the wheel, is but too applicable to a large portion of mankind. They will allow themselves to sink deeper and deeper in difficulties, continually fretting and complaining of the hard lot of human nature, and yet not make a struggle to extricate themselves. Often in real misery, ever complaining, and yet ever idle, they pass a wretched life themselves, and greatly retard the progress of those who pursue a better course. Undoubtedly there are many unavoidable evils to be met with during our journey through life ; but the greater number of evils are the fruits of vice—principally of idleness, of all vices the worst.

A life of action can alone be a life of happiness. But all action is not productive of happiness. That the action, then, of each may be conducive to the desired end, let each learn to govern himself ; “to controul his inclination, and suspend his motion, until he has considered wither it will tend ; and afterwards to continue or alter its direction, as he shall find most reasonable : it is this which gives us a claim to the title of rational beings ; and the more perfect we are in this practice, the nearer we shall approach towards being completely happy.”

A short essay on a subject like this, which embraces the whole of nature and of human action, must, of course, be very defective. But few of the many points can have been alluded to, and these in a very summary manner. Yet it is hoped that enough has been said to create a desire for more perfect knowledge on this all-important subject. “It is the grand central point (says a writer in the *Encyclopædia Britannica*, article Education) to which all other questions and inquiries converge ; that point, by their bearing upon which, the value of all other things is determined.” The writer goes on to lament the ignorance under which we labour in this respect, and thus concludes : “We cannot too earnestly exhort philosophers to perfect this inquiry ;

that we may understand at last, not by vague and abstract terms, but clearly and precisely, what are the simple ideas included under the term of happiness; since it is utterly impossible, while there is any vagueness and uncertainty with respect to the end, that there should be the greatest precision and certainty in combining the means."

R. H.

ON THE FREEDOM OF SPEECH, AND THE LIBERTY OF THE PRESS.

"The highest intellectual joy consists in the discovery of truth; a knowledge of this truth will constantly tend to the practice of an exalted virtue; this virtue will serve as the stable foundation of human happiness, the immortal guarantee of the felicity of the intelligent world. Reason anticipates a progress, which all the powers of superstition can never arrest. Let reason then perform her faithful duty, and ignorance, fanaticism, and misery, will be banished from the earth. A new age, the true millenium will then commence; the standard of truth and science will then be erected among the nations of the world, and man, the unlimited proprietor of his own person, may applaud himself in the result of his energies, and contemplate with undescribable satisfaction the universal improvement and happiness of the human race."

PALMERS PRINCIPLES OF NATURE.

Nothing can more clearly indicate the progress of free discussion in this country, than the fact, that when Ministers are taxed with being hostile to this invaluable privilege—instead of expressing any fear—any dread at the sound of these words, as formerly; they boldly assure us that they are the firm advocates of this species of liberty. However that no excuse may be wanting on the part of those, who having the *power*, possess likewise the *will* to persecute and tyrannise; ministers have lately solemnly asserted, that those who are at present incarcerated for publishing opinions contrary to the faith established by law, "have taken an improper *mode* of attacking that faith." The words Blasphemy and Infidelity" having ceased to alarm, they have contrived to incorporate and mix up the words "Ribaldry and Indecency;" in order to give a colour to the expediency of applying coercion to the unrestricted Liberty of the Press.

In a recent debate in Parliament upon the presentation of a Petition by Mr. Brougham from six imprisoned individuals for imputed blasphemy, Mr. B. professed not to have read the books which formed the particular libels for which the Petitioners were

suffering, but assured the House, that "he was not inclined to patronize any species of indecent ribaldry against the institutions of the country. He considered such ribaldry to be a crime in itself, and to be the very worst mode which could be adopted to propagate any kind of opinions." To this doctrine, it is presumed no intelligent or judicious person will for a moment dissent. For myself I repeat with Pope that

"Immodest words admit of no defence
For want of *decency* is want of sense."

The question is, what is ribaldry, what is immodesty or indecency? will either of these epithets apply to any of the works, for the publishing of which we have been found guilty? I contend that in neither the "Principles of Nature," by Palmer, nor the "Age of Reason," by Paine, can such a charge be substantiated, when the entire arguments of each, is taken into the account, and recourse is not had to mutilated and detached passages, as in cases of indictments for Libels. But here a field was open and a fine opportunity presented itself for excuse by way of palliating persecution, of which ministers did not hesitate to avail themselves. Mr. Peel maintained that the libels published by Carlile and his Fellow Petitioners, were of the description mentioned by the Honorable Member for Winchelsea—they were revolting to every man in the country and were therefore properly selected for prosecution."

The object of this article will be to inquire what limitation is necessary to the freedom of Speech, and what restriction should be given to the Liberty of the Press.

Freedom of Speech.—It would be superfluous for a staunch advocate of the right of free discussion, to insist on the right of the freedom of speech, because in the strict sense there is no difference in the meaning of the terms; yet since our enemies bring upon us a charge of *indecenty* it is necessary to develop our own impressions regarding it, in an unequivocal sense, that we may be the better able to combat, and rebut the charge.

In any oral discussion it is presumed that if an individual were not to confine himself within the strict line of propriety, with regard to the decency of his expressions, no man who had the least regard for his character and respectability, would ever condescend to argue with him, except to expostulate and remonstrate, upon the impropriety of his conduct. It is true, in a verbal controversy, one of the parties may not have that natural flow of words at his command, so as to give utterance to his ideas with equal fluency as his antagonist; or probably both, may be placed in this predicament. Yet this can only be considered in the light of a misfortune not a fault, still less a crime. Elocution is certainly a fascinating accomplishment. We are

charmed with the Orator who addresses his hearers in a strain of manly and judicious eloquence—who not only arranges his cadences with a nicety of sound and discretionary emphasis—adjusts his periods within the strict rules of criticism, but also makes choice of such words that convey the only meaning that could possibly be given to them without the chance of equivocation. The less gifted inquirer after truth has an equal claim on the attention of his fellow citizens. If he be not favoured with the alluring blandishments of fine phrases, he is less likely to sacrifice sense to sound, the too often concomitant to attempts at eloquence. Give me the plain speaking man who can express himself with ease and propriety, whose unassuming modesty never soars above the region of plain matter of fact, and common sense; who has understanding sufficient to make himself understood without the aid of far-fetched metaphor or gaudy ornament, leaving the world of fantastical tropes and unnatural figures to those who are most conversant with them. Such a speaker is to be preferred to one half of what are esteemed first rate Orators.

But it is far otherwise with the scurilous—the systematic swearer who can illustrate nothing without an oath, or with the low, wanton, lewd libidinous indulger in revolting and filthy language. We may palliate ignorance, we can pity, while we condemn every other species of immorality, but want of decency excites our indignation, and the individual addicted to it should either be shamed out of such conduct or entirely avoided. An unrestrained freedom of speech therefore, if not confined within the strict rules of decency, most certainly can never have been contemplated by any advocate for free discussion.

As this species of indecency cannot be charged against us, it follows that in the vocabulary of ministers, ribaldry or indecency, is any thing which does not suit their own standard of argument; namely, a blind acquiescence to orthodoxy, and an implicit obedience to the powers that be. The proof of this assertion lies at once, in the numerous convictions that have taken place within the last seven years for political or theological Libels. In every trial of this kind, two or three insulated passages are selected for prosecution. These passages are commented upon by the Crown Advocates who generally contrive to place a different construction upon them, to that which the author himself has attached: always taking care frequently to reiterate the words “horrid blasphemies,” “shocking language,” “indecent libel,” &c. This brings me to the second division of my subject, viz.

The Liberty of the Press.—It would hardly be supposed, that in this *Bookish age*, when not only an immense number of recruits have been added to the great army of readers, and writers, on all subjects, within the present century, but also a taste for purity of style and expression, has shewn itself equally manifest; that an attempt should be made, to tax any portion of the community

with cultivating a vitiated taste for ribaldry and indecency. We must therefore still further prosecute the inquiry as to what is decent and what is indecent.

A writer* in the Supplement to the Encyclopedia Britannica—article Liberty of the Press, has almost exhausted the subject. But the remarks at the latter part of that article, are so apposite to this part of the argument, that I shall present my readers with the whole of the last section.

LIMITATIONS TO FREEDOM OF DISCUSSION, WHICH INVOLVE ITS DESTRUCTION.

“In the administration of English Law, or rather of what is called law, upon this subject, without being any thing better than the arbitrary will of the Judges, it is said, that though discussion should be free, it should be “decent,” and that all “indecency” in discussion should be punished as a libel. It is not our object in this discourse to give an exposition of the manifold deformities of the English law of libel. If we have been successful in developing the true principles which ought to regulate the freedom of the press, every reader may, by an application of those principles, determine what he ought to think of the several particulars which there may attract his attention. We shall confine ourselves to a short notice of those *dicta*, or doctrines, which seem most likely to be pleaded in opposition to the principles which we have endeavoured to establish,

“The question is, whether *indecent* discussion should be prohibited? To answer this question, we must, of course, inquire what is meant by indecent.

“In English libel law, where this term holds so distinguished a place, is it not defined?

“English legislators have not hitherto been good at defining; and English lawyers have always vehemently condemned, and grossly abused it. The word “indecent,” therefore, has always been a term under which it was not difficult, on each occasion, for the judge to include whatever he did not like. “Decent,” and “what the Judge likes,” have been pretty nearly synonymous.

“Indecency of discussion cannot mean the delivery either of true or of false opinions, because discussion implies both. In all discussion there is supposed at least two parties, one who affirms, and one who denies. One of them must be in the wrong.

“The delivery, though not of all true opinions, yet of some, may be said to be indecent. All opinions are either favourable or unfavourable. True opinions that are favourable to govern-

* Mr Mill, the celebrated author of British India.

ment and its functionaries, will not be said to be indecent, nor will all opinions that are true and unfavourable, be marked out for prohibition under that name. Opinions unfavourable may either be greatly unfavourable or slightly unfavourable. If any unfavourable opinions be exempted from the charge of indecency, it must be those which are slightly so. But observe what would be the consequence of prohibiting, as indecent, those which are greatly unfavourable. A true opinion, greatly unfavourable to a functionary, or institution of Government, is an opinion that the functionary or institution, is greatly hurtful to the people. You would permit the slight evil to be spoken of, and hence removed; you would not permit the great evil to be spoken of.

“If no true opinion can be regarded as indecent, meaning by indecent, requiring *punishment*, we must inquire if any *false* opinion on matters of government ought to be treated as such. If all false opinions be indecent, all discussion is indecent. All false opinions, therefore, are not indecent. The English libel law does not treat any favourable opinions, how much soever false, as indecent. If all opinions that be false and unfavourable, are said to be indecent, who is to judge if they be false? It has been already proved, that the people can confide the power of determining what opinions are true, what are false, to none but themselves. Nothing can resist the following argument. Either the people do know, or they do not know, that an opinion is false: if they do not know, they can permit nobody to judge for them, and must leave discussion its free course: if they do know, all infliction of evil for the delivery of an opinion which then can do no harm, would be purely mischievous and utterly absurd.

“If all opinions true and false, must be allowed to be delivered, so must all the media of proof. We need not examine minutely the truth of this inference, because it will probably be allowed. It will be said, however, that though all opinions may be delivered, and the grounds of them stated, it must be done in calm and gentle language. Vehement expressions, all words and phrases calculated to inflame, may justly be regarded as indecent, because they have a tendency rather to prevent than rectify the judgment.

“To examine this proposition, it must be taken out of that state of vagueness in which so many things are left by the English law, and made if possible to speak a language, the meaning of which may be ascertained.

“We have just decided, and as it appeared, on very substantial grounds, that the statement of no opinion, favourable or unfavourable, true or false, with its media of proof, ought to be forbidden. No language, necessary for that purpose, can be indecent, meaning here, as before, nothing by that term, as nothing can be meant, but simply *punishable*, or proper for punishment.

But the only difference between delivering an opinion one way and another way is, that in the one case it is simply delivered, in the other it is delivered with indications of passion. The meaning of the phrase in question then must be, that an opinion must not be delivered with indications of passion.

‘What! not even a favourable one?’

“Oh, yes! a favourable one. Merited *praise* ought to be delivered with warmth.”

‘Here, then, is inequality, and therefore mischief, at once. An opinion, meaning here a true opinion, if it be favourable, you allow—if unfavourable you do not allow—to be delivered in a certain way. Why? Because in that way, you say, it is calculated to make an undue impression. Opinions favourable, then, you wish to make an undue impression, and by that confess the wickedness of your intention. You desire that the people should think better of the institutions and functionaries of their government than they deserve; in other words, you wish the government to be bad.’

‘If opinions, to what degrees ever unfavourable, may be freely and fully delivered, there are two conclusive reasons why the terms, in which they are delivered, should not be liable to punishment. In the first place, the difference between one mode of delivery and another is of little consequence. In the second place, you cannot forbid the delivery in one set of terms, without giving a power of preventing it in almost all.

‘*First the difference is of little consequence.* If I say barely that such a functionary of Government, or such an institution of government, is the cause of great injury and suffering to the people, all that I can do more by any language is, to give intimation, that the conduct of such functionary, or the existence of such institution excites in me great contempt, or great anger, or great hatred, and ought to excite them in others. But if I put this in the way of a direct proposition, I may do so, because then it will be a naked statement with regard to a matter of fact, and cannot be forbidden without overthrowing the whole of the doctrine which we have already established.

‘If, then, I give indication of certain sentiments of mine, and of my opinion of what ought to be the sentiments of others *explicitly*, I ought, you say, to be held innocent; if *implicitly* guilty. Implicitly, or explicitly, that is the difference, and the whole of the difference. If I say, that a judge, on such an occasion, took a bribe, and pronounced an unjust decision, which ruined a meritorious man and his family, this is a simple declaration of opinion, and ought not, according to the doctrine already established, to meet with the smallest obstruction. If I also state the matter of fact with regard to myself, that this action has excited in me great compassion for the injured family, and great anger and hatred against the author of their wrongs, this must be fully al-

lowed. I must further be allowed to express freely my opinion, that this action ought to excite similar sentiments in other members of the community, and that the judge ought to receive an appropriate punishment. Much of all this, however, I may say in another manner. I may say it much more shortly by implication.—Here, I may cry, is an act for the indignation of mankind! Here is a villain, who, invested with the most sacred of trusts, has prostituted it to the vilest of purposes! Why is he not an object of public execration? why are not the vials of wrath already poured forth upon his odious head?—All this means nothing, but that he has committed the act; that I hate him for it, and commiserate the sufferers; that I think he ought to be punished; and that other people ought to think as I do. It cannot be pretended that between these two modes of expression, the difference in point of real and ultimate effect can be considerable. For a momentary warmth, the passionate language may have considerable power. The permanent opinion formed of the character of the man, as well as the punishment, which, under a tolerable administration of law, he can sustain, must depend wholly upon the real state of the facts; any peculiarity in the language in which the facts may have been originally announced soon loses its effects. If that language has expressed no more indignation than what was really due, it has done nothing more than what the knowledge of the facts themselves would have done. If it has expressed more indignation than what was due, the knowledge of the facts operates immediately to extinguish it, and, what is more, to excite an unfavourable opinion of him who had thus displayed his intemperance. No evil then is produced; or none but what is very slight and momentary. If there should be a short lived excess of unfavourable feeling, we have next to consider what is the proper remedy. Punishment should never be applied, where the end can be attained by more desirable means. To destroy any excess of unfavourable feeling, all that is necessary is, to shew the precise state of the facts, and the real amount of the evil which they import. All excess of feeling arises from imputing to the facts a greater efficacy in the way of evil than belongs to them. Correct this opinion, and the remedy is complete.

‘Secondly, you cannot forbid the use of passionate language, without giving a power of obstructing the use of censorial language altogether. The reason exists in the very nature of language. You cannot speak of moral acts in language which does not imply approbation and disapprobation. All such language may be termed passionate language. How can you point out a line where passionate language begins, dispassionate ends? The effect of words upon the mind depends upon the associations which we have with them. But no two men have the same associations with the same words. A word which may excite strains of emotion in one breast will excite none in another. Suppose the legislature were to say that all censure, conveyed in passion-

ate language shall be punished, hardly could the vices of either the functionaries or the institutions of government be spoken of in any language, which the judges might not condemn as passionate language, and which they would not have an interest, in league with other functionaries, to prohibit by their condemnation. The evil which is incurred by leaving it exempt from punishment is too insignificant to allow that almost any thing should be risked for preventing it.

‘*Religion*, in some of its shapes, has in most countries, been placed on the footing of an institution of the state. Ought the freedom of the press to be as complete, in regard to this, as we have seen that it ought to be, in regard to all other institutions of the state. If any one says that it ought not, it is incumbent upon him to show wherein the principles, which are applicable to the other institutions, fail in their application to this.

‘We have seen, that, in regard to all other institutions, it is unsafe for the people, to permit any but themselves to choose for them in religion.

If they part with the power of choosing their own religious opinions, they part with every power. It is well known with what ease religious opinions can be made to embrace every thing upon which the unlimited power of rulers, and the utmost degradation of the people, depend. The doctrine of *Passive obedience* and non resistance was a *religious doctrine*. Permit any man, or any set of men, to say what shall, and what shall not, be religious opinions, you make them despotic immediately.

‘This is so obvious, that it requires neither illustration nor proof.

‘But if the people here, too, must choose opinions for themselves, discussion must have its course; the same propositions which we have proved to be true in regard to other institutions are true in regard to this: and no opinion ought to be impeded more than another by any thing but the adduction of evidence on the opposite side.”

It is unnecessary for me to extend this article any further by any remarks of my own. All comment is superfluous. Every unprejudiced reader must allow that the author has ably managed the subject, and that his arguments and deduction are unanswerable.

T. R. P.

The following letter has been sent to Mr. Carlile from Lancashire and is from the same gentleman, who announced to him, in 1821, that he had put his youngest son Thomas Paine, down in his will for a legacy of £500.

TO MR. RICHARD CARLILE DORCHESTER GOAL.

MY DEAR SIR, July 4, 1825.
 SOME religious people leave legacies to their own party. I approve of this also, and as I shall be deprived of the pleasure of

informing you when dead, I will tell you whilst I can. To your Shopmen, who are now suffering imprisonment for conscience, sake, in Newgate, I have now bequeathed a part of my property, amounting to seventeen hundred pounds; viz. To Messrs. Campion, Clarke, Haley, and Perry, each £300. which is £100. for each years suffering. Mr. Hassell £200.— Mr. Jefferies £150. and Messrs. Cochrane, Christopher, and O'Connor, each £50.

This is all I can spare from my other engagements. I wish I could reward all your other Shopmen, in the same proportion.

It very unfortunately happens for our believing brethren to have called their state of future happiness, a state of immortality, which is a most complete refutation of all existence. For instance, the opposite of *mortal is immortal*, which is not mortal—not any thing—that is, *no-thing*.

How few people will venture to look at the nature of the word; brought up from infancy in strong prejudices against Reason and Truth—they dare not believe the meaning of our own language. I am not sanguine in the hope of truth (in these days of Commerce) ever prevailing; because religious falsehood offers such delightful enjoyment (if perpetual singing be not to tiresome) on condition of the wicked repenting and worshipping the Joiner or his Father, or their two Godships and their other friend. Forgiveness even for murder, the worst of crimes, owing to the execution of God's only Son, at the Spring Assizes, under Judge Pilate (not Judge Bailey) for Blasphemy. Had Judge Bailey lived in earlier times, it would have been a more painful task for him, to have passed sentence of death upon unbelievers.

I have been a close reader of my bible, and it was from deep thought on the subject, that I became an Atheist. The first thought that led to my disbelief was, if a God can do such wonderful things, why not accomplish his own will?—Why offer his Creatures Vice, and then punish for their acceptance?

A Serpent is sent on a special commission to seduce Eve—speech is given the reptile to accomplish the diabolical object!—That a good God should send a wicked Devil to persuade a weak woman to disobey—would shock us, if we were not taught the story from infancy, or in a state of ignorance. All sects (I believe Quakers are an exception) have persecuted each other, that were not in power then. But I hope, if Atheism should ever be publicly acknowledged, we shall not persecute those who may differ from us.

I wish you did not print the word *Republican*, at the top of each page. Many articles inserted in that excellent publication, have been extolled, but O! when the name of Republican is seen at the top of the page, it frightens our weaker Brethren.

I fully expected Lord Byron, would have left a little money to

those persons who have suffered for conscientiously asserting their opinions—his only child being so amply provided for by her maternal Grandfather. Those who live up to the height of their income, might remember in their wills, those Martyrs to a conscientious belief. What difference was there between the Catholic Priests burning of Bishops Latimer and Ridley and our Protestant Priests locking up and ruining those who cannot believe in their faith? I know two Clergymen, honourable exceptions, who are ashamed of our Judges trying to support the Bible by ruining with fine and imprisonment, persons of a *wrong* faith.

I am Dear Sir,

Yours truly,
AMICUS.

*WEEKLY SUBSCRIPTIONS from June 27, to July 11, being
the 29th, 30th and 31st weeks.*

John Christopher	3 0	Mr. Green	0 9
James Sedgwick	1 6	Mr. Norton	0 3
Mr. Millard	1 6	W. Horsington	1 0
James Hunter	1 6	Mr. Watts and Friends: May	
W. T.	3 0	the champions of free dis-	
Mr. Ewen	3 0	cussion be always a day's	
Mr. Thurrell	1 6	march before prejudice and	
Mr. Wood	0 6	superstition	6 0
Mr. Skiven	0 3	R. Stickland	1 6
Mr. Hollings	0 3	Three Atheist's	7 0
Mr. Morland	0 3	Richard Lloyd	2 0
Mr. Stewart	0 3	Mr. Watts	2 0
Mr. Birkley and Friend	1 6	I. P.	1 0
Mr. Outis	1 6	Mr. Evan's	1 0
Mr. Sirrah	0 9	Hibernicus for Mrs. Jeffryes	2 6
Mr. Franklin	0 9	W. J. for W. Campion	2 0
M.	1 6	A Friend at Sleaford for T. R.	
W. W.	1 6	Perry	5 0
Mr. Pattinson	0 9	Mr. Jibb of Sleaford for ditto	3 0

Amount received from the Weekly Subscribers from December 13th, 1824, to July 11th, 1825, £25. 6s. 3d.

END OF VOL. I.

Printed and Published by Richard Carlile, 135, Fleet Street. Edited by Mr. Carlile's late Shopmen now confined in Chapel Yard, Newgate. Communications to be addressed (Post Paid) to 135, Fleet Street, or to any of the Editors.

